2017 BISHOP’S SERIES:
LUTHERANS MAKING A WORLD
OF DIFFERENCE

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NORTHWESTERN MINNESOTA SYNOD
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“We are a modest people
And we never make a fuss
And it sure would be a better world
If they were all as modest as us.
We do not go for whooping it up,
Or a lot of yikkety-yak.
When we say hello, we avert our eyes
And we always sit in the back.”

To contend that Lutherans keep a low profile in the world would be an understatement. We avoid making a fuss about ourselves. We’re little known outside our tribe—we don’t exactly dominate the worlds of entertainment, industry or politics. Example: no Lutheran has ever been elected president of the United States.

Even when Lutherans did find themselves in the spotlight on the national scene for a time, thanks to the popular success of Garrison Keillor’s *Prairie Home Companion* show on public radio, what image was projected? We became famous for our modesty (or, as a former president of Concordia College termed it, *militant modesty*! Keillor’s weekly depictions of Lutherans as taciturn, bland purveyors of hotdishes laced with cream of mushroom soup soon produced predictable giggles from audience members whenever Keillor merely uttered the word “Lutheran!”

As much as we may have enjoyed Keillor’s humor, recognizing so much that rings true especially for we Lutherans of the upper Midwest, I fear that the storyteller from Lake Wobegon did us no favors. His homespun monologues did not even hint at rich, full tapestry of global Lutheranism.

During 2017, as we observe the 500th Anniversary of the Reformation, I want to lift up some Lutherans whose names may be unfamiliar to you. My goal is to introduce (or in some cases, re-introduce) some Lutherans through whom God has worked redemptively in the world.

Don’t worry, we’ll still be modest about ourselves. But we’ll also be bold about what God has been doing in and through the lives of Lutherans. Our ELCA tagline gets it right: *God’s work. Our hands.*

**Soderblom and Berggrav**

This month we honor two Scandinavian Lutheran bishops who made a world of difference during and after the two World Wars of the 20th century. On January 14 our church commemorates Evind Josef Berggrav (b. 1884) who died on January 14, 1959. On January 15 we observe the birthday of Nathan Soderblom (1866-1931).

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2 The late Dr. Pamela Jolicoeur (1944-2010) who came from California to the Red River Valley to become Concordia’s tenth president.
Soderblom was born in Trono, Sweden and grew up the son of a Pietist Lutheran pastor. A young man with tremendous academic gifts, he attended the University of Uppsala in Sweden and in 1901 received his doctorate at the Sorbonne in France. Although he might have worked fruitfully his whole life as a professor of religion, the Church of Sweden called him to serve as a priest (pastor) in 1893 and in 1914 elected him Archbishop of Uppsala and Primate of the Church of Sweden.

Soderblom is remembered for the global leadership he exerted as head of the Church of Sweden during and after World War I (1914-1918). He actively intervened on behalf of prisoners of war and displaced persons. In order to undertake such ministries of mercy more effectively, Soderblom also sought to overcome the divisions that existed among the Christian churches.

This interest in ecumenism hearkened back to his own time as a college student. While attending a conference of the Christian Student Conference in New England in 1890, Soderblom was so deeply moved that he wrote in his diary: Lord, give me humility and wisdom to serve the great cause of the free unity of thy church. Soderblom’s ecumenical vision culminated in his convening of the Stockholm Conference in 1925, which brought together Anglican, Protestant, and Orthodox Christians—a precursor of the World Council of Churches that was formed in 1948. For his efforts Soderblom became the first clergyperson to be awarded the Nobel Peace Prize in 1930.

Berggrav was born in 1884, in the port city of Stavanger, Norway. His father was the Bishop of Hamar, Norway. Although young Eivind was initially planning to become an engineer, he was drawn to ministry and received his theological degree in 1908. Following a time of discerning his call—during which he edited a newspaper, taught and did graduate study in England and Germany—he was ordained by the Church of Norway and became the pastor of rural parish near Oslo. Six years later he became a prison chaplain in a prison in Oslo and engaged in doctoral studies at the University of Oslo. In 1928 he became Bishop of Tromso in far northern Norway, and nine years later he was made Bishop of Oslo and Primate of Norway.

Berggrav’s mettle was tested when in 1940 the Nazis invaded Norway. He and the other bishops of the Church of Norway opposed the Nazis—insisting on the inviolability of clerical confidentiality, noninterference by the Nazis in the spiritual province of the church, and maintenance of the rights of the Jews. When in 1942 the Nazis installed Vidkun Quisling as head of Norway’s occupation

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3 A Pietist is a believer who emphasizes devotional experiences and spiritual practices.
4 A primate is a bishop who has precedence in a province, a group of provinces, or a nation. Both Soderblom and Berggrav were the “primates” among the bishops in their respective countries.
5 Ecumenism refers to efforts by Christians of different church traditions to develop closer relationships and better understandings. The term is also often used to refer to efforts towards the visible and organic unity of different Christian churches in some form.
government, Berggrav was stripped of his title as bishop and placed under house arrest. In protest over 92% of the priests and all seven bishops of the Church of Norway resigned their offices on Easter Sunday. An underground church was formed, and Berggrav was periodically able to visit the church (in disguise) until in 1945 he escaped from the Nazis and remained in hiding until the liberation of Norway.

Berggrav is remembered—in addition to his brave defiance of the Nazi occupiers of Norway—for his post-war reorganization of the church, with more active participation of laity; his leadership in the World Council of Churches; and his participation in founding the Lutheran World Federation (LWF) in 1947. The esteem within which he was held became apparent when in December 1944 he became one of the only Protestant religious figures to be pictured on the cover of TIME magazine.

**Remembering and Responding**

- In your daily devotions give thanks to God for the faithful witness of Bishop Berggrav (on January 14) and Bishop Soberblom (on January 15).

- Lutherans are sometimes called “ethical quietists” who simply support whatever government or ruler is in charge—even when those in authority propound unjust policies or practices. Recall Bishop Berggrav’s stubborn resistance to the Nazis during World War II. He wrote: “If opposition to those in power is necessary it should be on the ground that others have suffered unduly and on the presupposition that such action would bring still more suffering to oneself. Thomas Aquinas says, ‘To bear with patience the evil which is committed against one is a sign of perfection. To be patient, however, with the evil which is done to others, is a sign of imperfection—year, it is a sin.’” How can we know when it is right to obey one’s governing authorities—and when it is time to resist them?

- Both Soderblom and Berggrav advocated for greater cooperation among Christians of various denominations. This month we will observe the **Week of Prayer for Christian Unity** (January 18-25, 2017). How could your congregation mark this ecumenical celebration? (For resources, go to http://www.geii.org/week_of_prayer_for_christian Unity/theme_announcement_2017.html )

- Learn about and pray for Christians who are suffering for their faith. Give thanks for and contribute toward individuals and organizations that foster ecumenical witness and service in God’s world.

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February: Leymah Gbowee

“Blessed are the peacemakers, for they will be called children of God.” Matthew 5:9

[Jesus said to his disciples] “See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves.” Matthew 10:16

During this year of commemorating the 500th anniversary of the Protestant Reformation spearheaded by Martin Luther (1483-1546) we are telling the stories of Lutherans from across the globe whom God has used to act redemptively in the world.

This month we mark the 45th birthday of the woman who is perhaps the most well-known Lutheran of the 21st century, Leymah Gbowee of Liberia, winner of the Nobel Prize for Peace in 2011. Participants in the 2016 ELCA Grace Gathering in New Orleans, held in conjunction with the ELCA Churchwide Assembly, were privileged to hear her speak last August (see the photo below).

Leymah Gbowee (pronounced BO-wee)7F

To understand the life and work of Leymah Gbowee it’s important to know a bit about her homeland, the African nation of Liberia. The country was established in 1847 by freed slaves from the United States. Located along the western coast of Africa, Liberia was the creation of the American Colonization Society (founded in 1816 in Washington DC)—an organization of whites and black nationalists who believed that American black slaves would face better chances for freedom in Africa than in the United States.

Established as a democratic republic modeled on the U.S. Constitution, Liberia entered a time of political instability in the last decades of the 20th century, resulting in two civil wars. The First Liberian Civil War (1989-1996) produced the overthrow and killing of Master Sergeant Samuel Doe by Charles Taylor’s rebel army. (Doe had himself become president of Liberia following an earlier coup.) The Second Liberian Civil War (1999-2003) resulted in the overthrow and exile of Charles Taylor, after which full and free elections produced Liberia’s (as well as the continent of Africa’s) first female president, Ellen Johnson Sirleaf in 2005 and re-elected in 2011.

Leymah Gbowee was born February 1, 1972 in central Liberia. She came of age in the city of Monrovia, during the First Liberian Civil War. For a time, like many other Liberians fleeing the horrors of the civil war, Leymah and her three children moved to the neighboring country of Ghana—penniless and on the verge of starvation.

After the civil war ended she and her young family returned to Monrovia, and Leymah volunteered in the Trauma Healing and Reconciliation Program (THRP) that had been started by the Lutheran Church in Liberia. This unique program focused on trying to repair the psychic and social damage left in survivors of the war. As Leymah volunteered in this program she also pursued college studies in social work. Her work with THRP gave her the opportunity to try to rehabilitate some of the former “child soldiers” of Charles Taylor’s rebel army. Leymah began to realize that “if any changes were to be made in society it had to be by the mothers.”

Leymah’s early involvement in bringing healing to victims of the civil war opened her up to the broader work of peace-building and reconciliation among nations. She read widely in the field, including The Politics of Jesus by Mennonite theologian John Howard Yoder and works by Martin Luther King, Jr., and Mahatma Ghandi.

During the Second Liberian Civil War Leymah Gbowee began to emerge as a national figure in the country, as coordinator of the Liberian Women’s Initiative within the Women in Peacebuilding Network (WIPNET). In 2002 Leymah had a dream in which God told her, “Gather the women and pray for peace.”

Gbowee and others involved in WIPNET started going to the mosques on Friday afternoons, to the markets on Saturday mornings, and to the Christian churches on Sundays. They distributed fliers that read: “We are tired! We are tired of our children being killed! We are tired of being raped! Women, wake up—you have a voice in the peace process!”

By the summer of 2002 Leymah was the spokeswoman and inspirational leader of the Women of Liberia Mass Action for Peace. They prayed for peace, using both Muslim and Christian prayers, and began holding daily nonviolent demonstrations and sit-ins, defying Liberia’s tyrannical president Charles Taylor WIPNET’s protest activities accelerated to include occupation of a soccer stadium in Monrovia, across from Liberia’s capitol.

In June of 2003 Gbowee led a delegation of Liberian women to the neighboring country of Ghana to apply pressure to the warring factions in the Liberian peace-talk process. As the negotiations continued to drag on, Leymah led hundreds of women in a sit-in in the hotel where the peace-talks were going on, literally blocking the entrance until the men negotiating the peace came to an agreement. The lead mediator in the peace-talks declared: “The peace hall has been seized by General Leymah and her troops.” The civil war ended official on August 18, 2003. Leymah, looking back on the experience, declared: “What we [women] did marked the beginning of the end.”

For her bold actions in peace-building, Leymah Gbowee (along with President Ellen Sirleaf and a Muslim woman, Tawakkol Karman) was awarded the Nobel Peace Prize in 2011. This proud mother of six children continues her work today through the Gbowee Peace Foundation African, which provides educational and leadership development opportunities for women, girls and youth.

**Remembering and Responding**

- Leymah Gbowee is very clear that her peacebuilding witness grows out of her faith as a Lutheran Christian. In 2009 she declared: “I didn’t get there by myself…or anything I did
as an individual, but it was by the grace and mercy of God...He has held my hands. In the most difficult of times, [God] has been there....There’s no way that anyone can take this journey as a peacebuilder...without having a sense of faith....As I continue this journey...I remind myself: All that I am, all that I hope to be, is because of God.” Ask yourself: How does my faith as a Lutheran Christian move me to witness and serve in God’s world today?

- Leymah Gbowee has worked in a male-dominated African culture. She has helped women find and unleash their unique power, sometimes in scandalous ways. For example, she encouraged Liberian women to go on a sex strike until their husbands/partners stepped away from violence. When ordered to disperse her protestors during the hotel sit-in of June 2003, Leymah threatened to disrobe publicly. Why do you think women like Leymah were able to make such a difference in a country caught up in bloody civil war? How might the bold actions of Leymah and the other women reflect Jesus’ words in Matthew 10:16 (see the verse at the beginning of this study)?

- Pursuing justice and building peace are intrinsic to the Christian life. But people of other living faiths share these convictions. Leymah Gbowee empowered both Christian and Muslim women to join forces for the sake of ending the civil war in Liberia. In Minnesota ELCA folks participate (through our membership in the Minnesota Council of Churches) in the Joint Religious Legislative Coalition (JRLC)—that includes Protestants, Catholics, Muslims and Jews. Find out more about JRLC at www.jrlc.org and consider participating in JRLC’s annual “Day on the Hill” at the Capitol in St Paul on February 23, 2017.

- Give thanks to God for Leymah’s faith-inspired witness for peace: “O God, it is your will to hold both heaven and earth in a single peace. Let the design of your great love shine on the waste of our wraths and sorrows, and give peace to your church, peace among nations, peace in our homes, and peace in our hearts; through your Son, Jesus Christ our Lord. Amen.” (ELW, p. 76)
March: Hans Nielsen Hauge

The Reformation of the church that was triggered 500 years ago by Martin Luther’s publication of his *Ninety-Five Theses* produced vast changes not just in faith communities but in the wider society as well. For example, Luther and the Reformers influenced the spread of literacy and universal education; the transition from the Holy Roman Empire to a continent of European nation-states; the rise of market economies and the spirit entrepreneurship; and a devotion to academic freedom that paved the way for the Age of Enlightenment in the 18th century.

Within the churches of the Reformation the deaths of the Reformers (Luther, in 1546 and his protégé Melanchthon, in 1560) inaugurated a period in which their successors sought to clarify and organize their teachings. This period of “Lutheran orthodoxy” began in 1580 with the publication of the *Book of Concord*, which brought together into one volume the primary confessional documents of the Reformation.

Luther, who was primarily a biblical scholar, did not produce a grand system of theology. That task fell to the generations of theologians who succeeded him. At the same time, strong Lutheran state-churches were being established in the emerging nation-states of northern Europe.

**The Roots of Pietism**

Not surprisingly, as Lutheranism was defined and consolidated as a church it lost some of the original spark and vigor that had originally inspired the movement of the Reformation. This reality triggered a renewal movement among Lutherans called Pietism—a “wedding” of the head and the heart, sound theological knowledge with vigorous Christian life in the world.

This month, on March 29th, our church commemorates one of many leaders of Lutheran pietistic movements: Hans Nielsen Hauge (1771-1824) who contributed greatly to the renewal of the Lutheran church in Norway. Although Hauge never traveled to America, many of his followers did—settling in places like our own Red River Valley region. A memorial to Hauge on the campus of Concordia College in Moorhead, reminds us of Hauge’s strong influence on the territory of our synod.

Hans Nielsen Hauge was born on a farm in southeastern Norway in 1771. Although he had limited formal education, Hauge showed great ability in practical tasks such as carpentry, farming, the repair of mechanical devices and business. Throughout his life Hauge supported himself through his physical labors and business activities.8F

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9 Although chiefly remembered for his religious work, Hauge also positively influenced the development of agriculture, forestry and industry in Norway. “Such efforts raised the status of the common people so that eventually they were well represented in parliament, which had traditionally been reserved for persons from the upper class.”
The family in which Hauge grew up took matters of faith seriously. They read the Bible daily and had regular family prayers. Occasionally they also attended lay religious meetings in their small village.

Despite his pious upbringing, young Hauge was not at peace with God. Although he read deeply in Lutheran catechetical and devotional literature, attended worship in his local Lutheran church and participated in prayer meetings Hans still longed for an assurance of God’s love and grace.

That pious desire was answered on April 5, 1796 when Hans Nielsen Hauge had a mystical experience of God’s saving presence in his life. Rather than driving Hauge deeper into himself, his experience turned him outward toward God’s world: “I asked [God] to reveal to me what I should do. The answer echoed in my heart, ‘You shall confess My name before the people; exhort them to repent and seek Me while I may be found and call upon Me while I am near; and touch their hearts that they may turn from darkness to light.’”9F

Hauge’s Lay Preaching

Hauge was determined to keep the promise he had made to God. “He launched a one-man preaching crusade, beginning in his own community and then travelling through all Norway and visiting Denmark in 1800. He also wrote about his faith, eventually producing some thirty books….The central concept of his preaching and writing was what he called ‘the living faith,’ the personal commitment to the Lord which transforms the believer’s life.”10F

Hauge’s ministry did not bring joy to everyone in Norway, however. His activities as a lay preacher put him on the wrong side of Norwegian law, specifically the Conventicle Act of 1741 which declared: “It shall...be absolutely prohibited for anyone, whether a man or woman, married or unmarried, to travel from place to place, alone or in company with others, or to hold meetings. Each person shall remain in his own

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9F From Hauge’s autobiography as quoted by Philip Pfatteicher in Festivals and Commemorations (Augsburg, 1980), p. 139.
particular calling, live quietly, support himself honestly, eating his own bread; but people may visit each other, in order to help and edify each other. No public meeting shall be allowed.” 11F

This law—which sounds so foreign to our 21st century American ears—reflected the power and control of the Norwegian state church, the “official” Lutheran Church of Norway of that time. The only sanctioned religious gatherings were those conducted by the state church and its official representatives. For repeatedly violating the Conventicle Act, Hauge was arrested and jailed ten times between 1796 and 1804. His eleventh arrest in 1804 was the most serious—landing him in solitary confinement, denied bail and forbidden to have all his reading materials with him.

**Trial and Vindication**

In October of 1811 when Hauge was finally brought to trial, the tide was starting to turn in his favor, as the Norwegian church was being renewed by the lay revival movement that Hauge started. “There was no specific accusation that could be used against him except vague application of the Conventicle Act.” 12F 13 Though found guilty and sentenced to two years of hard labor, Hauge’s sentence was later commuted to a heavy fine and payment of all court costs.

One hundred years after Hauge’s death the Department of Church of the Norwegian government vindicated him by declaring: “Hans Nielsen Hauge aroused the greatest awakening that has ever taken place among us, and accomplished the breakthrough of religious freedom in the country.” 13F 14

**Remembering and Responding**

- Why does “living faith” need both the head (e.g. sound theology and doctrine) and the heart (devotion, witness and service)?

- Hauge’s renewal movement was carried out within the Church of Norway. Rolf Syrdal observes: “Hauge was a man of the church....He reminded [his followers], ‘In all respects you are admonished...not in anything to separate yourselves from the Lutheran church.’...He never tried to take the place of the pastor, or to assume the pastor’s duties.” 14F 15 Why do renewal movements sometimes separate themselves from the church rather than work within the church?

- Hauge’s faith was formed in a family immersed in scripture, prayer and devotion. Our synod encourages all congregations to “grow in their capacity to commend the faith to the next generation of disciples of Jesus Christ” (resolution passed at the 2014 synod assembly). How is your congregation helping homes and families become seed-beds for forming faith in Christ?

- Prayer for March 29: “Almighty God, we praise you for your servant, Hans Nielsen Hauge, through whom you have called the church to its tasks and renewed its life. Raise up in our own day teachers and prophets inspired by your Spirit, whose voices will give

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12 Lutz, *Church Roots*, p. 61.
13 Ibid., p. 64.
14 Ibid., p. 66
15 Ibid., p. 67
strength to your church and proclaim the reality of your reign, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.” (ELW, p. 60)
“Then Jesus told his disciples, ‘If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it.’” Matthew 16:24-25

This month we reflect on perhaps the most widely-known and admired Lutheran of the 20th century. Dietrich Bonhoeffer (1906-1945). This year the Sunday of the Passion (Palm Sunday) will coincide with the commemoration of Bonhoeffer’s martyrdom at the hands of the Nazis in Flossenburg Prison on April 9, 1945.

Dietrich Bonhoeffer was born in Breslau, Germany on February 4, 1906, one of eight children in an aristocratic family known for its academic accomplishments. Although his parents assumed he would find a career in music, when he was only 13 he announced his intention to study theology.

Gifted Scholar

Young Dietrich began his higher education at the University of Tubingen and later at Humboldt University in Berlin, receiving his doctorate at the tender age of 21. He qualified as a university professor just two years later. During his university years young Bonhoeffer took advantage of opportunities to visit and study abroad—including Rome, northern Africa, England and the United States. Bonhoeffer’s cosmopolitan upbringing positioned him, later in his life, to cultivate connections in the global ecumenical movement.

While studying for a year at New York’s Union Theological Seminary he spent significant time among African-American folks in Harlem, exposing him to the harsh reality of racial segregation in the U.S. Bonhoeffer also became acquainted with the great Swiss theologian Karl Barth (1886-1968) and engaged deeply with Barth’s biblical and doctrinal writings.

Committed Pastor

Although he could easily have focused on a career in teaching, Dietrich wrestled with a persistent tug toward pastoral ministry. Having served as a student pastor in a number of parishes, including a congregation of German ex-patriates in Spain for a year, he was ordained in 1931. For the rest of his life his identity as a Lutheran pastor was central to his vocation and self-understanding.

Bonhoeffer grew up during a tumultuous period in Germany’s history. Having witnessed his homeland’s humiliating defeat in World War I (1914-1918), he observed the rise of Adolf Hitler (1889-1945) and his National Socialist or Nazi party while still in his twenties.

Hitler and his Nazis targeted Jews and other minorities for persecution. They pressured the Christian churches in Germany to fall in line, triggering a Kirchenkampf (“church struggle”) in which young Bonhoeffer played an increasingly vocal role.
Part of Hitler’s strategy for achieving complete domination over German life was his establishment of a Protestant German state church aligned with Nazi principles and served by a bishop appointed by the Nazi government (Reichbischof). This takeover of the Protestant church in Germany spurred the emergence of a Confessing Church that resisted both the state church and its blatant racism, particularly against Jews.

**Bold Witness**

Dietrich recognized early in the church struggle that Nazism could never be “squared” with authentic Christianity. Just two days after Hitler’s appointment as chancellor of the German Republic in 1933, Bonhoeffer delivered a radio address in which he warned that if a leader surrenders to the wishes of his followers, “then the image of the Leader [Fuhrer] will gradually become the image of the misleader [Verfuhrer].”

The resolve of the Confessing Christians produced in 1934 a stirring confession of faith that came to be known as the Barmen Declaration (named for the city in Germany, Barmen, where it was written). In unmistakable terms the Declaration made it clear that “In view of the errors of the ‘German Christians’ of the present Reich Church government which are devastating the Church and also therefore breaking up the unity of the German Evangelical Church, we confess the following evangelical truths: ....Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death....We reject the false doctrine, as though the church could and would have to acknowledge as a source of its proclamation, apart from and besides this one Word of God, still other events and powers, figures and truths, as God's revelation.”

Although the Confessing Church represented only a minority of Lutherans in Germany, it became the voice of Christian faithfulness throughout World War II and in the post-war recovery years. Bonhoeffer was tasked with forming and leading a seminary to train pastors for the Confessing Church. The seminary was established in Finkenwalde, in a remote area near the Baltic Sea, bordering Poland. Bonhoeffer viewed the seminary as an experiment in “a new kind of monasticism...a life of uncompromising discipleship, following Christ according to the Sermon on the Mount.”

Even after the Gestapo closed Finkenwalde seminary in 1937, Bonhoeffer continued to develop pastors by establishing ‘collective pastorates’ in which theological candidates were apprenticed to Confessing Church pastors to complete their ministerial training.

**Faithful Martyr**

As internal repression of Germans by the Nazis expanded, Hitler authorized a military invasion of Poland in September of 1939—a step that triggered the start of World War II. Earlier in 1939 Bonhoeffer had accepted an offer to teach at Union Theological Seminary in New York City. But soon after he arrived in the U.S., he realized he could not remain: “I have made a mistake in coming to America. I must live through this difficult period of our national history with the

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18 Quoted in _Bonhoeffer for Armchair Theologians_, p. 41.
Christian people of Germany. I will have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people.”

Upon returning to Germany he was recruited into the anti-Nazi Resistance while—ironically—employed for a time by German Military Intelligence (the Abwehr). In this period Bonhoeffer was effectively a double agent who, along with others employed by the Abwehr, entered into a conspiracy to assassinate Adolf Hitler. When the plot against Hitler failed, Bonhoeffer and his co-conspirators were arrested and imprisoned. In April 1945 he was sentenced to death by Hitler and was executed by hanging on April 9, 1945. Bonhoeffer was only 39 years old when he was martyred.

Beginning the early 1930s Bonhoeffer’s writings were published in Germany. After 1945 English translations of his works began to appear, including Letters and Papers from Prison, Ethics, the Cost of Discipleship and Life Together. Seventy-two years after his death Bonhoeffer remains one of our age’s major theologians and most widely-read spiritual writers.

For Further Reflection or Discussion: What strikes you in this passage?

“Cheap grace is the mortal enemy of our church. Our struggle today is for costly grace....Cheap grace is preaching forgiveness without repentance; it is baptism without the discipline of community; it is the Lord’s Supper without confession of sin; it is absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without the living, incarnate Jesus Christ....

Costly grace is the hidden treasure in the field, for the sake of which people go and sell with joy everything they have....It is costly because it calls to discipleship; it is grace, because it calls us to follow Jesus Christ. It is costly, because it costs people their lives; it is grace, because it thereby makes them live. It is costly, because it condemns sin; it is grace, because it justifies the sinner. Above all, grace is costly because it was costly to God, because it cost God the life of God’s Son—'you were bought with a price’—and because nothing can be cheap to us which is costly to God. Above all, it is grace because the life of God’s Son was not too costly for God to give in order to make us live....”

19 Ibid., pp. 53-54.
May: Translators of the Word

Did you know that every time you read your Bible you’re having an international experience? Has it ever occurred to you that each time you gather for worship and crack open your Evangelical Lutheran Worship (ELW) you’re taking a trip around the globe?

How can this be? It’s because neither book is a made-in-America product. The Bible in its original form was not written in English. Rather, it’s a gift to us from the ancient Near East: Israel where Hebrew and Aramaic were spoken and the countries bordering the Mediterranean Sea where Greek was the official language of the Roman Empire. Likewise, your hymnal contains words and music from around the earth, available to you in 2017 in English.

These two precious books—our Bible and our hymnal—have been put together with the help of authors, composers and (as we’re focusing on this month) translators.

Most of us spend hardly any time pondering the critical role translators have played in bringing the riches of the past—scriptures and songs and poems—into earshot for us in the 21st century. We’re about as conscious of translators as we are mindful of all the unknown folks who labor behind the scenes so that we can have decent roads, reliable electricity, and clean water.

Were it not for these unsung heroes and heroines, we would be lost. Without translators, so many literary and musical treasures from our Christian history would sound like gibberish to our ears.

Putting the Scriptures Within Earshot

Martin Luther (1483-1546) was the first and one of the most prolific of translators in our Lutheran family tree. A brilliant student of the ancient biblical languages Luther realized that for the evangelical faith of the 16th century Reformation to come alive in the hearts and minds of his people they needed to hear the Gospel, not in the Latin language of the Sunday Mass, but in the German language of daily life. So Luther worked tirelessly to render the Bible in the mother tongue of his neighbors—the “low German” of the common people.

Luther began translating the New Testament when, following his condemnation by the Holy Roman Emperor Charles V at the Diet of Worms, he hid out in 1521 and 1522 in the Wartburg Castle under the protective custody of his territorial prince, Frederick the Wise. By 1534 Luther (with the assistance of other leaders of the Reformation) added his translation of the Old Testament. Luther released a second edition of his German Bible in 1545, working to improve his translation for the rest of his life.

The influence of Luther’s Bible was profound, as ELCA Bishop R. Guy Erwin observes: “The very act of choosing German words to represent religious ideas he knew only from Latin, Greek, and Hebrew texts was daring. Luther’s skill and
insight led him to create a translation that still has power and grandeur today, and which was instrumental in the formation of the modern German language.”

To this day new translations of the Bible continue to be produced. There are an estimated 5 billion Bibles in the world, with about 100 million new Bibles sold annually—making the Bible the world’s #1 best-seller. To date the Bible has been translated or is now being translated in over 4000 of the world estimated 7000 languages. Christians of all stripes participate in the ministry of Bible translation and Lutherans continue to value this critical work.

Singing Global Songs of Faith

But the Bible isn’t the only literature the translation of which has mattered to Lutherans. Starting in the 16th century the works of Martin Luther, including his Catechisms, have been translated in countries where the Lutheran movement has spread. Songbooks and hymnals are some of the most commonly used publications that bear the mark of translators, like Catherine Winkworth (1827-1878) whose translations of beloved German hymn texts showed up 30 times in the Lutheran Book of Worship and 19 times in Evangelical Lutheran Worship.

Winkworth was born in London, England and dedicated her life to the higher education of young women. Well-versed in the German language, as well as good English verse, Winkworth translated hymns in ways that were faithful to both the text and spirit of the German original. Her Lyra Germanica was first published in 1855 and 1858—and it subsequently went through multiple editions. She published her Chorale Book for England in 1863.

Translating in the Midst of Church-Planting

It’s tempting to picture a translator as a bookish person who works quietly in the solitude of his or her study. But many translators have done their important work in the hurly-burly of evangelistic outreach in far-flung mission fields.

On June 21 each year, our church remembers one such evangelist-translator, Onesimos Nesib (1856-1931) who helped establish what is now the world’s largest Lutheran church body, the Ethiopian Evangelical Church Mekane Yesus—with around 8 million members.

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22 https://en.wikipedia.org/wiki/Bible#Versions_and_translations
23 Although not herself a Lutheran, her affinity for translating hymns of the Protestant Reformation makes her, for our purposes, a worthy “honorary Lutheran.”
Early in his life Onesimos was captured by slave traders and taken from his home in western Ethiopia to Eritrea where he was bought and freed by Swedish Lutheran missionaries. Recognizing his gifts, the missionaries converted, baptized and educated Onesimos—sending him to Sweden for five years of theological study. Upon his return to Ethiopia he preached the gospel and worked on translating the Bible into Galla—the language of one of the largest ethnic groups in Ethiopia.

Onesimos Nesib pursued his translation work in the midst of harrowing missionary travels including a twelve-day trek through the Nubian Desert by camel, opposition from both Muslims and Orthodox Church leaders, serious illness and the death of one of his children. Despite these challenges, Onesimos was able to publish his translation of the Bible in 1899. His biographer writes: “This remarkable work of translation has been used for more than seventy-five years and a group of experts just recently undertook to revise it.”

For Reflection and Discussion

- Page through your hymnal and notice the hymns that Martin Luther wrote (see the index on p. 1191 in ELW), or the hymns that Catherine Winkworth translated (see the index on p. 1194 in ELW). If your congregation uses the Lutheran Book of Worship (LBW), see the index p.942 (Luther) and p. 945 (Winkworth). Which of these hymns would you miss the most if they had never been written or translated?
- Ponder the gifts that a good translator must possess. Is the work of translation an art? Or a science? Or both?
- Learn more about organizations that foster translation of the Bible and other Christian resources, such as the American Bible Society: http://www.americanbible.org/
- Pray: “God of majesty, whom saints and angels delight to worship in heaven: Be with your servants who make art and music, as well as those who translate ancient texts into living languages of today. Inspire their creative work so that with joy we on earth may glimpse your beauty, and bring us to the fulfillment of that hope of perfection which will be ours as we stand before your unveiled glory. We pray in the name of Jesus Christ our Lord. Amen.”

25 Based on the prayer for “Church Musicians and Artists” in Lutheran Book of Worship, p. 46.
June/July: Singing A New Song

When Martin Luther shared his fresh understanding of justification by faith—God’s unconditional grace toward sinners, given as a gift solely for Christ’s sake—he employed every tool at his disposal to spread this good Word. For sure, the Good News of Christ needed to shine forth in every service of worship.

But the liturgy of the medieval Catholic church was more a spectacle to be watched than an experience to be shared. The language of the liturgy was Latin, the priest was the main actor, the music “performed” by choirs and cantors. Worshipers all too often felt like onlookers more than participants.

Luther on Music in Worship

Luther boldly transformed this status quo. The liturgy—like the freshly-translated Scriptures—was recast in the vernacular of the German people. Worship was transformed from a priestly monologue into a living dialogue between pastor and people. And music was no longer restricted to the choir loft and chancel. Luther placed German hymns in the hands (the first Lutheran hymnbook appeared in 1524) and hearts of the faithful.

In his deep love for music and his dedication to using it to convey the Gospel, Luther’s attitude differed from that of some of his fellow reformers. “It’s worth noting that Luther and sixteenth-century Swiss reformer John Calvin had basically the same educational background. Both were versed in the music theory and musical practice of the time. But they went in very different directions….Like Luther, Calvin knew the power music had to move people, but Calvin was skeptical about how this power could be used; he was concerned that the devil might work through the music to move people in a bad way. Luther, however, trusted that music was a gift from God that could be used both to express faith and to evoke faith.”

Luther made no bones about articulating his lofty vision for music in an “always reforming” church: “Next to the Word of God, music deserves the highest praise. She is a mistress and governess of those human emotions…which as masters govern men or more often overwhelm them…For whether you wish to comfort the sad, to terrify the happy, to encourage the despairing, to humble the proud, to calm the passionate, or to appease those full of hate—and who could number all these masters of the human heart, namely, the emotions, inclinations, and affections that impel men to evil or good?—what more effective means than music could you find?…”


27 Quoted by Eric W. Gritsch in The Wit of Martin Luther (Fortress, 2006), pp. 83-84.
Bach: The Fifth Evangelist

Two centuries after Luther’s birth, the man who would do more than any other Lutheran to put flesh-and-bones on the Great Reformer’s vision for music in worship came along. **Johann Sebastian Bach** was born into a family of notable church musicians on March 21, 1685 in the village of Eisenach, where Luther himself had lived for a time while attending grammar school. Bach’s father and older brother imparted their musical gifts to young Johann while he attended schools in the German towns of Eisenach, Ohrdruf and Luneberg.

For the first half of his career (1703 to 1723) Bach moved around to various German cities that needed his gifts as an organist, choir master and composer. With his first wife (and cousin), Maria Barbara Bach, he had seven children. Following Maria’s death in 1720 Bach married Anna Magdalena Wulcken, who bore his next thirteen children. Nine of Bach’s twenty children survived him!

In 1723, Bach became the music director in Leipzig’s famous churches of St. Thomas and St. Nicholas, and he taught music in the St. Thomas school and the local university. These were Bach’s most fertile years as a composer and church musician. He composed nearly two hundred cantatas, each of which was based on the appointed scripture readings for the Sundays in the liturgical year. Bach is probably remembered most often for his great works such as the *B Minor Mass* and the *St Matthew Passion*, which was first performed in St. Thomas Church on Good Friday in 1729.

The key to Bach’s remarkable success as a church musician was his ability to synthesize music and theology. This synthesis was perhaps best symbolized by the letters SDG which Bach penned on nearly all of his compositions—standing for *Soli Deo Gloria*, “to God alone the glory.” In a Bible that Bach owned there is a marginal note in Bach’s own handwriting (near a passage in II Chronicles): “*Where there is devotional music, God is always at hand with his gracious presence.*” Bach’s uncanny ability to wed theology and music led Archbishop Nathan Soderblom (1866-1931) to nickname him “The Fifth Evangelist” (i.e. after Matthew, Mark, Luke and John).

**Bach “Rediscovered”**

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29 *Soli Deo Gloria* is also the motto for our own Concordia College of Moorhead, MN.
In our day, Johann Sebastian Bach is perhaps (after Martin Luther himself) one of the world’s most well-known Lutherans. But such was not always the case. When Bach died on July 28, 1750 he was destitute, buried in a pauper’s grave.

Once he passed from the scene his music was largely neglected until it was “rediscovered” by the 19th century German composer Felix Mendelssohn (1809-1847). Almost single-handedly, Mendelssohn revived interest in Johann Sebastian Bach and his musical legacy. Thanks to Mendelssohn and his musical heirs, interest in and appreciation for J.S. Bach’s music continues into our own day.

In 2017 Bach’s grave inside Leipzig’s St Thomas Church (where his remains were reburied in 1950) is proving to be a place of pilgrimage for large crowds of Reformation500 visitors for whom sacred music remains, in Luther’s words, “second only to the Word of God.”

For Reflection and Discussion:

- In our Lutheran calendar of commemorations we remember J.S. Bach every year on July 28th—the day of his death in 1750. Give thanks for Bach and all church musicians with this prayer: “O God of majesty, whom saints and angels delight to worship: Pour out your Spirit on your servants who, with the gifts of music, enliven our praises and proclaim you word with power. Through this ministry give us new awareness of your beauty and grace, and join our voices with all the choirs of heaven, both now and forever; through your Son, Jesus Christ our Lord. Amen.” (ELW p. 74)

- Bach is responsible for eight arrangements of familiar hymns in Evangelical Lutheran Worship. Arrangers have the gift of giving new life to old tunes (many of which in their original arrangements we might find difficult to sing). Take a look at hymns 310, 351, 405, 480, 501, 606, 703, and 876—and imagine how our worship would be impoverished had God bestowed on Bach the gift of “making old tunes new.”29F

- Discuss with others in your church how you might observe Reformation500 in ways that lift up our rich heritage of Lutheran church music. Consider hosting a hymnfest or concert featuring the works of Bach and other church musicians.

- Reflect on ways that music enhances worship for you and for others in your faith community. Remembering that all 200+ of Bach’s cantatas were new in the 1700s, how are we still making room for those who want to “sing a new song to the Lord?” (Psalm 96:1)

- Write thank-you notes to worship leaders in your congregation who play instruments, sing in choirs or lead others in song.

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30 If your congregation uses Lutheran Book of Worship, look at hymns 219 and 242 which were both arranged by Bach.
When Joy and I made our first trip to India in 2009, to visit our companion synod the Andhra Evangelical Lutheran Church (AELC), we noticed how intentional our Indian sisters and brothers were about remembering their heritage as Lutheran Christians. Predictably, we visited memorials to Martin Luther, the Great Reformer of the 16th century.

But we were also exposed to a historical personality who was unfamiliar to us: the Rev. John Christian Frederick Heyer (1793-1873) whom the AELC members revered as the founder of their church. Both in 2009 and again in 2012 when nineteen NW MN Synod folks went to India, we posed by plaques with busts of “Father Heyer”—an American who was much beloved in far-off India.
This summer I read a book entitled *They Called Him Father: The Life Story of John Christian Frederick Heyer* by E. Theodore Bachmann (Muhlenberg Press, 1942). To my surprise, this book was a veritable a “page-turner” that was hard to put down. Think of this August column as something of a book report regarding this world-changing Lutheran, J.C. F. Heyer.

**Heyer’s Early Years**

Born in Helmstedt, Germany in 1793, young “Fritz” Heyer was sent to America in 1807 to be apprenticed to his uncle, a furrier in Philadelphia. At that time Lutheranism had already been planted in the eastern part of Pennsylvania, thanks to the earlier missionary work of the colonial pastor Henry Melchior Muhlenberg (dates).

Although Heyer had come to America to learn the trade of making hats from beaver pelts, he began to sense a calling into pastoral ministry. Upon joining Zion Lutheran Church, he fell under the influence of its pastor Justus Henry Christian Helmuth (1745-1825) who encouraged Heyer to serve the church.

As was the practice at that time (there were yet no Lutheran seminaries in America) Pastor Helmuth apprenticed Heyer into ministry. Young “Fritz” preached his first sermon in 1813, and two years later—at Helmuth’s urging--traveled back to German for formal theological studies at the University of Goettingen.
Upon returning to America late in 1816, Heyer met and married a young widow, Mary Webb Gash, was accepted by Ministerium of Pennsylvania (the first “synod” which had been founded by Muhlenberg) as a candidate for ministry, and began to preach in the “wilds” of western Pennsylvania. By 1820 he was ordained and began a ministerial career that would continue for over five decades.

**Globe-Trotting Missionary**

During his 53 years of ministry Heyer wore many hats: parish pastor, synodical leader, writer for church publications, educator, medical doctor, and seminary chaplain. But through it all his primary role was that of *missionary/church planter*.

Not unlike the Apostle Paul in the Book of Acts, we could describe J.C.F. Heyer’s life as a succession of *missionary journeys* alternating between two countries—the United States and India:

- **1820-1840: Domestic missionary** on the “frontier” of western Pennsylvania and adjacent states. During this period he was instrumental in founding not only congregations but Sunday Schools that not only inculcated Christianity but also provided basic education to frontier children—especially reading and writing.

- **1841-45 and 1847-1857 (two journeys): Global missionary to India**, specifically the Telegu-speaking region known today as the Indian state of Andhra Pradesh. July 31, 1842—the day that Heyer arrived in the city of Guntur (which is still the headquarters of the AELC)—is still observed as the day the Andhra Evangelical Lutheran Church was established.

- **1857-1869: Domestic missionary** on the “frontier” of the new state of Minnesota. In addition to founding a congregation in St Paul, Heyer planted other faith communities in southeastern Minnesota. During his decade+ in Minnesota, he ministered to German immigrants caught up in the Dakota Settlers War of 1862.

- **1869-1873: Global missionary to India** (his third trip, undertaken when Heyer was 77 years old), specifically to revive the mission station in Rajahmundry. Upon returning to the United States in 1871 Heyer tried to retire, but was called to serve as chaplain and “housefather” at the new Lutheran Theological Seminary in Philadelphia. Following a short illness he died in Philadelphia on November 7, 1873 and was buried beside his wife in the cemetery of one of the congregations he founded in Somerset, Pennsylvania.
How Did One Missionary Accomplish So Much?

During his half-century of ministry J.C.F. Heyer accomplished an amazing amount of “kingdom work” both in America and India. Case in point: the AELC, our companion synod which was founded by “Father” Heyer, has some 3 million members and 5000 congregations. What factors enabled him to be so effective and fruitful?

First, he was endowed with fabulous health, energy and resiliency. In the era when Heyer lived, the average life-span was in the mid-30s; yet he lived to the ripe old age of 80. He coped with the dangers and health risks of life both in frontier America and tropical India.

Second, Heyer had a life-long wanderlust. He resisted settling down in any one place for long. He was always eager to explore new territory and meet new people. This character trait suited him well for missionary activity in the 19th century. What’s more, Heyer’s wife Mary (who bore him 6 children!) supported him in his missionary travels, willingly keeping the home fires burning at their home in Somerset, PA.

Third, he was highly intelligent with a special knack for learning languages. Having immigrated to the United States as a teenager, he mastered English so well that one could barely detect his German accent. He also learned the Telegu language spoken in the Andhra Pradesh region of India rather quickly and thoroughly—to the point that he could not only speak and understand the language, but could also translate English documents (e.g. hymnals) into Telegu.

Fourth, Heyer had a contagious personality, a love for people, and a capacity to preach and teach in ways that others found compelling. Nowadays we might say that Heyer had a very high “EQ” or emotional intelligence.

Fifth, he practiced a holistic approach to his church-planting, missionary work. That is, he tirelessly told the story of Jesus in ways that called forth Christian faith—while also attending to his hearers’ needs for physical health (he was a medical doctor) and education. To this day the AELC continues Heyer’s practice of establishing both congregations and schools in India.
Sixth, he displayed an ecumenical, cooperative spirit. Though throughout his life Heyer served at the behest of the Lutherans of Pennsylvania, he did not hesitate to join forces with Anglicans and other Protestants. Although Heyer participated in the theological debates within the Lutheran church of his era, he steered his ministry between the extremes of theological progressivism and theological conservatism. Example: he participated in the founding of Gettysburg Seminary in 1826 and concluded his career in 1871 at its rival seminary in Philadelphia—two ELCA seminaries which finally have come together in 2017 as the United Lutheran Seminary.

Seventh, Heyer had great gifts for organization, administration and fund-raising. He carried out his church-planting, border-crossing missionary work at a time before North American Lutherans were highly organized. When one reads his biography, it seems miraculous that this man who led a hand-to-mouth existence for 80 years still managed to bequeath (in 1873) a $7,000 estate to his heirs as well as to beloved institutions of the Lutheran church.

Eighth, and most importantly, Heyer never wavered in his sense that God had called him to expend himself in proclaiming the Gospel and building up Christ’s church. Late in his life, when the news came to him that the beleaguered Lutheran mission station in Rajahmundry, India, might need to be handed over to the Church Missionary Society of the Anglican Church, Heyer made a dramatic appeal to the convention of the Ministerium of Pennsylvania: “Twelve thousand miles lie between us and our objective. But let no distance alarm us. If there is someone else who would be more
capable of restoring order in our Rajahmundry station, may he be sent forth by this Ministerium. But if not, then, Brethren, I repeat, I am ready to go....[reaching down to pick up his ever-present suitcase] 'I am ready now!'”\(^{31}\)

**For Reflection and Discussion:**

- In our Lutheran liturgical calendar we commemorate J.C.F. Heyer on November 7. Here is a prayer that is appropriate for remembering him: “God of grace and might, we praise you for your servant John Christian Frederick Heyer, whom you called to preach the Gospel in the United States and in India. Raise up, we pray, in this and every land, heralds and evangelists of your kingdom, that the world may know the immeasurable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and ever. Amen.”\(^{32}\)
- Which of J.C.F. Heyer’s personal traits and commitments are still evident in our church today? Which of Heyer’s traits and commitments could we use, in fuller measure?
- How are you and your congregation involved in the global mission of the ELCA? How could you and your congregation deepen your involvement?

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\(^{31}\) Bachmann, *They Called Him Father*, pp. 303-304.

September: Two Renewers of Society

Most of the Lutherans we’ve explored in this series of Bishop’s Columns have been religious leaders whose impact has been felt specifically within the church. This month we consider two Lutherans whose service has been more noticeable in the world.

This does not diminish the significance of these individuals, because of our Lutheran understanding of vocation. Following Martin Luther (1483-1546) we believe that our whole life in Christ starts in our baptism. In baptism we are both saved from sin and sent into God’s world to serve our neighbors in all the vocations (or callings) that claim us. In this regard Lutherans sometimes speak of baptism as our “ordination” into our ministry in daily life.

Such ministry takes many forms, ranging from our daily work to our roles within our families to the exercise of our citizenship and even to our past-times (hobbies, volunteer activities, arts, music, etc.) God values, empowers and makes use of all our gifts in the totality of our lives: “Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (Colossians 3:17)

During the Reformation era, this “worldly” understanding of vocation was a departure from the then-Catholic focus on vocation as referring to clerical roles within the church. In contrast, Martin Luther saw vocation everywhere he looked, beginning with the families into which we are all born: “How is it possible that you are not called? You have...always been a husband or a wife, a boy or a girl, or servant...” (Luther’s Works, Sermon on the Day of St John the Evangelist)

So let’s take a look at two Lutherans who changed the world—one by way of his vocation in international diplomacy, the other via his calling to be a scientist.

**Dag Hammarskjold (1905-1961)**

Dag Hjalmar Agne Carl Hammarskjold (pronounced HAMmer-SHOLD) grew up in an aristocratic Swedish family of civil servants, his father serving as Prime Minister of Sweden when Dag was born.33 After studying economics and law at the Universities of Uppsala and Stockholm, he was a university teacher for a few years. Thereafter he entered the civil service in his country, holding positions in the Ministries of Finance and Foreign Affairs, and rising to the Swedish equivalent of the U.S. Secretary of State.

In the early 1950s Hammarskjold’s work shifted to the infant United Nations, founded on October 24, 1945. After serving in the Swedish delegation to the U.N. he was elected the second Secretary General of the U.N. on April 10, 1953—a position he held for the rest of his life.

33 Except where otherwise noted, biographical materials on Hammarskjold are from Philip Pfatteicher, *Festivals and Commissions: Handbook to the Calendar in Lutheran Book of Worship* ((Augsburg, 1980), pp.359-361.)
During Hammarskjold’s time of leading the U.N. he had to deal with the end of the Korean War, problems in the Middle East, and the crisis over the Suez Canal. When civil war broke out in the newly-independent African nation of the Congo, Hammarskjold sent a U.N. peace-keeping force to suppress the violence. While traveling to the Congo to personally negotiate a cease-fire, Hammarskjold died in a plane crash on September 18, 1961.\(^{34}\) For his steadfast efforts in international peacekeeping, Hammarskjold became the first person ever to be awarded the Nobel Peace Prize posthumously in 1961.

Only after his tragic death did the world discover the depths of Hammarskjold’s faith and spirituality. Although he seemed to have had a nominal upbringing in the (Lutheran) Church of Sweden, he didn’t appear to be an active church member (though in his youth he acknowledged being shaped by Swedish archbishop Nathan Soderblom\(^{35}\)).

After his death a personal journal was discovered in Hammarskjold’s home in New York City—a journal he had begun keeping when he was 20 and concluded with entries made the month before his death. Published in 1963 under the title, *Markings*, Hammarskjold’s journal made it clear that he was a Christian, the depths of whose spiritual life had been entirely unsuspected. Theologian Henry P. Van Dusen called *Markings* "the noblest self-disclosure of spiritual struggle and triumph, perhaps the greatest testament of personal faith written ... in the heat of professional life and amidst the most exacting responsibilities for world peace and order."\(^{36}\)

**Norman Borlaug (1914-2009)**

Norman Ernest Borlaug was born March 25, 1914 on a farm near Cresco, Iowa, to Henry and Clara Borlaug.\(^{37}\) He was the great-grandson of Norwegian immigrants, and his grandfather helped found Immanuel Norwegian Evangelical Lutheran Congregation in the small Norwegian-American community of Saude, near Cresco.\(^{38}\)

After completing his primary and secondary education in Cresco, Borlaug enrolled in the University of Minnesota where he majored in forestry. After serving a few years in the U.S. Forest Service he returned to the University of Minnesota for his master’s and doctoral degrees in plant pathology (1939 and 1942, respectively).

From 1942 to 1944, he was a microbiologist on the staff of the du Pont de Nemours Foundation where he was in charge of research on industrial and agricultural bactericides, fungicides, and

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\(^{34}\) A U.N. study commission in 2015 lent credence to speculations that Hammarskjold’s plane may have been shot down by factions opposed to his peace-making efforts. [https://en.wikipedia.org/wiki/Dag_Hammarskj%C3%B6ld](https://en.wikipedia.org/wiki/Dag_Hammarskj%C3%B6ld)


preservatives. In 1944 he accepted an appointment as geneticist and plant pathologist assigned the task of organizing and directing the Cooperative Wheat Research and Production Program in Mexico. Over the next twenty years he and his team-mates succeeded in finding a high-yielding short-strawed, disease-resistant wheat. Extensive production of this new strain of wheat inaugurated the so-called *Green Revolution* that was credited with saving the lives of 1 billion persons in developing countries around the world—for which he was awarded the Nobel Peace Prize in 1970.

His Nobel lecture wove together scientific insights with biblical passages. In so doing Borlaug clearly articulated the faith-based, moral convictions that undergirded his scientific work: “The first essential component of social justice is adequate food for all mankind. Food is the moral right of all who are born into this world....By developing and applying the scientific and technological skills of the twentieth century for the well-being of mankind throughout the world, [we] may still see Isaiah's prophesies come true: 'And the desert shall rejoice, and blossom as the rose... And the parched ground shall become a pool, and the thirsty land springs of water....’”

When Dr. Borlaug died in 2009 at the age of 95, ELCA Pastor David Beckmann, President of Bread for the World, presided at his memorial service in Dallas, Texas. Beckmann declared that "Dr. Borlaug, a man of faith and compassion, was an advocate as well as a scientist. He convinced many political leaders to do their part in reducing hunger.”

For Reflection and Discussion

- **Read and reflect (preferably with others) on how these brief excerpts from Hammarskjold’s book, *Markings*, connected with his faith and his work in global diplomacy:**

  *For all that has been--Thanks!
  To all that shall be--Yes!*

  *Not I, but God in me.*

  *He who has surrendered himself to it knows that the Way ends on the Cross--even when it is leading him through the jubilation of Gennesaret*⁴⁰ *or the triumphal entry into Jerusalem.*

- **September 21 is the commemoration of Dag Hammarskjold. Take time on that day to offer the following prayer:**

  *Holy and righteous God, you created us in your image. Grant us grace to contend fearlessly against evil and to make no peace with oppression. Help us, like your servant Dag Hammarskjold, to work for justice among people and nations, to the glory of your*
name, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen. (ELW, p. 60, a prayer for Renewers of Society)

- Read and reflect (preferably with others) on this quotation from Borlaug’s 1970 Nobel Lecture:

  “...The majority of the urbanites in the industrialized nations have forgotten the significance of the words they learned as youngsters, ‘Give us this day our daily bread’. They know that food comes from the supermarket, but only a few see beyond to the necessary investments, the toil, struggle, and frustrations on the farms and ranches that provide their daily bread. Since the urbanites have lost their contact with the soil, they take food for granted and fail to appreciate the tremendous efficiency of their farmers and ranchers, who, although constituting only five percent of the labor force in a country such as the United States, produce more than enough food for their nation.”

  

Over the last decade congregations have been asking, “Where have all our young adults gone?” The anxiety that drives this question has been heightened by the release of reports like a 2012 Pew Research study that reported, “The number of Americans who do not identify with any religion continues to grow at a rapid pace. One-fifth of the U.S. public – and a third of adults under 30 – are religiously unaffiliated today, the highest percentages ever in Pew Research Center polling.”

While church folks tear their hair out wondering how to replenish our ranks of young adults, the best kept secret in our ELCA has been the growing success of a movement called Young Adults in Global Mission or YAGM, for short. Today, there are over 800 “alumni” of the YAGM program which began in 1999. Each year the YAGM program receives applications from roughly twice the number of young adults as the funding for the program can allow.

What is YAGM? Answer: “The ELCA Young Adults in Global Mission program invites ELCA young adults ages 21-29 into a transformative, year-long journey in international service. As they offer themselves in service, ELCA young adults are shaped by the witness of our global neighbors. They share in the journeys of companion churches and organizations in one of nine countries around the world.”

This month’s column puts the spotlight on eight Lutherans making a world of difference—all of them YAGMS with connections to our synod.

These young adults have spent (or are spending) time in a variety of countries and arenas of ministry:

- **Prs. Colin and Jeni Grangaard**, beginning their third year as YAGM Country Coordinators in Jerusalem and the West Bank. (Back in 2004-2005 Colin had also served as a YAGM at a chemical dependency center in Edinburgh, Scotland.) Colin formerly served as a pastor at Trinity of Moorhead and Our Savior’s of Barnesville; Jeni pastored Glyndon Lutheran Church.
- **Levi Heath** of Bemidji, currently a YAGM teaching English and music to young people in the villages of Kötcse and Nagycsepely in Hungary.
- **Pr. Tessa Moon Leiseth** of Moorhead, who with her husband **Deacon Jon Leiseth** (and their children Isaac and Sophia), served 2012-2017 as YAGM Country Coordinators in Pietermaritzburg, South Africa.
- **Britta Moen** of Wadena, who was a YAGM in Madagascar, 2016-17, serving with the Sefama Lutheran School for the Deaf.

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• **Elise Sperling** of Moorhead, who served as a YAGM in Cambodia, 2015-16, volunteering with Life With Dignity, a non-profit organization that works in rural development; she also taught English to 300 students in a local school.

• **Andrew Steele**, who currently serves on the ELCA churchwide staff in Chicago, was a YAGM 2010-2011 at Bloemfontein, South Africa where he worked with an orphanage filled with children whose parent(s) died of AIDS; he also helped with worship at a local congregation.

Memorable Experiences
I invited the YAGMs to tell about some adventures and memorable experiences they had while serving abroad. Here’s what they had to say:

**Levi:** “During our in-country training we [YAGMs] stayed at a Lutheran retreat center….where we met a group of students from the Roma college program…One night, the Roma college students had a wine tasting scheduled and the eleven YAGM volunteers in our group and our two country coordinators were invited to join them….Since a few of the [Roma] students spoke some English we were able to introduce ourselves and they in turn introduced themselves. As the evening went on they taught us a couple Hungarian words. Eventually…some of the students began singing some songs….The next morning we worshiped together….While I have not been here in Hungary very long I have already seen how music, a shared table, and a shared faith can connect people.”

**Andrew:** “I found an incredible organization in the township serving pre-K children, where I served as a substitute teacher. This was always an adventure considering my Sesotho (a local language) wasn’t so great and the fifty kids in the classroom often laughed at my attempts to speak it. Also, I did have a personal encounter with a hippo in Zambia--a five minute stare-down from five feet away!”

**Colin and Jeni:** “The biggest adventure these days comes by virtue of bringing our two kids along with us. Josephine was 18 months old when we arrived, and Amos was born here in Jerusalem. It’s been a big adventure to bring Josie into pre-school where all of her classmates speak Arabic and to see her thrive. It’s also been memorable, navigating Amos’s first year, feeling the excitement for a new child extended to us, even though we're foreigners.”

**Jen:** “While there were many a wild moment in both of my YAGM experiences abroad... I would say that the day-to-day living was the most worthwhile adventure. In Argentina, learning how to sit and be with people, to pass the mate gourd and its accompanying rituals was of the richest character-building components of my year. In both Cambodia and Argentina, I learned a different way to let my day be shaped by the weather, by the need of the time, and by the natural rhythm of the world around me. Learning to adapt to this was a sacred practice in both cases. I am forever changed by it.”

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44 “The Roma, are a traditionally nomadic ethnic group, living mostly in Europe and the Americas...widely known among English-speaking people [as] Gypsies..., which some people consider pejorative due to its connotations of illegality and irregularity.” [https://en.wikipedia.org/wiki/Romani_people](https://en.wikipedia.org/wiki/Romani_people)
Britta: “As I write this, I sit in an internet café….in which time six French men over the age of 55 have come in to check emails and Facebook accounts. Four of the six are accompanied by young Malagasy women…between ages 16 and 25, clad in crop tops, mini-skirts and short shorts…as they sit on the laps of their much older companions….The name of this phenomenon is sex tourism—and it is the bread and butter of the tourism industry in Northern Malagasy towns…With an age of consent of 14 and absolutely no government oversight…the trafficking of minors is both frequent and normal, if not encouraged by some families that offer their children in the hopes of landing a wealthy, white husband, a sign of status and success.” (Blogpost of March 4, 2017; see Britta’s complete blogpost for information on how we can respond to the issue of sex trafficking: http://minnesotaninmada.squarespace.com/blog/) 

Making a World of Difference
I asked our YAGM friends to describe one way their global experiences are changing them and making a difference in God’s world. Here are several of their responses:

Elise: “For the [Cambodian] families whose well or pond is dry, what do they do? They walk for many kilometers to the nearest river to bathe or carry water back to their home. They buy water, with what little money they have if they can afford it, from a large water tanker….Climate change in Cambodia can cause severe drought or severe flooding….If farmers cannot plant their crops in a timely manner, or get a good harvest at all, their family is at risk for extreme poverty….The breadth and depth of such humanitarian crises hit home for me now because, on a weekly basis, I meet and get to know these families who are facing drought and at risk for falling into poverty. It’s not just another news headline to scroll past. It’s real. (Blogpost of February 23, 2016 at https://elisesperling.wordpress.com/)

Tessa: “One way God used me to help make a difference is through my role as a bridge person. It is through the work of the country coordinator that the ELCA young adults and the companion church communities are brought together so that they may be formed and shaped by each other in their year together. Another way God used me is through some very holy faith conversations I was able to have with ELCA young adults. As the young adults navigated contexts and experiences that were very new to them, faith and life questions surfaced. We would explore those questions and wonderings individually and in a peer community. Again and again, I could see God's work in these holy conversations.”

Jen: “Coming back from each of these places, I could use the experiences I had and the lessons I learned in service to affect my context in the United States. International ministries are most effective when there is a sense of mutuality, and from where I stand on US soil, I believe that God has most used me post-international service. In service, I know that God called me to be a fervent pray-er and to invite those around me to pray, to keep room for the Spirit, and that it honored them
that they could teach someone from "outside" more about their culture, their priorities, their methods.... through this, I began to see their God, their Jesus, and recognize our shared savior.”

Andrew: “While our YAGM are serving in incredible ways across the world, it's really what they do when they return to the ELCA that matters. Thirty percent of our alumni enter seminary, (no small fact considering we sent 93 into service this year.)…Our YAGM volunteers come home, filled with the Holy Spirit and globally formed…The world of difference YAGM will have on the ELCA will be exponential and long standing, as the 800 alumni will continue to help us he church together and church for the sake of the world.”

For Reflection and Response

- Download the YAGM brochure at http://download.elca.org/ELCA%20Resource%20Repository/Young_Adults_in_Global_Mission_Brochure.pdf Share this brochure with young adults who might be interested in a year of volunteer service in a global companion church.

- Invite YAGM “alumni” to speak in your congregation. Visit the Young Adults in Global Mission – ELCA page on Facebook or call 1-800-638-3522, ext. 2446 to locate former YAGMs in your area.

- Use this prayer: “Draw your church together, O God, into one great company of disciples, together following our teacher Jesus Christ into every walk of life, together serving in Christ’s mission to the world, and together witnessing to your love wherever you will send us; for the sake of Jesus Christ our Lord. Amen.” (ELW, p. 75)

- Make a financial contribution (or invite your congregation to contribute) toward the YAGM program at https://community.elca.org/yagm/give?_ga=2.29852022.814627080.1506294785-1811891998.1469622024
November: Planting and Deepening the American Church

As the year slips away, I’m grateful for the notable Lutherans we’ve looked at in the first nine monthly columns—and I’m mindful of the scores of “Lutherans making a world of difference” we haven’t even mentioned yet. So, this month we focus on four individuals who helped plant and deepen the Lutheran movement in North America.

Henry Melchior Muhlenberg (1711-1787) is often called the patriarch of Lutherans in America. Born in Einbeck, Germany, he was educated for ministry at the University of Göttingen and the University of Halle—a center for Lutheran pietism. In 1742 Muhlenberg was sent as a missionary to America, landing in Charleston, SC, and making his way to Philadelphia, PA. At that time Lutheran congregations were scattered across the eastern seaboard, and they represented various ethnic groups.

These scattered congregations also lacked a cohesive organization and a plan for growing the church in America. During Muhlenberg’s forty-five years of ministry in America, he struggled against schismatics and imposters, travelled incessantly, corresponded widely and set a course of Lutheranism for coming generations.

Muhlenberg preached in German, Dutch, and English—and he had a powerful voice. Muhlenberg established the first Lutheran synod in America, the Ministerium of Pennsylvania in 1748 when the first delegates met in Philadelphia. Muhlenberg also submitted a liturgy to the Ministerium which became the only authorized Lutheran liturgy in America for the next forty years.

Muhlenberg’s concern with questions of stewardship, pastoral care, and education strengthened the church life of Lutheranism in America. In this fashion he aided greatly in the transition from the state churches of Europe to the free churches of America.

Muhlenberg and his sons made their mark not just on the Lutheran church, but on American public life as well. One son served as a general under George Washington; another son became a member of the Continental Congress and was later the first Speaker of the U.S. House of Representatives.

William Alfred Passavant (1821-1894) was another pioneer of American Lutheranism in the 19th century—a time that witnessed an upsurge of organized Christian social concern and welfare in Europe. Through the efforts of Theodore Fliedner (1800-1864) an institution for the education of deaconesses was begun in Kaiserwerth, Germany, in 1833. By the late 1840s “inner mission” societies, offering opportunities for works of love motivated by faith, sprang up in many places—starting in Germany, spreading to Scandinavia and eventually to America.

Passavant had the distinction of establishing the largest number orphanages, hospitals, homes for the aged, and other institutions of mercy among Lutherans in America. In addition to his “inner mission” work, Pasavant also edited church publications and helped found the Pittsburgh Synod in 1845 and the General Council in 1867.  

**Elizabeth Fedde** (1850-1921) was trained as a deaconess in Lovisenberg, Norway and in 1882 was invited to come to New York City to take up a ministry to the Norwegian seamen in port and on the ships in the harbor. Beginning humbly in 1883, the Norwegian Relief Society started out in three small rented rooms in a building next to the Seamen’s Church. From this small beginning, the Lutheran deaconess movement grew to include a Lutheran Deaconess house in Brooklyn, NY. Over the next years Sr. Elizabeth established the Lutheran Deaconess Home and Hospital of the Lutheran Free Church in Minneapolis. The Lutheran deaconess movement spread to almost all lands where there are Lutheran churches, and by the mid-twentieth century there were over 35,000 deaconesses serving parishes, schools, hospitals, and prisons.

**Eric Norelius** (1833-1916), born in Sweden, hoped to become a minister, but his family didn’t have the financial means to provide for his education. On the advice of a pastor he came to America in 1850, after a sea voyage that lasted seventy-five days. Finding his way to a major Swedish settlement in Andover, IL, he became acquainted with the settlement’s founder, Pastor Lars P. Esbjorn, who befriended Norelius and made it possible for him to study for the ministry at Capital University in Columbus, OH. Following his ordination Norelius spent the next sixty years as a missionary pastor, evangelist, publisher, humanitarian and churchman.

Norelius is remembered as one of the founders of Gustavus Adolphus College in St Peter, MN. He is also credited with helping establish **Lutheran Social Service of Minnesota** in 1865, when the congregation he was serving (Vasa Lutheran Church near Red Wing, MN) opened its church to care for four orphans who had recently emigrated from Sweden. Pastor Norelius at first arranged care for the orphans in a refurbished church basement. This later became Vasa Children’s Home, Minnesota’s first and oldest orphanage. Pastor Norelius saw children in need and came up with a community response that inspired hope and changed their lives and the life of the community.

**For Reflection and Response**

- Muhlenberg kept an amazing journal, covering his over four decades of pastoral ministry. His entry for June 12, 1763 includes the following reflections: “Second Sunday after Trinity. Violent, steady rain…..We sang, as chief hymn, ‘Komt her zu mir, spricht Gottes

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47 Pfatteicher, pp. 98-99.
48 Pfatteicher, p. 382.
49 Nelson, p. 167.
50 [http://www.lssmn.org/About-Us/History/](http://www.lssmn.org/About-Us/History/)
‘Sohn.’ I baptized a child. Preached on the Gospel text: ‘And yet here is room.’ Afterwards I made another announcement concerning the outstanding pew rents. At noon I went with my wife to neighbor Matthias Lanebeberger’s and baptized his little daughter. About 2 p.m. I waded with the funeral director to Peter Bluhm’s and to Philip Sensefelder’s and escorted their two children’s funerals to the church. After the burial I stopped in at the home of Peter Draess, the sick elder, whose wife was just then in labor pains. From there I went to Mr. John Graef’s, where I married William Davis, widower, and Jane Muller, widow. I was summoned to Mr. Georg Bluhm, a Reformed man, and his wife, to baptize their little son. When I got home I had to marry John Closs and Susanna McLean. In the evening I went with my wife to Mr. John Graef’s, where a group of their friends had assembled. We dined with them and had edifying conversation. During the night I was much afflicted with headache.”

- Did you know that, thanks to pioneers like Passavant, Fedde, and Norelius Lutherans today sponsor one of the largest networks of health care and human services in America? Learn about [Lutheran Services in America](http://www.lutheranservices.org/) by visiting their website:

Use this prayer: “God of compassion, your Son came among us not to be served but to serve. We give you thanks for the women and men whom you have called to ministries of Word and Service. Give them faith to serve you with gladness; sustain them with a living hope, especially in times of despair; and kindle in them your love, so that they see in every neighbor the face of Jesus Christ our Lord, in whose name we pray. Amen.” (ELW, p. 73)

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December: Katharina von Bora Luther, Renower of the Church

Later in this busy month of December we’ll remember a renewer of the church whose December 20th commemoration was added to the Lutheran calendar when *Evangelical Lutheran Worship* (ELW) was published in 2006: Katharina von Bora, the wife of Martin Luther. Over the past year we’ve paid lots of attention to Martin Luther and the 500th Anniversary of the Reformation. But who was Katharina, and why should we number her as a Lutheran who made a world of difference?”

**Early Life and Marriage**

Katharina von Bora was born on January 29, 1499 in the village of Lippendorf (near Leipzig) in Saxony, Germany. Described by one Luther biographer as a “handsome woman of noble descent,” Katharina’s family was considered “landed gentry.” At the age of five her father took her to a Benedictine cloister near Brehna, to begin her schooling, and in 1509 she centered the Cistercian monastery near Grimma, Germany.  

Why did persons join monasteries or cloisters? Dr. Mark Tranvik observes: “Life in the Western world in the late Middle Ages (1300-1500) can be likened to a three-story home. God and the heavenly court reside on the top floor. Beneath the Lord, on the middle level are the religious people—monks, priests, nuns—[whose] public declarations to lead holy lives, characterized by poverty, chastity and obedience, put them closer to their Creator…[and] on the ground floor is the vast multitude of humanity…who keep life going.” Both Katharina and the man she would eventually marry started out in monasteries where holy people dedicated themselves heart and soul to finding God and pleasing God.

Martin Luther, through his intense study of the scriptures in the Augustinian monastery in Erfurt (which he had entered in 1505), came to realize that the Gospel is about God finding us—not us finding God. Concerning this profound spiritual experience Luther declared: “Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire Scripture showed itself to me.…” This was the theological breakthrough that inspired the Reformation of the church in 1517.

As Luther’s gospel-centered teaching and preaching made its way through the church, things started to change—including the decision of many monks and nuns to leave their cloisters and monasteries. On Easter Eve in 1523 Katharina and eleven of her “sisters” were smuggled out of the monastery, hidden in herring barrels in the back of a wagon. They were brought to Wittenberg, the birthplace of the Reformation, and gradually placed with local families or married off to men who had embraced Luther’s teaching.

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54 Mark D. Tranvik, *Martin Luther and the Called Life* (Fortress, 2016), pp. 15-16.
55 Luther’s Works, Volume 1, p. 82.
In 1525, after all the ex-nuns except Sr. Katharina had found new homes, she announced that she would only consider marriage to one of Luther’s colleagues or to the Great Reformer himself. On June 13 of that year she was married to Martin Luther. He offered two reasons for his decision to abandon his earlier vow of celibacy: to provide heirs for his aging parents and to set an example for other pastors. “I wanted to confirm what I have taught by practicing it,” Luther declared, “for I find so many timid people in spite of such great light from the gospel.”

What an amazing turning point in the lives of Martin (age 42) and Katharina (age 26)! Their “arranged” marriage soon was blessed with children—six in all, four of whom lived beyond childhood. Martin and Katie (as he called her) grew to share love and deep devotion to one another. Their marriage continued for over two decades, until Martin’s death in 1546.

Katie’s Significance

Mrs. Luther embraced more than the domestic roles of wife and mother. She also managed a large parsonage/boarding house/hotel called the Black Cloister, which formerly housed Luther’s monastic community. In addition to the Luther family, there were always boarders, students and travelers coming and going from this home in Wittenberg, the epicenter of the Reformation. The extent of Katie’s responsibilities included management of a farm, livestock, gardens, a fishery and even a brewery!

In the scope of her duties as manager of the household, Katie needed to pay especially close attention to financial matters. “The one source of continuing tension was that Luther thought money was for spending or giving away….Katie, however, managed affairs with a firm hand….[For example] the archbishop of Mainz himself sent [the Luthers a wedding gift of] ten gold gulden. Luther commanded that the gift be returned [to the Catholic archbishop]. Katie disobeyed and kept the money, only to produce it the first time the cupboard became bare.”

In short, Katie was a force to be reckoned with—a strong woman whose determination kept her from being cowed by her famous husband. In an age when women were minimally educated, Katie participated in the “Table Talks” that surrounded meals among the scholars in the Black Cloister. Martin “encouraged her, especially in her studies of Scripture….and] Katharina also encouraged Luther’s theological writing.”

Katharina was also something of a physician and psychologist, who treated Luther’s many ailments as he grew older. She also dealt directly with the despair (probably depression) that periodically afflicted him. One time, when Luther locked himself away, battling depression, he stepped out of his study only to find “his wife and children all dressed in black. He asked who had died. ‘God has died,’ Katherine von Bora replied. ‘This is impossible,’ Luther said. ‘God cannot die.’ ‘Then why are you behaving as though God were dead?’ she challenged him.”

56 Luther’s Works, Vol. 49, p. 117.  
57 Kittelson, p.203.  
58 James A. Nestingen, Martin Luther: A Life (Augsburg, 2003), p. 66.  
59 Ibid, p. 64.
The resilience of Katharina’s firm faith in Christ enabled her to weather Luther’s death in 1546. This same faith shone through in 1551, when she was on her own deathbed in Torgau, Germany. “Her last words, spoken to her sons, were, ‘I will stick to Christ like a burr to a topcoat.’”

For Reflection and Response

- According to author Gail Ramshaw, “Thanks largely to [Katharina’s] success, the phenomenon of a married clergy and a social significant parsonage became the ideal for most Protestants.” What blessings and challenges do married pastors face—and how can congregations best support them?

- Sing, or at least read the words, to a hymn that Katharina von Bora would have sung with her children during December—her husband’s Christmas carol ‘From heaven above’ (ELW 268).

- As you remember and give thanks for Katherine von Bora Luther on December 20, use this prayer: Almighty God, we praise you for your servant Katharina, through whom you have called the church to its tasks and renewed its life. Raise up in our own day teachers and prophets inspired by your Spirit, whose voices will give strength to your church and proclaim the reality of your reign, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.” (ELW, p. 60)

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60 Ibid., p. 67.
61 Gail Ramshaw, More Days for Praise: Festivals and Commemorations in Evangelical Lutheran Worship (Augsburg Fortress, 2016)