



AALC Pastoral Newsletter  
Winter 2009

# Oratio (Prayer)

## Meditatio (Study)

### Tentatio (Spiritual Attack)

*Oratio, meditatio, tentatio faciunt theologum:*  
“Prayer, study, and trial make a theologian” Martin Luther

## Table of Contents

### Oratio (pp. 2–3)

“The (should-be) praying pastor”

Pastor Rich Eddy (St. Peter’s Lutheran, Elk Grove) examines the role of prayer in the life of the pastor. Rather than technique focused, we face the challenges of ministry focused prayer.

### Meditatio (pp. 4–5)

2 Corinthians 1:3–7 Comfort in Trials

Pastor Rich Shields takes an initial look at Paul’s second letter to the Corinthians. He directs attention to the terms that Paul used to show God’s comfort in the midst of trials and tribulations.

### Tentatio (pp. 6–7)

Oswald Bayer provides an excellent summary of Luther’s understanding of *tentatio*, challenging us to come to grips with who our God is and what he does in and through his Word.

## What are you reading?

- 1 Oswald Bayer, *Theology the Lutheran Way*, edited and translated by Jeffrey G. Silcock and Mark C. Mattes, (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2007); original German *Theologie*, 1994.

If you can only afford one book to read this year you should buy this one. The editors write:

One of the great merits of *Theology the Lutheran Way* is that it convincingly demonstrates that the modern split between theory and practice ... is foreign to the Reformation as well to the scriptures, and misrepresents the nature of Lutheran theology. (page ix)

You will gain an appreciation of Luther’s insights, but even more you will delve deeper into God’s Word, which is foundational for our growth as theologians of the cross.

2. *Paul’s Letter to the Galatians* (Greek text)

The Region Conventions meet this year, beginning the weeks after Easter. The Bible study portion will concentrate on *Galatians* and how that speaks to Christians today. We will examine the relationship of what it means to be “in Christ” (*Ephesians* study from National Convention) and to be “led by the Spirit.”

I have encouraged all pastors to refresh themselves in using the original language texts. As part of your preparation for the Conventions and helping your people, begin reading the Greek text. This will be a good review and encouragement for all of us.

θαυμάζω ὅτι οὕτως  
ταχέως μετατίθεσθε  
ἀπὸ τοῦ καλέσαντος  
ὑμᾶς ἐν χάριτι  
Χριστοῦ εἰς ἕτερον  
εὐαγγέλιον  
Galatians 1:6

## Oratio (Prayer)

Pastor Rich Eddy, St. Peter's Lutheran, Elk Grove, CA

### “The (should-be) Praying Pastor”

Much has been written about prayer in the life of the Christian, from theological treatises to devotional collections of favorite prayers for all occasions. Luther himself had much to say about it, including one of my favorite statements in which he praised his puppy Toelpel for begging food from the table with open mouth and motionless eyes: “Oh, if I could only pray the way this dog watches the meat! All his thoughts are concentrated on the piece of meat. Otherwise he has no thought, wish, or hope.”<sup>1</sup> As pastors, we can learn and be encouraged by many such writings, because we are, first and foremost, Christians before being pastors. But besides being believers, we are also pastors, called to serve God's people. How does prayer help us to carry out our call, and is prayer any different for us as shepherds than it is for the flock? What should a pastor know about the practice of prayer?

I offer the following thoughts not as an expert; in fact, some of the ideas come from times when I failed to adequately pray as I should have. Nor is this a systematic, exhaustive treatment of the subject. Rather, these are observations I have made and lessons I have learned over the past fourteen years of ministry. I hope they are helpful to you.

**1. Stop, look, and listen:** This lesson is a reminder to me that prayer is one-half of two-way communication. It is not only about my petitions and intercessions, nor even about those of others that I lift to the Lord in prayer, as important as such requests may be. Prayer is also about stopping my own activities and requests long enough to look and listen to what God wants from me, and to what his answers to my prayers are. After all, our ministry is really about answering God's call and doing His will. When I stop and hear what God has to say in his Word, then my ministry (and my life) goes better. His word to me could be guidance, warning, or encouragement. Often, it turns out to be a rebuke I needed to hear.

During my internship one of our members died. I drove out to the house to meet with his family, and to observe how the experienced Pastor Deuel would handle the situation. When I got there, a call came that Pastor Deuel was delayed, so the wife of the deceased called

<sup>1</sup> Martin Luther (1483-1546) as recorded by Veit Dietrich in *Table Talk*, Volume 54 of *Luther's Works: American Edition*, edited and translated by Theodore G. Tappert, (Philadelphia: Fortress Press, 1967), pp. 37-38.



all the children and grandchildren into the living room to meet me. Then she told them, “I know you have a lot of questions about what happened to your grandpa. Pastor Rich will answer them for you.” I immediately panicked inside and cried out in my mind to God that I couldn't do this, that I wasn't prepared enough. To which God replied in my thoughts with the clearly worded rebuke, “What do you think I've called you to do?” He answered my prayer with both rebuke and encouragement to talk with the family, which helped not only then, but also during other ministry challenges I have faced in the years ever since.

**2. Quality time vs. quantity time:** As a youth worker in my pre-seminary days, I came to realize that a parent who spends only “quality time” with a child is missing out on so much of the child's life, and loses out on both quiet companionship and the bonds that come from shared difficulties. I learned that “quantity time” is as important as “quality time.” In pastoral ministry I have seen the same in regard to time spent with our heavenly Father. We need the quality times of prayer during which we shut out all other distractions and focus on our prayers and on the One to whom we pray. But we also need the quantity time of constant conversation with God. We don't have to wait for a special time to pray, but can pray for help and direction, for the blessing of others, for protection, for the situation we are in, in short, for everything as we go through the day, because we recognize that everything we think, do, have, and experience is important to our Father in heaven.

**3. Lead by example:** Our Lord told us that His house is to be a house of prayer (Luke 19:46), but how will that happen if the pastor neglects to lead his people in praying? The pastor leads in several ways: by letting the people see and hear him pray often in public worship, by demonstrating it one-on-one in pastoral care and visitation, and by teaching about prayer during sermons and classes. The pastor also leads by his own prayers, as his own walk with the Lord is strengthened, and as he prays for his people.

Don't just tell your people to pray; show them how to pray and lead them in prayer as you create a climate where prayer is welcome and expected.

**4. Keep your promises:** By this, I mean that if you say you will pray for someone, do it! There is nothing as convicting as when you promise to pray for someone and then you run into them later and realize you have not done so. It is especially embarrassing when they come up to you and thank you for praying, and then they tell you they lift you up in their prayers every day. Your people should have full confidence that their pastor is praying for them continually, especially when they are going through some tough circumstance. Be sure you do that for them. I have found that in many cases, when someone asks for my prayers, I can take them aside and pray for them right then and there. I have also found that my memory has suffered the effects of the Fall, and so I ask people to give me a written note when they come through the line after worship and ask for my prayers.

**5. Prepare your prayers:** There are some who believe you should not prepare (that is, write out) your prayers before a service, that you should just wait for fresh inspiration from the Holy Spirit as you step up to lead congregational prayers. Anything else, they say, quenches the Spirit and sounds too formal. While I agree that the Holy Spirit can, and sometimes does, lead you into a new prayer which you had not planned to give before the service, I also believe that same Holy Spirit already knew earlier in the week what should be prayed for. If you had prayed your prayers when you wrote them, they would have been timely then even if written out. Also, I have found that too often extemporaneous prayers sound confused, use clichés repetitiously, and sometimes include statements of questionable theology. Better to write your prayers out prayerfully ahead of time (as you would your sermon or class

lesson) and then let the Spirit modify your prayers if He so wills it.

**6. Learn from other praying pastors – like Paul:** There are many lessons we can learn from others about how and what to pray. One example for me is the Apostle Paul, who challenges me in two ways. First, his prayer of submission that Christ's grace would be sufficient for him in his affliction echoed Jesus' prayer to the Father in the garden: "not as I will, but as you will." Second, Paul's example of continuous, passionate prayer for his churches is as humbling as it is worth striving to imitate. To every church (except the Galatians) Paul tells the believers that he is constantly praying for them, for their faith, for their perseverance in spite of opposition, and for their steadfastness in doctrine. But he also prays with thanksgiving to God because of the believers, for they are his constant joy and crown. I find it easy to thank God for the helpful and supportive members of the church, but Paul challenges me to pray and thank God for all of them — for it is from the difficult ones that I learn to pray Paul's other prayer, that Christ's grace is sufficient to me. I encourage you to find your prayer mentors like Paul and Martin Luther and others who can encourage you to think and pray afresh.

May the Lord richly bless your prayer life as you faithfully serve Him.

Pastor Rich Eddy

If you are interested, I have a study titled "Praying with Luther" which we used at a prayer workshop two years ago, and which is based both on passages of Scripture and Luther's writings. If you would like this for your own study or church use, please contact me at [richeddy@hotmail.com](mailto:richeddy@hotmail.com) and I'll be glad to email it to you as a Word document.



## 2 Corinthians 1:3–7 — Comfort in Trials

The rich liturgical background of 1:3–7 has been well-documented, with Barrett showing parallels with the later Jewish Eighteen Benedictions.<sup>1</sup> The initial phrase, repeated identically in Eph. 1:3 and 1 Pet. 1:3, suggests that the Christian community adapted the liturgy of Judaism, but with appropriate Christian emphases. εὐλογητός (*blessed*) appears only eight times in the New Testament, although the Old Testament usage of it and its verbal cognates is much more extensive. Zechariah's praise in Luke 1:68 becomes the transition from the Old Testament pattern to the three passages above.<sup>2</sup> The blessing extends to "the God and Father of our Lord Jesus Christ," consistent with Jesus' references to God as His Father, i.e. John 20:17 and Matt. 27:46.<sup>3</sup> As Hughes notes, the ἡμῶν then derivatively means that God is our God and Father, because He is first and foremost God and Father of Jesus Christ.<sup>4</sup>

The second part of verse 3 becomes the basis for Paul's reason for writing and the foundation of true comfort. "The Father of mercies" echoes again the Jewish liturgy, following the Semitic אב הרחמים. As BAGD, 561, notes, the plural is always used, due to "the concrete forms of expression taken by the abstract" and the influence of the Hebrew plural, הרחמים (*mercies*). The plural (οἰκτιρωμένων) also is found in Rom. 12:1; Phil. 2:1; and Heb. 10:28, while the singular occurs only in Col. 3:12. The word and its cognates occupy an important role in the LXX, often stressing not just a "merciful Father" but also the source/origin of mercy.<sup>5</sup> Two sig-



nificant passages stand out in the LXX, namely Exodus 33:19 (Romans 9:15) and Psalm 102:13. The former passage becomes the starting point for truly understanding the covenant with YHWH and the basis for the later prophets to point toward the "new covenant" through the Messiah.

Hand-in-hand with the concept of the Father's mercies is the acknowledgment that God is the God of all comfort. This leads to the main point of Paul's doxology — comfort in the midst of affliction as well as deliverance from affliction. The fact that παρακαλέω and its cognate παράκλησις appear 10 times in verses 3–7 indicates the intensity of Paul's concern for understanding Godly comfort. The heavy concentration of both words, 28 of 71 occurrences in Paul are in 2 Cor., suggests a dominant theme of the letter. BAGD, 617–8, proposes three basic meanings: 1) encouragement, exhortation; 2) appeal, request; and 3) comfort, consolation. While the strict translation in this context favors the third meaning (so most commentators), F. Danker, 12, carefully picks up an important thought.

The editors refer 2 Cor. 1:4b to the passages under "d" (comfort, encourage, cheer up). This passage speaks of "God, who comforts us in all our affliction." But it is the concordance that loads this word with real meaning. There is more in this word than a cosmic handholding. We see from a comparison with other passages that the word involves primarily the will — not the emotions.... The lexicographer takes snapshots from various angles. A concordance helps make a composite. We see that the root idea is never really absent from this word. Our being comforted takes on a kind of urging, a propulsion that alerts us in trouble to the possibilities. Does tribulation stop us momentarily? We get a go-ahead signal in God's παράκλησις, which beckons us out of the

<sup>1</sup> C. K. Barrett, *A Commentary on the Second Epistle to the Corinthians* (Harper's New Testament Commentaries) (New York: Harper and Row, Publishers, 1973), 58–9. See also Furnish, 108, and Martin, 7.

<sup>2</sup> The word occurs in Mark 14:61; Luke 1:68; Rom. 1:25; 9:5; 2 Cor. 1:3; 11:31; Eph. 1:3; 1 Pet. 1:3. εὐλογητός appears 80x in the LXX (12x in the Pentateuch, 15x in the Psalms). The cognate verb, εὐλογέω, is used 43x in the NT and 457x in the LXX (125x in the Pentateuch, and 58x in the Psalms).

<sup>3</sup> R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg Publishing House, 1937), 814–5.

<sup>4</sup> Philip Edgumbe Hughes, *Paul's Second Epistle to the Corinthians* (NICNT) (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1962), 10-1.

<sup>5</sup> Ralph P. Martin, *2 Corinthians* (Word Biblical Commentary, Vol. 40) edited by David A. Hubbard and Glenn W. Barker, New Testament edited by Ralph P. Martin (Waco: Word Books, 1986), 8.

mire of demoralizing self-preoccupation. It is a comfort that makes us strong.

Certainly Danker captured a vision of what Paul considers most important. In verse 3, the focus is on God as the source and origin of that comfort which does strengthen us. O'Brien and Tannehill also perceive the significance.<sup>6</sup> Proudfoot appropriately comments concerning the Old Testament concept of comfort, "... 'comfort' represents not just a feeling, but an actual change of condition brought about by an activity of the comforter".<sup>7</sup> Certainly the concentration of the παρακαλέω (17x) and παράκλεις (2x) in Isaiah 40–66 zeroes in on the eschatological nature of the comfort as well as the definite acts by God to deliver His people and thus comfort them. In fact, that is how Isaiah introduces the dramatic change of YHWH's comfort in 40:1 (נחמו נחמו *comfort, comfort*). Going back to Proudfoot's insight, we see that YHWH brings about a change in Israel's condition (by delivering from bondage in Babylon), and even further in the future brings about a change in the condition of sinful humans through the activity of the Comforter (Jesus). In Johannine terminology the Paraklete continues that process of giving comfort to God's people. "In the context of 2 Cor. 1 essentially and finally God is the Comforter."<sup>8</sup> The adjective which qualifies παράκλεις is πᾶς which keeps it general – comfort in any way for any reason. However, verse 4 narrows that concept to comfort in the midst of afflictions.

Affliction (θλίψις) becomes the specific circumstance for comfort that is shown. Like παράκλεις, θλίψις and its cognate, θλίψω, predominate in Romans,

<sup>6</sup> Peter Thomas O'Brien, *Introductory Thanksgivings in the Letters of Paul* (E. F. Brill, 1977), 1977, 242–7. As will be seen in further investigation, O'Brien stops short in his appraisal of θλίψις / παράκλεις as the central theme for the entire letter. Even in the extensive survey by Carl J. Bjerkelund, *Parakalo: Form, Funktion und Sinn der Parakalo-Sätze in den paulinischen Briefen* (Oslo: Universitetsforlaget, 1969), 148–55, there is difficulty in trying to accommodate the theme for the whole letter. Robert C. Tannehill, *Dying and Rising: A Study in Pauline Theology* (Berlin: Verlag Alfred Topelmann, 1967), 90–8. Tannehill expands the limits of his study beyond just one letter and views the θλίψις / παράκλεις pair as indicative of the larger pattern of dying and rising.

<sup>7</sup> Merrill C. Proudfoot, "Imitation or Realistic Participation? A Study of Paul's Concept of 'Suffering with Christ,'" *Interpretation* 17 (April 1963), 140.

<sup>8</sup> O'Brien, 1977, 244.

2 Corinthians, and 1&2 Thessalonians. In the LXX the word translates several Hebrew words, which basically express one or more aspects of affliction in life. The original meaning was "pressing together" but the figurative sense dominates in both the LXX and NT (BAGD, 362). In Genesis 42:21 Joseph experienced distress/anguish because of his brothers' treatment. The affliction of the innocent carries over into the Psalms, as the writers call out to God in the midst of their affliction. Frequently the word becomes "enemy" or "one who oppresses" the righteous one(s). Schlier tries to denote nuances of meaning in the LXX especially distinguishing between internal and external afflictions.<sup>9</sup> Such nuances are reflected in Paul's further comments in 2 Cor. 7:5 and 11:23–28. Moving into the New Testament, affliction comes to those who are members of the Church, especially the apostles. "The constant tribulation of Israel in the OT has become the necessary tribulation of the Church in the NT."<sup>10</sup> This necessity follows directly from Jesus (John 16:33) and becomes part of the expected state of the early Church (Acts 5:40–41; 14:22; 1 Thes. 3:3). For the Christian, then, afflictions form his life, yet they are also indications of the new eschatological age which dawned with Christ's resurrection and ascension. Obviously the eschatological affliction/tribulation brings into clearer view God's eschatological comfort. Such seems to be the focus of Paul's thoughts in 1:3–4; Paul is pointing out to them not only the situation which confronts the preacher of the Word, but also the hearer of that Word.

This is only a brief introduction to one of the critical texts that deals with the subject of *tentatio* (spiritual attack). If anyone is interested I have a more complete study that examines all of these verses of this introductory section of 2 Corinthians.

Pastor Rich Shields

<sup>9</sup> Heinrich Schlier, "θλίψω" *TDNT*, Col. III: 141.

<sup>10</sup> *Ibid.*, 143.

## Tentatio (*Spiritual Attack*)

Pastor Rich Shields

Tentatio — In the previous newsletter title we had the word “trial,” a loose translation of the Luther’s use of *tentatio* (German, *Anfechtung*). Oswald Bayer, *Theology the Lutheran Way*, offered a more precise translation, “spiritual attack,” which reflects the stronger sense of what Luther himself experienced. Bayer comes to this conclusion after 40 years of studying Luther’s writings and other Reformation writers. Luther himself clarifies that as he wrote:

Thirdly, there is *Tentatio, Anfechtung*. This is the touchstone that teaches you not only to know and understand, but also to experience how right, how true, how sweet, how lovely, how mighty, how comforting God’s Word is, wisdom beyond all wisdom.

Therefore, you see how David, in the Psalm mentioned, complains so often about all kinds of enemies, arrogant princes or tyrants, false spirits and factions that he has to put up with because he meditates, that is, because he is occupied with God’s Word (as has been said) in all manner of ways. For as soon as God’s Word takes root and grows in you, the devil will plague you and make a real doctor of you, and by his attacks will teach you to seek and love God’s Word. I myself (if you will permit me, mere mouse-dirt, to be mingled with pepper) am deeply indebted to my papists that through the devil’s raging they have beaten, oppressed, and distressed me so much. That is to say, they have made a fairly good theologian of me, which I would not have become otherwise. And I heartily grant them what they have won in return for making this of me, honor, victory, and triumph, for that’s the way they wanted.<sup>1</sup>

As Lutherans, we have heard, believe, teach and confess that we are passive in regard to salvation — it is entirely God’s work. But Luther goes further with *tentatio*. The basis for understanding spiritual attack comes from Luther’s concept of what it means to be passive. Bayer put it this way:

What does the passive/receptive life (*vita passiva*) or the passive righteousness (*iustitia passiva*) mean, systematically for faith and theology? The righteousness of faith is passive in the sense that “we let God work in us by himself and we with all our pow-

ers do nothing of our own.” “Faith, however, is a divine work in us which changes us and makes us to be born again of God, John 1[:12-13]. It kills the old Adam and makes us altogether different, in heart and spirit and mind and powers” (cf. Deut. 6:5). Faith then is entirely God’s work and not a human achievement. We can only “suffer” it. Christian righteousness, which is passive, is entirely opposite to works-righteousness. We can only receive it. We do not work but let another work in us, namely, God. Christian righteousness is not understood by the world. It is hidden from people trapped in themselves and want to boast of their own achievements. It is hidden from those who not only want to make something of themselves but who want to be self-made people.

The passive/receptive life (*vita passiva*) is faith. This is neither knowledge nor action.<sup>2</sup>

Such a view puts forth a far different perspective of faith, theology, and all aspects of each. That is a challenge for us today because by nature we want the active role. For those who live in the U.S., insofar as we have incorporated the American culture, we even expect (*demand!*) the active role in religion or at least in our own faith. When we confess the faith as Lutherans, it is not only in reference to the initial work of God to create faith. The key note is that our faith is not the center, but God’s Word and how it works on us.



Spiritual attack (*Anfechtung*) itself is not the touchstone of the genuineness of faith, if by faith we mean the truthfulness and credibility of the believers. Rather it is the touchstone of God’s Word, which demonstrates its credibility and power in times of spiritual attack and in the fight against it. “For only spiritual attack teaches us to listen to the Word.” [Luther]

<sup>1</sup> Bayer’s translation of *Luther’s Works*, Vol. 34:286f. Oswald Bayer, *Theology the Lutheran Way*, edited and translated by Jeffrey G. Silcock and Mark C. Mattes, (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2007), pp. 59–60; original German *Theologie*, 1994.

<sup>2</sup> *Ibid.*, 24.

Only spiritual attack (*Anfechtung*) teaches us to attend to God's word, which is necessary before we can experience it. Therefore, to experience God's word we do nothing; we simply "suffer" it in the sense of letting it do its work with us.<sup>3</sup>

Luther challenges us to examine what we believe, to the very foundation, not in the sense of moving away from Jesus Christ, but in the sense of what does that mean when we believe in Jesus Christ. Bayer's presentation of Luther's insights offers us the opportunity to dig more deeply into God's Word and explore the depth of what it means to be Lutheran.

### Paul and *Tentatio*

Paul writes about the *tentatio* (suffering, affliction, spiritual attack) of the Christian life. Key texts for understanding his perspective are: 2 Thessalonians 1:3-7 and 2 Corinthians 1:3-7. This current study will only introduce the texts and Paul's handling of the concepts.

### 2 Thessalonians 1:4-5

Martin Luther wrote:

A theologian of the cross (that is, one who speaks of the crucified and hidden God), teaches that punishments, crosses, and death are the most precious treasury of all and the most sacred relics which the Lord of this theology himself has consecrated and blessed...

Many make pilgrimages to Rome and to other places to see the robe of Christ, the bones of the martyrs, and the places and remains of the saints, which we certainly do not condemn. But we lament the fact that we do not at the same time recognize the true relics, namely, the sufferings and crosses which have sanctified the bones and relics of the martyrs and made them worthy of such great ven-



<sup>3</sup> Ibid. 63.

eration. And by not recognizing these true relics we do not receive them when they are offered at home, but even reject them with all our might and chase them from place to place, while with the greatest thirst and constant tears we should beg God that all such precious relics of Christ, which are the most sacred of all, be given to us, as it were, a gift for the elect children of God.<sup>4</sup>

Luther seems to have caught the essence of Paul's view of suffering, in marked contrast to the popular "theology of glory" prophets of today. The theme of suffering was present in Paul's earliest letters as well as his later ones. Although particular emphases changed over the years, one constant was the expectation of suffering because one is a Christian. Note a few of these passages: Romans 8:18-23; 2 Corinthians 1:3-7; 2 Corinthians 4:7-12; Colossians 1:24; and especially Philippians 1:29-30

"For it has been granted to you on behalf of Christ not only to believe on him but also to suffer for him, since you are going through the same struggle you saw I had, and now hear that I still have."

### *Tentatio* and the End Times

What light does 2 Thessalonians 1:4-5 shed on our understanding of suffering relative to the end times? According to rhetorical analysis the exordium includes 1:1-12. Thus, this text occurs near the beginning of the introductory thanksgiving and actually sets for the theme for the entire letter. Many commentators appear to rush through this section in anticipation of examining what is considered the heart of the letter, namely chapter 2.<sup>5</sup> In the process they miss a critical point.

How often do we "rush through" what we consider the lesser texts to get to the "good ones about end times"? Let's take God's Word seriously about not only the end times, but even more about *tentatio*, as God makes us theologians of the cross.

<sup>4</sup> Martin Luther, "Explanation of the Ninety-Five Theses," *Career of the Reformer I (Luther's Works, Vol. 31)*, translated by Carl W. Folkemer, edited by Harold J. Grimm (Philadelphia: Muhlenberg Press, 1957), 225-6.

<sup>5</sup> See Robert Jewett, *Thessalonian Correspondence: Pauline Rhetoric and Millenarian Piety* (Philadelphia: Fortress Press, 1986), 81-83.

# People, Events, and Notes

*Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. Hebrews 13:7*

## National Office

### Presiding Pastor:

Rev. Frank Hays

### Pastoral Formation, Congregation Development:

Rev. Rich Shields

### Admin Assist to AALC:

Rev. Fred Balke

### Office Assistant for AALC/ALTS:

Claire DiTommaso

## Executive

### Council

### Voting Members

Rev. Frank Hays

Rev. Rich Eddy

Rev. Mark Homp

Mr. Jim Daman

### Non-Voting Members

Rev. Fred Balke

Rev. Rich Shields

## Region Pastors

### Eastern

Rev. Irv Stapf

### Greater Heartland

Rev. Roger Twito

### Western Great Lakes

Rev. Mark Homp

### Northern Plains

Rev. Myke Main

### Western

Rev. Greg Stenzel

## Support your seminary!

Consider how your congregation can be personally involved in helping students prepare for the ministry.

Vicar Dan Dapelo  
Seminarian Scott Yount

## Items of Note:

**50 years of Ministry:** Rev. Arne Bjelland, Extended Ministry, Brush, CO

**35 years of Ministry:** Rev. Norm Beighley, Bethel Lutheran, Rowland, PA

**Installation:** Rev. Scott Bieker, Hope Lutheran, Brighton, IA (Feb 1, 2009)

**Installation:** Rev. Roger Twito, Ascension Lutheran, Ames, IA (tentative date: Apr 29, 2009)

**New Mission:** Rev. Mike Duchene started Amazing Grace Lutheran, Macomb, MI

If you have items of ministry notes, please contact me with appropriate details.

## Contact Information

Rev. Rich Shields

### Street Address

6600 N. Clinton Street  
Augustine Hall, #13  
Fort Wayne, IN 46825

### Mailing Address

The AALC  
921 East Dupont Rd., #920  
Fort Wayne, IN 46825-1551

### Email

rpshields@taalc.org

### Web

www.taalc.org

### Photos Credit:

Source: www.christianphotos.net for photos.

### Scripture References:

Unless otherwise noted, all Scripture references are from The Holy Bible: English Standard Version © 2001 by Crossways Bibles, a division of Good News Publishers. Used by permission. All rights reserved.