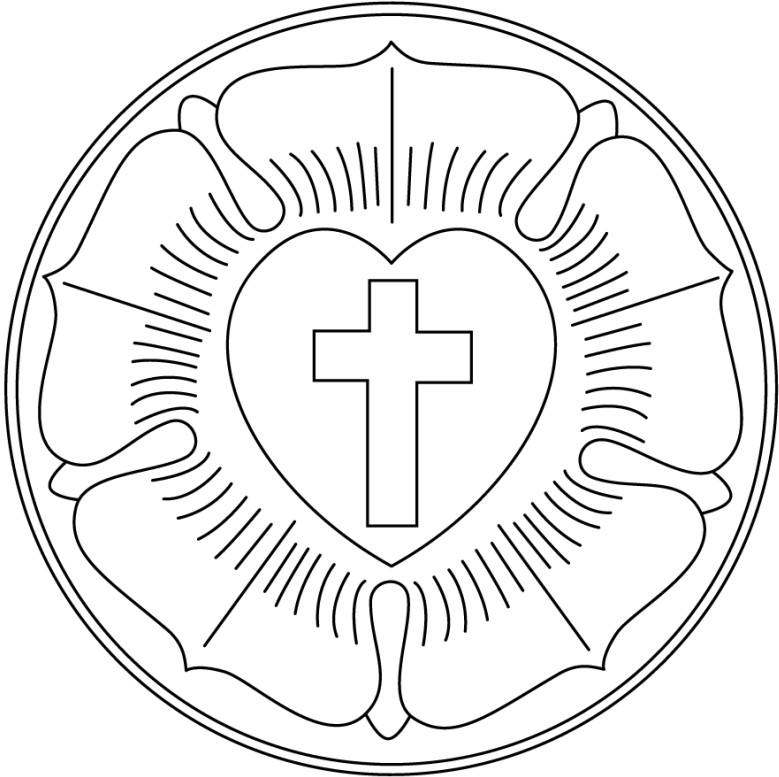


# *Lutherans for Lent*

*A devotional plan for the season of Lent  
designed to acquaint us with our Lutheran  
heritage, the Small Catechism,  
and the four Gospels.*

*Rev. Joshua V. Scheer*



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## Introduction

As Lutherans we have a great heritage that is rich in theology, hymnody, and forms of art. This heritage spans the world and primarily comes from Germany, Norway, Sweden and finds its expression in the United States.

This devotion is designed to present some familiar and some unfamiliar Lutherans that were used by God to pass on the faithful teachings of the Scripture to us here and now. We pray that our lives would be used by God to pass on these teachings to those around us and enrich the Lutherans who have yet to be born.

Each day of the devotion will focus on a figure from Lutheran history. There will be a very brief biography of that person followed up with other churchly information about them (hymns written by them, days which are commemorated by the Church, books or works of art that they have contributed to our heritage). After the biography, there is a section of the Small Catechism assigned to be read or recited from memory. The entire contents of the six chief parts of the Small Catechism will be gone through each week, and the Sunday Small Catechism reading will focus on a part of the Table of Duties, a treasure found at the end of the Small Catechism.

Our Faith is a Biblical one, in so keeping each day one or two chapters of Scripture is appointed to be read. The schedule is meant to allow for us to read through all four Gospels during this season of Lent. A suggestion is to read this portion of Scripture out loud as faith comes by hearing the Word of God. There is something magnificent about the Word of God as it is read out loud. For one thing, it slows us down to appreciate all of the words of the text.

Following the Bible reading, there will be a prayer suggestion based upon the Table of Duties of the Small Catechism.

*God the Father, God the Son, and God the Holy Spirit bless you richly as you take time out this Lenten season to learn more about the gifts which He has given you, including your rich heritage of being a Lutheran.*

*For the glory of God and the good of His Church,  
Rev. Joshua V. Scheer*

**Martin Luther (b. Nov 10, 1483 d. Feb 18, 1546)**

As Lutherans we know the name, but often do not know much more about the man. Martin Luther was the first child born to a miner named Hans Luder (nicknamed “Big Hans”) and his wife Margareth Ziegler on St. Martin’s Day (Nov 10th). He was baptized on November 11th.

Martin was originally meant to be a lawyer, but became an Augustinian monk because of a vow he made in the middle of a severe thunderstorm. While a monk, Luther found it difficult to grasp how a holy and just God could receive him with all of his sins.

While teaching the Scriptures at the University at Wittenberg, Luther discovered the answer to his continued question in the words of the Gospel, that sinners are received by God because of the righteousness of Christ which is reckoned to them as their own.

Luther contended all his life for the truth of the Scriptures. He was excommunicated and faced danger all of the time because of his resistance to side with the false teachings of the Roman Catholic Church. He was not only a theologian but also a pastor, who sought to comfort souls.

Luther was a devoted father and husband. He married a nun named Katharine Von Bora and they had six children together. He raised his children with strict discipline and a focus upon a good education. The Luther household was almost always hosting guests and family members.

Of the many works of Luther that we celebrate as Lutherans, the greatest is the Small Catechism, which can serve as a doctrinal text, a prayer-book, and even a “laymen’s Bible”. Luther wrote many things during his life, more than any of his contemporaries. He also wrote or translated many hymns (found in *Lutheran Service Book* 332, 358, 382, 406, 407, 458, 497, 505, 556, 581, 607, 617, 627, 655 656, 657, 755, 766, 768, 777, 778, 823, 824, 938, 948, 954 and 960).

Luther died in 1546 after a life filled with various physical, mental, and spiritual trials. Found in his coat pocket was a small scrap of paper with his handwriting on it saying “We are all beggars, this is true”.

Luther is commemorated in our church year on February 18th, although the festival of Reformation Day (Oct 31) and the commemoration of the Presentation of the Augsburg Confession (Jun 25) also serve to remind us of Dr. Luther.

**Small Catechism:** The Ten Commandments

**Gospel Reading:** Matthew chapters 1 & 2

**Prayer:** For school administrators, staff, and teachers, that they would do their work as unto the Lord and realize the high calling involved in training children to become fruitful workers for the good of their neighbor. For students, that they would learn from their teachers with diligence and faithfulness to God’s Word.

**Philip Melancthon (b. Feb 16, 1497 d. Apr 19, 1560)**

Philip Melancthon was one of most important people of the Reformation. He was a laymen, trained in the classics of Greece and Rome, and became a very good theologian as well. He worked with prior confessions of the faith and was the primary author of the Augsburg Confession guided by Dr. Luther.

Where Luther was confrontational and often abrasive, Melancthon was more gentle in his theological treatments. Melancthon was well educated and developed many different methods of education to make up for the dreadful lacking among the German people. He was very instrumental in setting up visitations among the clergy to supervise the parishes in and around Germany.

Luther was always a strong anchor for Melancthon, who often in his desire to be gentle and to encourage ecumenical discussions would allow for compromises that were not in keeping with the Scriptures. Luther would often call Melancthon back.

After Luther's death, Melancthon was considered the most authoritative Lutheran in Germany, although without his anchor he started to fall away from the Lutheran understanding of the Lord's Supper and also man's role in salvation. Many "old Lutherans" contested Melancthon's changing stance in an effort to return to the truth of the Scriptures as expressed in the Small Catechism and the unaltered Augsburg Confession.

Melancthon authored many things in his life, including the Augsburg Confession, the Apology (defense) of the Augsburg Confession, and the Treatise on the Power and Primacy of the Pope (all found in the Book of Concord). He also wrote a doctrinal text called "Loci Communes" which served for many years as the standard text studied by Lutheran men in training to be pastors.

Melancthon wrote some hymns which can be found in *Lutheran Service Book* (522, 585). Melancthon is commemorated in the church year on February 16th. The commemoration of the Presentation of the Augsburg Confession on June 25th is also an important time to thank God for the work of Melancthon.

**Small Catechism:** The Apostles' Creed  
**Gospel Reading:** Matthew chapters 3 & 4

**Prayer:** For all who work in government at all levels, that they would work with the knowledge that they fill a divine purpose, working with all honesty and integrity to serve their neighbor by punishing the wicked and commending the good. For all citizens, that they would obey the laws of the land, and conduct themselves in quiet and peaceable lives.

**Katharina Von Bora Luther (b. 1499 d. 1552)**

Katharine Von Bora was born in Saxony and became a Cistercian nun at a very young age. During the Reformation, she and some of her sisters escaped their cloister with the help of Martin Luther. Eventually she married Luther (1525) and became the always dependable and faithful wife and mother that kept the Luther household running.

With six children, a constant flow of students, visiting theologians, and many family members passing through the home, Katharina managed the house well. She would also manage long periods of being away from her husband who would often be away with the responsibilities of a seminary professor and Doctor of the Church. Katie also managed Luther's bouts of depression as a faithful wife.

Correspondence between Martin and Katie reflects a strong love and affection that lasted throughout their marriage. Often this would involve great concern and loving teases between the two. After Martin's death, Katharina continued to live in the Luther home in Wittenberg. She died in an accident while traveling with her children.

The commemoration of Katharina von Bora Luther is celebrated on December 20th during the Church Year. Much of the work of Luther was made possible by having such a faithful and capable wife at home taking care of things there. Katharina is a fine example of God's gift of womanhood and motherhood.

**Small Catechism:** The Lord's Prayer

**Gospel Reading:** Matthew chapters 5 & 6

**Prayer:** For husbands and wives, that they would be faithful in marriage, serving as Christ does and subordinating as the Church does. For those who are still single, that their lives would glorify God. For those who have lost a spouse, that they would receive comfort in the Gospel and loving care through their family in Christ.

**Johannes Bugenhagen (b. Jun 24, 1485 d. Apr 20, 1558)**

Johannes Bugenhagen was very influential during the time of the Reformation. He was ordained a Roman Catholic priest in 1509 and later converted to Lutheranism in 1520 after reading “*The Babylonian Captivity of the Church*” by Martin Luther.

Bugenhagen served as a pastor in Wittenberg from 1523 until his death. During this time Bugenhagen served as the pastor and father confessor to Luther. He also married Martin and Katie Luther. Bugenhagen married as well.

Bugenhagen was a wonderful pastor, filled with energy and zeal for the Truth of God’s Word. He also served to organize churches and schools throughout Germany.

During his long pastorate Bugenhagen wrote a commentary on the Psalms and served as a confessor of the Truth many times at Luther’s side. He also helped to translate the New Testament into Low German. Bugenhagen left Wittenberg at times to contribute to the larger Church in Denmark. Several times during his life he was offered the position of bishop in other areas.

Bugenhagen preached at the funeral of Martin Luther. After that he always tried to take care of the Luther family.

Bugenhagen also wrote some church liturgies that are still in use today. The commemoration of Johannes Bugenhagen is celebrated on April 20th during the church year.

**Small Catechism:** The Sacrament of Holy Baptism

**Gospel Reading:** Matthew chapters 7 & 8

**Prayer:** For all preachers in the Church, that they would preach the whole truth of the Word and properly use both Law and Gospel in their care of souls. For all hearers in the Church, that they would be diligent and faithful in their reception of the means of grace, remembering their baptism in the daily struggle against sin. For all who have fallen away from the Church, that they would be brought back into the Church and be restored to faith in Christ.

**Frederick III “the Wise” (b. 1463 d. 1525)**

The story of the Reformation involves many government leaders who protected and confessed the Lutheran faith in the early years. Frederick III was the Elector of Saxony during the beginning of the Reformation. Without his help, Martin Luther would have been killed by the Roman Catholic Church instead of being allowed to confess the truth of the Gospel to a world in great need.

Frederick was a very pious Christian ruler. He had a zeal for the religious, and prior to the Reformation had collected one of the largest collections of relics in Germany. He founded the University at Wittenberg and was influential in giving a Doctorate to Martin Luther.

Frederick III also served to protect Luther after the 1521 Diet of Worms and kept him hidden at the Wartburg castle. As the Reformation took shape, Frederick gave up his collection of relics, realizing the damage that such thing can do to faith.

Frederick III was a fine ruler who understood the struggle that was taking place in the Holy Roman Empire during the Reformation. For this reason he never declared himself for or against the Reformation publicly. He never met Luther face to face, but did exchange correspondence with him.

At his death, Frederick publicly confessed his faith by partaking in the Lord’s Supper in both kinds, taking both the body and the blood of Christ for the good of his soul. Only Lutherans at that time did such things.

Frederick the Wise is a fine example of how God works through our government to bring good for the Kingdom of God. His life is commemorated on May 5th in the church year. Surely most of Lutheranism owes much thanks to God for such a faithful ruler who kept the confessors of the faith safe in very perilous times.

**Small Catechism:** Table of Duties - ”To Bishops, Pastors, and Preachers”

**Gospel Reading:** Matthew chapter 9

**Prayer:** For all who are unable to attend Divine Service due to disability, that they would be visited by their pastors and also fellow brothers and sisters in Christ. For the congregation I belong to, that it would be a place where the Gospel is purely preached and the Sacraments are rightly administered. For the whole Christian Church on earth, that God would bless it with greater outward unity wrought by agreement in what the Scriptures teach.



**Veit Dietrich (b. 1506 d. 1549)**

Veit Dietrich is not well known at all. He served as Martin Luther's secretary, kept in contact with all of the reformation leaders, taught at the University in Wittenberg and also served as a pastor.

Dietrich is maybe not well known, but some of the things that he wrote are well known among many groups of Lutherans. He composed a series of Collects (prayers) of the Day for the Church Year. Some pastors use these as the Collect of the Day, others may use them prior to sermons and so forth. The collects weave in the texts for that day in both doctrinal teaching that is also extremely devotional.

Dietrich translated a number of works of Luther and Melancthon into German during his life. He also wrote some hymns, although none of them are found in recent English hymnals.

As with most of the reformers, Dietrich would suffer for his faith. In 1547 he was removed from his pastorate for opposing the compromises with the Roman Catholics following the Schmalkaldic War. He didn't let the removal stop him from confessing the truth however and opposed the continued disintegration of pure Lutheran doctrine and practice. He died two years after being removed.

Dietrich is a fine example of a faithful co-worker alongside the more prominent Lutheran confessors. He is much like a Silas, who was faithful in doing the things given to him to do. May we likewise be content with what has been given to us.

**Small Catechism:** The Ten Commandments

**Gospel Reading:** Matthew chapters 10 & 11

**Prayer:** For employers, that they would care for their employees by providing a fair wage and the safest working conditions possible. For employees, that they would see their work as unto Christ and as loving service to their neighbor. For the unemployed, that they too would be able to put their God-given abilities to work in serving their neighbor.

**Lucas Cranach the Elder (b. 1472 d. 1533)**

Lucas Cranach was the patriarch of a line of artists and painters that contributed much to Lutheran art. He was the court painter under Frederick III the Wise. He was a good friend of Martin Luther as well.

During his life, his friendship showed to Luther in that he helped prepare some of the arrangements for Luther's own wedding. Cranach also was the baptismal sponsor of Martin Luther's oldest son (Johannes or Hans).

Cranach painted portraits of most of the great Lutheran reformers. He also painted altar pieces, one of the most famous being the altar piece at St. Mary's Protestant Church in Wittenberg. The theme of the altar piece was the Lutheran view of the means of grace. Each of the four panels in the altar piece taught one of the four main ways which Christ's word of forgiveness comes to us (Preaching, Holy Baptism, Office of the Keys, and the Lord's Supper). Each piece was renowned for its intricate detail and included the great Lutheran fathers in them.

The art of Cranach taught the Christian Faith, it confessed what Cranach believed. In the altarpiece at St. Mary's, Cranach painted Luther preaching from the pulpit in Torgau Castle. In between Luther and the congregation (made up of prominent Lutherans, including Katie Luther and Cranach's godchild Hans) is Christ being crucified. Luther's arm is extended and he is pointing to the crucifixion. This teaches that we preach Christ crucified. In the baptism part, Cranach paints Philip Melancthon as the person baptizing a baby by sprinkling, which emphasized the Lutheran belief that anyone may baptize and that baptism does not have to mean immersion. There is also an open Bible, emphasizing the fact that the Word is necessary for the water to be a baptism. In the Lord's Supper piece, Cranach depicts the Lord's Supper being celebrated both by Christ and the apostles, but also the Lutheran reformers in with them. The scenery is not Jerusalem, but Germany, which emphasizes that the Lord's Supper is not a remembrance of something locked in the past, but a feast in the Church here and now.

Cranach is commemorated in the church year on April 6th with Albrecht Durer.

**Small Catechism:** The Apostles' Creed

**Gospel Reading:** Matthew chapters 12 & 13

**Prayer:** For all parents, that they would raise their children in the instruction of the Lord without being too overbearing. For children, that they would see their parents as masks of God and listen to them accordingly. For orphans, that they too would be cared for and that parents may be found willing to serve these neighbors in need.

**John the Steadfast (b Jun 30, 1468 d. Aug 16, 1532)**

John the Steadfast was the brother of Frederick III “the Wise”. He became the elector (leader) of Saxony when Frederick III died in 1525. He was a strong supporter of Martin Luther. He staunchly refused to persecute Lutherans and even declared his area of Saxony to be Lutheran.

John’s motto was “The Word of God abides forever”. He often listened to the preaching of Luther and sometimes even took notes. He even was threatened to be exiled for keeping Luther safe from other princes loyal to the Pope. He was willing to use the soldiers of Saxony to defend the truth of the Gospel and Luther with it.

John also promoted Lutheranism by encouraging all priests in Saxony to preach the Gospel in its purity and also to administer the Sacraments according to Christ’s institution. He helped in the process of visitation, where certain secular and church officials would visit each pastor and parish and provide support and examination for all within their territory.

John the Steadfast was one of the leaders at the Augsburg Diet where the Lutheran princes confessed the faith in front of Emperor Charles V. He signed the Augsburg Confession and boldly confessed a faith which was before then outlawed.

John died suddenly in 1532, and Luther preached his funeral sermon on 1 Thessalonians 4:14-18. Where Frederick was a political mastermind who could maintain the peace, John was courageous and bold to confess the faith, even in the face of threats of violence. Both men used their God-given skills to promote the truth of the Scriptures in their own way. One can see God’s work through both leaders at their appropriate times.

The bold faith of John the Steadfast is celebrated on the commemoration of the Presentation of the Augsburg Confession.

**Small Catechism:** The Lord’s Prayer

**Gospel Reading:** Matthew chapters 14 & 15

**Prayer:** For school administrators, staff, and teachers, that they would do their work as unto the Lord and realize the high calling involved in training children to become fruitful workers for the good of their neighbor. For students, that they would learn from their teachers with diligence and faithfulness to God’s Word.

**John Frederick (b. Jun 30, 1503 d. Mar 3, 1554)**

John Frederick was the son of John the Steadfast. He served as Elector of Saxony from 1532-1547. He was named “the Magnanimous” because of how he handled the various crosses given to him.

John Frederick attended the Diet at Augsburg and saw his fathers bold stance for Lutheranism. From this strong stance he took up leadership after his father’s sudden death and quickly became a staunch and strict Lutheran in the Schmalkaldic League (alliance of Lutheran princes and territories to repel any Roman Catholic invasion).

John introduced Lutheranism to many areas of Germany, sometimes more by force. At his request, Luther drafted the Schmalkald Articles (part of the Book of Concord). John and Luther were always exchanging letters and were close friends.

John helped the University of Wittenberg by reorganizing it and giving it a larger endowment. He also supported the University at Leipzig. He also helped form the University at Jena.

As Emperor Charles V threatened invasion of the Lutheran territories, John Frederick acted to defend both his land and his faith. He marched with his army to meet Charles V. Through some political maneuvering, Charles V was able to sway another leader (his nephew Maurice *or* Moritz) to attack John Frederick’s land, causing him to return to his land and fight for it. Eventually John Frederick lost at the battle of Muhlberg in 1547. Charles V gave Maurice the position of Elector and condemned John Frederick to death. Maurice later turned upon Charles V and won a victory for Lutherans. John Frederick was released after this in 1552, but never regained the title of Elector.

John Frederick presided over Lutheran territories during very difficult times, with the Pope and Emperor always threatening to invade. He also ruled during the death of Luther (1546). Following Luther’s death he had to help Lutheranism both by providing stability and security. He suffered greatly for his faithfulness, losing his title and also being imprisoned for five years. His witness of faithfulness in the midst of such perilous times gave comfort and courage to all who called themselves Lutheran at the time.

**Small Catechism:** The Sacrament of Holy Baptism

**Gospel Reading:** Matthew chapters 16 & 17

**Prayer:** For all who work in government at all levels, that they would work with the knowledge that they fill a divine purpose, working with all honesty and integrity to serve their neighbor by punishing the wicked and commending the good. For all citizens, that they would obey the laws of the land, and conduct themselves in quiet and peaceable lives.

**Nikolaus von Amsdorf (b. Dec 3, 1484 d. May 14, 1565)**

Nikolaus von Amsdorf was an early supporter of the Reformation. He was a staunch friend of Martin Luther. He accompanied Luther to the Diet of Worms in 1521 where Luther made his “Here I stand” statement. He also supported Luther during his stay at the Wartburg and helped with some of the work of translating the Bible into German.

During his life he served in many places and also brought the Gospel to many new cities and territories. He was appointed by John Frederick to be the Bishop of Naumburg-Weitz in 1542. For the rest of his life he would be known as the “secret bishop of the Lutheran Church”. It is an honor that Luther never received.

Amsdorf was instrumental in keeping Germany faithful to conservative Lutheranism during the years following Luther’s death. When Philip Melancthon and his students started to give in to the Roman Catholics, Amsdorf joined with other strict Lutherans in defending the faith from Magdeburg.

Amsdorf was very strict and sharp-minded. He often stood firm in the faith, but toward the end of his life he erred and went too far in his defense of Lutheranism. In an overreaction to men who claimed “good works are necessary for salvation” Amsdorf responded that “good works are harmful to salvation”. This landed him outside of what the Scriptures taught concerning salvation.

Amsdorf is a good example to all of us Lutherans to understand that we go as far as Scripture but no further. In debate with others it is important to remember balance and faithfulness. Amsdorf reminds us that we should pray God that we keep a close watch on what we believe and why.

**Small Catechism:** Confession

**Gospel Reading:** Matthew chapters 18 & 19

**Prayer:** For husbands and wives, that they would be faithful in marriage, serving as Christ does and subordinating as the Church does. For those who are still single, that their lives would glorify God. For those who have lost a spouse, that they would receive comfort in the Gospel and loving care through their family in Christ.

**Nikolaus Herman (b. 1480 d. May 3, 1561)**

Nikolaus Herman was a cantor, hymnwriter, and organist. He served at Joachimsthal in Bohemia. His hymns are found throughout Lutheran hymnals. He often wrote his hymns after hearing a good sermon from his pastor. He primarily wrote hymns for schoolchildren so that they could learn the truth of the faith in the place of the perverse or profane songs that the world was teaching them.

Herman wrote his hymns to be used in the Christian home. The language used reflected that simplicity as well. His hymn “As surely as I live God said” (LSB 614) reflect the proper understanding of the Gospel and also one of the ways in which that Gospel comes to us, through the word of absolution spoken by a pastor. It testifies of a very practical Lutheranism which is meant for daily life.

Herman’s hymns are rich with imagery. In “Let All Together Praise Our God” (LSB 389) he paints the Christmas picture with common language and preaches the Gospel to all who hear the hymn. Also found in *Lutheran Service Book* are tunes which Herman wrote (LSB 389, 412, 876, 890).

Other hymns written by Herman can be found in *The Lutheran Hymnal*. The hymn “When My Last Hour is Close at Hand” (TLH 594) reflects a hopeful and faithful view of death and dying. It exhibits a strong trust in Christ and what He has done for us.

Herman suffered from gout later in life and had to give up work as a cantor. He died in the same parish where he served and wrote so faithfully during those early years of the Reformation.

Nikolaus Herman reminds us that our faith is one not just active in church, but also in the home and at school. His hymn-writing style reminds us that the songs of the faith can be on our minds, in our hearts, and out of our mouths when the secular music of our day has become so profane.

**Small Catechism:** The Sacrament of the Altar

**Gospel Reading:** Matthew chapters 20 & 21

**Prayer:** For all preachers in the Church, that they would preach the whole truth of the Word and properly use both Law and Gospel in their care of souls. For all hearers in the Church, that they would be diligent and faithful in their reception of the means of grace, remembering their baptism in the daily struggle against sin. For all who have fallen away from the Church, that they would be brought back into the Church and be restored to faith in Christ.

**Martin Chemnitz (b. Nov 9, 1522 d. Apr 8, 1586)**

Martin Chemnitz is called “the second Martin”. To his credit many claim that the work of the first Martin (Luther) would not have survived without the work of the second Martin.

Chemnitz lost his father early in life and had to struggle to gain an education. He studied math and astrology and later became interested in theology. He was an excellent student and picked things up quickly.

Chemnitz ended up in Wittenberg and began to learn under Philip Melancthon’s teaching. He studied the Word of God, the history of the Church and many writings of the Church fathers, including Luther. Eventually he began to lecture on Melancthon’s main doctrinal work (*Loci Communes*) and eventually heavily supplemented the work with his own *Loci Theologici*. He was finally ordained in 1554 by Johannes Bugenhagen. He was an excellent pastor as well as a scholar.

During the chaotic years following Luther’s death, Chemnitz fought on the side of strict Lutheranism and never fell into any reactionary error. He wrote a definitive book on the Lord’s Supper in 1560. He wrote an exhaustive commentary on the Roman Catholic Council of Trent (*Examination of the Council of Trent*). He also served as a superintendent over all clergy in the area of Braunschweig. While there he engaged in theological debates and oversaw the clergy of the area. He wrote a book used to examine all candidates for ordination (*Enchiridion*). He also began to work with other Lutherans to eventually write the Formula of Concord (found in the Book of Concord) which served to define true Lutheranism from all the errors that had taken place since Luther died.

The work of Chemnitz always started from Scripture. It was not creative, but orderly and systematic. His refutation of Roman Catholic theology is one of the best ever written.

The church gives thanks to God for the work done through Martin Chemnitz by commemorating his birth on November 9th. Many of his works are still used to teach Lutheran pastors today.

**Small Catechism:** Table of Duties - “What the hearers owe their pastors”

**Gospel Reading:** Matthew chapter 22

**Prayer:** For all who are unable to attend Divine Service due to disability, that they would be visited by their pastors and also fellow brothers and sisters in Christ. For the congregation I belong to, that it would be a place where the Gospel is purely preached and the Sacraments are rightly administered. For the whole Christian Church on earth, that God would bless it with greater outward unity wrought by agreement in what the Scriptures teach.

**Jakob Andrea (b. Mar 25, 1528 d. Jan 7, 1590)**

Jakob Andrea is one of the other chief writers of the Formula of Concord with Martin Chemnitz. His life is one of constant attempts to bring Lutherans into agreement over matters of doctrine.

Andrea was taught at Tübingen. He was educated at the expense of his hometown. He became a deacon at Stuttgart and was the only Lutheran minister allowed in that city after Emperor Charles V conquered the area. He confessed the faith in the midst of people who spent their lives attacking Lutherans. He preached and taught the truth of Scripture despite the harsh treatment he received.

He later became a professor of theology and chancellor at Tübingen. He disliked the growing factions within Lutheranism and spent enormous effort at trying to work out the differences while maintaining a pure confession of the Faith. His early efforts failed because he wrote formulas of agreement that were too generic and each side was upset with the result. Andrea then worked hard to confess pure Lutheranism in a strict sense which denied any compromise with the old Roman Catholic church and also the newer Reformed churches.

Andrea wrote one of the precursors to the Formula of Concord called the Swabian Concord (later also combined with another formula to make the Swabian-Saxon Concord). He also helped to write the Bergen Book. These early efforts established some foundation for the great work of the Formula of Concord and also gave Andrea the experience needed to help write such a confession of the Faith.

Andrea promoted his efforts at unity through series of sermons on the pure doctrine presented in the Scriptures and the Augsburg Confession. These sermons were also published and spread across all of Germany.

The final product of all of Andrea's work was the Formula of Concord, written in cooperation with Martin Chemnitz. The Formula served to end the conflicts within the German states and establish a definition of what Lutherans have always believed, taught, and confessed. The Formula gave no new doctrine, but simply restated the true doctrine and settled all matters of dispute.

**Small Catechism:** The Ten Commandments

**Gospel Reading:** Matthew chapters 23 & 24

**Prayer:** For employers, that they would care for their employees by providing a fair wage and the safest working conditions possible. For employees, that they would see their work as unto Christ and as loving service to their neighbor. For the unemployed, that they too would be able to put their God-given abilities to work in serving their neighbor.



**David Chytraeus (b. Feb 25, 1530 d. Jun 25, 1600)**

David Chytraeus was another influential theologian during the second generation of Lutheranism. He helped in the writing of the Formula of Concord along with Chemnitz and Andrea.

Chytraeus studied law, philosophy, and theology at the university of Tubingen and then theology at the University at Wittenberg. It was there he was taught by Melancthon and also Luther. He lectured in a variety of topics ranging from language, rhetoric, astronomy, and theology at Heidelberg, Rostock, and even Wittenberg.

Chytraeus was an influential force in rejecting Melancthon's attempts to revise the Augsburg Confession to allow for Calvinists (of Reformed churches) to agree to it. Melancthon attempted to change the confession to allow for a different view of the real presence of Christ's body and blood in the Lord's Supper and also to allow for human effort to be involved in salvation. Chytraeus wrote boldly against these things and sought to maintain a pure Lutheran confession of the Faith.

During his life Chytraeus also attempted to start a Lutheran church within Austria at the invitation of the ruler Maximilian II.

Like Andrea and Chemnitz a large part of Chytraeus' work involved defining what Lutherans have always believed in opposition to the false teachings that were creeping into the Church through the work of Melancthon and those students of his who followed him (called "Phillippists"). His efforts helped to write many precursors to the Formula of Concord including the Swabian-Saxon Concord, the Torgau Book, and the Bergen Book.

Finally, Chytraeus contributed to the Formula of Concord, which was a momentous confession that clearly defined what Lutherans believe in the face of all the fake versions of Lutheranism that existed at that time.

Chytraeus also wrote a number of theological texts which largely remain only in the German or Latin language. Only a few have been translated into English.

**Small Catechism:** The Apostles' Creed

**Gospel Reading:** Matthew chapters 25 & 26

**Prayer:** For all parents, that they would raise their children in the instruction of the Lord without being too overbearing. For children, that they would see their parents as masks of God and listen to them accordingly. For orphans, that they too would be cared for and that parents may be found willing to serve these neighbors in need.

**Nikolaus Selnecker (b. Dec 6, 1530 d. May 24, 1592)**

Nikolaus Selnecker was another influential second generation Lutheran who studied at Wittenberg and helped to write and promote the Formula of Concord.

Selnecker became an organist at around age 12. He later went to Wittenberg and studied theology there under Philip Melancthon. He also lectured on philosophy and theology while there. He was ordained in 1558.

He became the court preacher (preacher for a royal court) at Dresden. While there he spoke in favor of a pastor dismissed for preaching against the Elector's reckless hunting habits. Selnecker was dismissed for his stance. He also served as a professor of theology at Jena, a professor and pastor at Leipzig, a court preacher at Wolfenbittel, and served as an influential theologian in many other areas throughout Germany.

As a theologian Selnecker struggled to remain faithful while receiving persecution from both erring sides of the Lutheran Church. He faced hardship from the Philippists (too loose on the Lord's Supper and salvation) and also the Flacian party (very strict party that went too far on the issue of Original Sin).

In addition to all of the preaching and teaching, Selnecker continued to be active in organizing choirs and also writing hymns. He helped organize the Motet Choir of St. Thomas Church (the same choir later led by Johann Sebastian Bach). He wrote two hymns found in *Lutheran Service Book* (585, 689). Overall he wrote around 150 hymns during his life.

Along with standing firm in the proper confession of the Faith, Selnecker also followed in the footsteps of Luther as a hymn-writer. Selnecker then can be remembered as a man who connected the Faith to the song of the church in a very practical way, a way that continues to teach us today.

**Small Catechism:** The Lord's Prayer

**Gospel Reading:** Matthew chapters 27 & 28

**Prayer:** For school administrators, staff, and teachers, that they would do their work as unto the Lord and realize the high calling involved in training children to become fruitful workers for the good of their neighbor. For students, that they would learn from their teachers with diligence and faithfulness to God's Word.

**Philip Nicolai (b. Aug 10, 1556 d. Oct 26, 1608)**

Philip Nicolai was the son of the Lutheran pastor who confessed the faith in both preaching and writing. We know him best as the author of many hymns that we still sing.

From early on, Nicolai was meant to be a pastor. His father sent him to study theology at Erfurt and Wittenberg. He was ordained in 1583 in an area often persecuted by a Roman Catholic majority. He was forced to abandon this call because Spanish invasion (Spain was violently Roman Catholic). He was called to be a pastor again in 1587 in another area. He later returned to the area to find that the Roman Catholic Mass had been reintroduced there. He served a secret Lutheran congregation in Cologne. He was awarded a doctorate from the University of Marburg and then received a call to serve as a pastor in Unna.

While serving Unna a large pestilence spread across the inhabitants. For a time there were up to thirty internments a day in the cemetery that Nicolai could see through his window. Every household in the town was in mourning.

During this time Nicolai wrote a manuscript title “Mirror of Joy” which was a testimony of his strong faith in Christ and the joy that can be found in the blood of Jesus. He also wrote two famous hymns while at Unna—”O Morning Star, How Fair and Bright” (LSB 395), and “Wake, Awake, for Night is Flying” (LSB 516).

Nicolai is considered one of the finest preachers of Church History, often called the “second Chrysostom” (Chrysostom was one of the best preachers of the early church). He preached the truth of the Scriptures without concern for himself, but instead zealously proclaimed Law and Gospel to all who would hear.

Nicolai took the final call of his life to Hamburg in 1601. He preached there with the same zeal that he put into all of his life’s work. He died of a fever in 1608. He is commemorated in the church year on Oct 26th.

**Small Catechism:** The Sacrament of Holy Baptism

**Gospel Reading:** Mark chapters 1 & 2

**Prayer:** For all who work in government at all levels, that they would work with the knowledge that they fill a divine purpose, working with all honesty and integrity to serve their neighbor by punishing the wicked and commending the good. For all citizens, that they would obey the laws of the land, and conduct themselves in quiet and peaceable lives.

**Johann Arndt (b. Dec 27, 1555 d. May 11, 1621)**

Johann Arndt is considered one of the most influential Lutheran devotional writers. He studied theology at Helmstedt, Wittenberg, Strassburg, and Basel. He began his pastoral work at Anhalt in 1583. He suffered for his Lutheran faith when the territory came under the authority of a ruler who believed the Refomed faith. The new ruler demanded that Arndt abolish all images and exorcisms in the church. Arndt resisted and refused to remove the right to perform exorcisms at baptism. He was removed for standing firm in the Faith.

He served as a pastor then in Quedlinburg where he influenced a younger Johann Gerhard. He wrote many devotional works as a pastor. He wrote six “Books on True Christianity” and also “Little Garden of Paradise”. These books were very popular and were translated into a variety of languages.

Arndt suffered some criticism by later Lutherans for not being doctrinal enough, but his writings reflect a Lutheran who was able to use a number of pre-Reformation sources and bring them together with Reformation resources to produce a wonderful, pious, and hearty Lutheranism which was active in Christian virtue. Some of his work later was misused in the Pietistic movement. Arndt also showed his doctrinal abilities in clarifying the Lutheran belief of the mystical union of the believer with Christ.

Often Lutheranism suffers because it is viewed as simply dogmatic and even academic. Arndt is an example of Lutheran piety, which never leaves doctrine behind, but brings it into the common life and uses doctrine to inform and influence the Christian life.

**Small Catechism:** Confession

**Gospel Reading:** Mark chapters 3 & 4

**Prayer:** For husbands and wives, that they would be faithful in marriage, serving as Christ does and subordinating as the Church does. For those who are still single, that their lives would glorify God. For those who have lost a spouse, that they would receive comfort in the Gospel and loving care through their family in Christ.

**Johann Gerhard (b. Oct 17, 1582 d. Aug 17, 1637)**

Johann Gerhard is called the “Archtheologian of Lutheranism”. He is renowned as one of the greatest Lutheran theologians of all time, often in the same company as Luther and Chemnitz. He was the most influential Lutheran theologian of the 1600’s.

Gerhard suffered a near-death illness at the age of 15. Under the pastoral care of Johann Arndt he both recovered and was encouraged to study theology. The early bout with depression and closeness with death influenced Gerhard’s piety greatly.

Gerhard studied at Wittenberg, Jena, and Marburg. He studied theology, philosophy, and medicine. He received a doctorate in theology in 1606. He was ordained also that year.

Gerhard worked hard to systematize the Lutheran Faith more than any Lutheran before him. This meant he worked hard to put things into a certain logical order and system.

Gerhard never lost touch with the rich piety of Lutheranism. He is often unfairly criticized as being an academic theologian only interested in systematic theology. This is not true, as Gerhard produced rich devotional material like “Sacred Meditations” and “Scholia Pietatis” and also many pastoral helps like his “Manual of Comfort” for people vexed by their impending death.

Of his doctrinal works, his multiple volume “Loci Theologici” is one of the most comprehensive examinations of Lutheran belief. It is currently being translated into English. Gerhard also wrote commentaries on the Scriptures, as well as preached fine sermons which are rich in Biblical imagery and language. He was not some stuffy academic, but a theologian whose doctrine flowed through him in care for souls and love for his neighbor.

Johann Gerhard is commemorated on August 17th in the church year.

**Small Catechism:** The Sacrament of the Altar

**Gospel Reading:** Mark chapters 5 & 6

**Prayer:** For all preachers in the Church, that they would preach the whole truth of the Word and properly use both Law and Gospel in their care of souls. For all hearers in the Church, that they would be diligent and faithful in their reception of the means of grace, remembering their baptism in the daily struggle against sin. For all who have fallen away from the Church, that they would be brought back into the Church and be restored to faith in Christ.

**Johann Heermann (b. Oct 11, 1585 d. Feb 17, 1647)**

Johann Heermann was a Lutheran pastor and hymn-writer during some of the hardest years to be a Lutheran. He lived during the Thirty Years War, which was fought between Roman Catholics, Lutherans, and Reformed armies across northern Europe. This war was known for great brutality and death.

Heermann was the fifth and only surviving child of his parents. He nearly died early in childhood and his mother vowed to encourage him into the ministry if he recovered. She did as she vowed, sometimes begging to get the money to pay for Johann's education.

Much of Heermann's education occurred informally as he tutored in the homes of Lutheran pastors for their children. He was finally ordained in 1611 and served a small town on the Oder river which often was plundered and burned to the ground in the war.

Heermann knew the danger of confessing the faith in such situations. He lost all of his possessions on a number of occasions, nearly was stabbed to death twice, and also once heard bullets fly overhead as he escaped Roman Catholic forces.

Among the other afflictions, Heermann saw one of his sons apostasize to the Roman Catholic faith, and also rejoiced when the same son returned to the Lutherans shortly before his death.

Heermann suffered a sickness to his throat in 1623 and finally had to give up preaching in 1634. He died in 1647. He was a profound Lutheran pastor and was well acquainted with the trials and tribulations which Jesus promised would come.

Heermann wrote around 400 hymns and is considered one of the best hymn-writers of Lutheranism. He was named a poet laureate in 1608. A number of his hymns appear in *Lutheran Service Book* (421, 439, 568, 696, 774, and 839). His hymns reflect both an intimate understanding of suffering and also a steadfast faith in Christ from whom comes all comfort in such affliction.

Johann Heermann is commemorated on October 26th in the church year.

**Small Catechism:** Table of Duties - "Of Civil Government"

**Gospel Reading:** Mark chapters 7 & 8

**Prayer:** For all who are unable to attend Divine Service due to disability, that they would be visited by their pastors and also fellow brothers and sisters in Christ. For the congregation I belong to, that it would be a place where the Gospel is purely preached and the Sacraments are rightly administered. For the whole Christian Church on earth, that God would bless it with greater outward unity wrought by agreement in what the Scriptures teach.

**Gustavus Adolphus (b. Dec 9, 1594 d. Nov 6, 1632)**

Gustavus Adolphus (Gustav II Adolf) was an influential king that saved the Lutheran forces during the Thirty Years War (1618-1648). He was born to the Swedish royal family and was not right away in line to become king of Sweden. After the Swedes converted to Lutheranism, Gustavus became an heir to the throne and became king on his seventeenth birthday.

Gustavus had the nickname “Lion of the North” which came from his role in helping the German states fight against the Roman Catholics. He was a brilliant military commander who managed to turn back the tide of the war.

Gustavus helped solidify the Lutheran faith in Sweden, but also preserved it from extinction in Northern Europe as well. God continued His activity of using governments and rulers to protect the truth found in Lutheranism.

Gustavus fell at the battle of Lutzen in 1632 while leading a charge. His military methods were later studied by the greatest commanders of armies in the world. Sadly, as a result of his death, the success that he had for the Lutheran cause was set back and many regions of Germany were placed back under Roman Catholic rule (and worship).

Lutheran history is rich with examples of fine governmental leadership from men who took their responsibility to reward the good and punish the bad very seriously. These leaders viewed one of their tasks as keeping peace within their lands, defending it against attackers, and helping out others in need. Gustavus aided the Germans when they were in dire need, and because of his action, Lutheranism remained in its homeland.

**Small Catechism:** The Ten Commandments

**Gospel Reading:** Mark chapters 9 & 10

**Prayer:** For employers, that they would care for their employees by providing a fair wage and the safest working conditions possible. For employees, that they would see their work as unto Christ and as loving service to their neighbor. For the unemployed, that they too would be able to put their God-given abilities to work in serving their neighbor.

**Johann Cruger (b. Apr 1, 1598 d. Feb 23, 1662)**

Johann Cruger was a gifted Lutheran musician. He composed many tunes that are commonly used among Lutherans to this day. Where men like Heermann and Gerhardt were masters of words, Cruger was a master of melodies and harmonies, putting the words of the great hymn-writers with music that was equal in quality.

Early on in his life Cruger studied in a number of schools throughout upper Europe. He finally settled in Berlin in 1615 as a tutor and learned from the finest musicians in Germany. He received an appointment to be the Kantor of St. Nicholas Church in Berlin in 1622.

Cruger was not a hymn-writer, but he is to be credited with how familiar many of our hymns are to us. He composed 71 chorales in his life. Many of these are still used today in our hymnals.

In *Lutheran Service Book* Cruger's work can be found as the music to hymns 334, 360, 439, 467, 490, 608, 636, 741, 743, 774, 794, 812, 867, 895, and 903. His music seems to capture the meaning of the hymn text and put it into note form. It is solemn and sacred sounding, adding much to the already fine writings of other Lutherans. Cruger's music can be mournful (LSB 439) and also joyful (LSB 895), granting it to be music that can be used throughout the life of the Christian, both in the valleys and also on the peaks.

**Small Catechism:** The Apostles' Creed

**Gospel Reading:** Mark chapters 11 & 12

**Prayer:** For all parents, that they would raise their children in the instruction of the Lord without being too overbearing. For children, that they would see their parents as masks of God and listen to them accordingly. For orphans, that they too would be cared for and that parents may be found willing to serve these neighbors in need.



**Paul Gerhardt (b. Mar 12, 1607 d. Jun 7 1676)**

Paul Gerhardt is probably the greatest hymn-writer that Lutheranism has produced. Under a portrait of Gerhardt found in a church in Germany is the inscription “A divine sifted in Satan’s sieve”. This saying portrays the life of Gerhardt well. He was well acquainted with suffering and grief, as well as the cost of confessing the faith in perilous times.

Gerhardt lost his father early in his life and grew up in the times of the Thirty Years War as foreign armies swept across German soil and left the different regions in chaos and destruction.

Gerhardt was trained in Wittenberg and was ordained and made preacher at Mittenwalde in 1651. He later served as a pastor at St. Nicolai in Berlin. He was removed in 1666 for refusing to sign onto an edict that attempted to merge the Lutheran and Reformed churches. He was forbidden to preach or conduct worship services. He called this his “Berlin Martyrdom”. After a few years of persecution in Berlin while being supported by other faithful congregation members, he later served at another parish until his death.

Gerhardt’s life was filled with sorrow. He lost his wife and four of his children. Perhaps this accounts for the tone and quality of his hymns. He understood suffering, and yet his hymns also reflect a jubilant joy and hope in Christ. They have served to strengthen the faith of countless Lutherans throughout the centuries.

In all, Gerhardt wrote over 148 hymns. His hymns have been found to be the most popular of all German Lutheran hymn-writers. Not even the hymns of Luther are more popular. *Lutheran Service Book* includes a number of his hymns (334, 360, 372, 375, 438, 449, 450, 453, 467, 596, 683, 724, 726, 737, 754, 756, 880). They all reflect a proper understanding of suffering and the cross, as well as the hope and joy found in Christ. Gerhardt is commemorated in the church year on Oct 26th.

**Small Catechism:** The Lord’s Prayer

**Gospel Reading:** Mark chapters 13 & 14

**Prayer:** For school administrators, staff, and teachers, that they would do their work as unto the Lord and realize the high calling involved in training children to become fruitful workers for the good of their neighbor. For students, that they would learn from their teachers with diligence and faithfulness to God’s Word.

**Johann Rist (b. Mar 8 1607 d. Aug 31, 1667)**

Johann Rist is another great pastor and hymn-writer of Lutheranism. He was one of the most prolific hymn-writers of his day. Some of his hymns are still used in churches today.

Rist was born to be a minister. He was the son of a Lutheran pastor and his mother devoted her son to the ministry. While studying theology, Rist became very interested in hymnody. He grew up in the hardships of the Thirty-Years War and like Gerhardt felt the effects personally.

He became a pastor in 1635 and also was married that year. He dedicated his time to the care of souls in his parish and also the writing of hymns for the good of those souls. He became fairly famous for his work.

Rist became a poet laureate in 1644 and was also elevated to noble status. He served the Duke of Mecklenburg as a councilor in civil and church courts. He was also involved in writing a lot of poetry. He became part of a group of poets known as the “Fruit-bearing Society”.

Rist wrote around 680 hymns. Not all of these hymns were meant for the church, but some were written for homes and other areas of life. Some of his poetry touched on theology, but many secular topics as well. Rist is well known for his Advent and Christmas hymns and for his Lord’s Supper hymns. Many of his hymns can be found in *Lutheran Service Book* (378, 448, 625, 642).

The hymns of Rist that we sing are scriptural, clear and objective. They serve to help teach us and others as we sing them together.

**Small Catechism:** The Sacrament of Holy Baptism

**Gospel Reading:** Mark chapters 15 & 16

**Prayer:** For all who work in government at all levels, that they would work with the knowledge that they fill a divine purpose, working with all honesty and integrity to serve their neighbor by punishing the wicked and commending the good. For all citizens, that they would obey the laws of the land, and conduct themselves in quiet and peaceable lives.

**Johann Franck (b. Jun 1, 1618 d. Jun 1677)**

Johann Franck is another Lutheran hymn-writer who actually served his neighbor as a lawyer as well.

Franck lost his father shortly after his birth and was raised by his uncle who also provided for his education as a lawyer. Franck had deep religious convictions and a love of nature. While at the university this helped preserve him from the excesses of that time.

In 1640 Franck received a request from his mother to return to his hometown (Guben), which was suffering dearly from the affects of the Thirty-Years War. Swedish and Saxon troops often stayed in the town and caused some great disturbances there. This also made the town a natural target for the Roman Catholic armies as well.

Franck became a well known lawyer in Guben and later was elected a burgess (1648). He became burgomaster many years later. He also served in many other civic offices, often representing his town.

Franck wrote at least 110 hymns during his life. *Lutheran Service Book* includes a few of them (608, 636, 743). His hymns reflect the believer's involvement in the faith and yet also the pure confession of who Jesus is and what He has done for us. The reality of being a human always shines through the emotional language of the hymns, as the faith is something very personal.

**Small Catechism:** Confession

**Gospel Reading:** Luke chapters 1 & 2

**Prayer:** For husbands and wives, that they would be faithful in marriage, serving as Christ does and subordinating as the Church does. For those who are still single, that their lives would glorify God. For those who have lost a spouse, that they would receive comfort in the Gospel and loving care through their family in Christ.

**Thomas Kingo (b. Dec 15, 1634 d. Oct 14, 1703)**

Thomas Kingo “the poet of Eastertide” is the greatest hymn-writer of Denmark. His hymns are heavily used in Lutheran churches that take roots from Norway.

Kingo’s grandfather emigrated from Scotland to Denmark. Kingo was trained for the ministry and became a pastor in 1658. He began his poetic career writing secular poetry, but eventually started to confess the faith in religious poetry. His work was very popular.

Eventually Kingo became a bishop in Fyen. He was a national hero in Denmark because of his hymns. In 1679 he became a member of the Danish nobility and in 1682 a Doctor of Theology.

Kingo was very influential in producing an official hymnbook for the Danish Lutheran churches which included 85 of his hymns in 1699. During this time he suffered some humiliation because of the rejection of his first draft of the hymnal which failed to meet the criteria set up by the King of Denmark.

Kingo’s fame has increased since his death, as the great value of his hymnody is seen and heard throughout Lutheran churches. He wrote a number of hymns that kept up with the church year, teaching the contents of the appointed Epistle and Gospel lesson for the week. His hymns reflect a very pious faith, resting in true Lutheran belief, and yet also comfortable with our human condition.

Some of Kingo’s hymns can be found in *Lutheran Service Book* (422, 548, 601, 632, 692). Many more can be found in other Lutheran hymnals of various denominations.

**Small Catechism:** The Sacrament of the Altar

**Gospel Reading:** Luke chapters 3 & 4

**Prayer:** For all preachers in the Church, that they would preach the whole truth of the Word and properly use both Law and Gospel in their care of souls. For all hearers in the Church, that they would be diligent and faithful in their reception of the means of grace, remembering their baptism in the daily struggle against sin. For all who have fallen away from the Church, that they would be brought back into the Church and be restored to faith in Christ.

**Johann Sebastian Bach (b. Mar 21, 1685, d. Jul 28, 1750)**

Johann Sebastian Bach is one of the greatest musicians to come out of the Lutheran Church. He was from a notorious musical family and was educated in music from early on.

Bach was already well-known by his eighteenth birthday for his ability as a composer, organist, and violinist. He served as an organist at the parish in Arnstadt for a number of years and then moved to be an organist at Muhlhausen. He also was the court organist at Weimar. He eventually rose to become cantor of St. Thomas school and director of music at St. Thomas and St. Nicholas churches in Leipzig.

Bach had two wives (the first died) and seven children. His life was spent writing and playing music in the midst of a great theological fight within the Lutheran Church. The movement known as Pietism had begun its fight against Lutheran orthodoxy. Pietism sought to emphasize the individual believer and the faith of that believer active in works over and against the corporate and confessional nature of Lutheranism, which sought right doctrine, right praise, which would then produce right living. Pietism was not good for the church. Bach was in favor of the confessional Lutherans.

Bach was noted for composing cantatas and chorales for use in the church. Some of his music was not initially received well by the general public. They did not always understand the musical and theological genius running behind Bach's works.

Bach wrote many popular works which are still used in classical music environments. Some of his work appears in *Lutheran Service Book* (the settings for 378, 449, 546, and 657, and the tune for 414 and 898). Much of his music did not gain popularity for over a century after his death.

Bach is commemorated in the church year on July 28th.

**Small Catechism:** Table of Duties - "Of Citizens"

**Gospel Reading:** Luke chapters 5 & 6

**Prayer:** For all who are unable to attend Divine Service due to disability, that they would be visited by their pastors and also fellow brothers and sisters in Christ. For the congregation I belong to, that it would be a place where the Gospel is purely preached and the Sacraments are rightly administered. For the whole Christian Church on earth, that God would bless it with greater outward unity wrought by agreement in what the Scriptures teach.

**Henry Muhlenberg (b. Sept 6, 1711 d. Oct 7, 1787)**

Henry Muhlenberg was a founding father for Lutheranism in the United States. He started Lutheranism in Pennsylvania. At the request of American Lutherans to their mother countries in Europe, Muhlenberg was commissioned to come to America and be the pastor for the people.

Muhlenberg began to study theology in 1737. He identified himself as a pietistic Lutheran, which reflected his training. He wrote a defense of pietism which gained him popularity and also put him in the position to be sent to Pennsylvania.

On the trip over to America, Muhlenberg demonstrated an ability to preach in four different languages, including English. He arrived in America in 1742. He served as pastor to the three congregations that requested him. Over time, he fostered relationships among other Lutheran pastors and also Reformed pastors in his area.

He helped to form the Pennsylvania Ministerium in 1748, and was also active in conversations with other Lutherans in New York, New Jersey, and Georgia.

He married in 1745 and had 11 children, of which many continued his work. During the Revolutionary War, Muhlenberg declared his opposition to the British and suffered for his stance.

In 1784 he received a doctorate from the University of Pennsylvania. During his later years, he continued to serve the congregations in Pennsylvania and sought to preserve a level of unity among them.

Muhlenberg maintained the Unaltered Augsburg Confession as a central truth to the identity of Lutherans. His stance was weakened by his pietistic leanings and the move away from “the Faith (objective doctrines)” to “the faith (subjective trust)”. Whatever weaknesses he presented, his work helped to establish Lutheranism in America. He is commemorated in the church year on Oct 7th.

**Small Catechism:** The Ten Commandments

**Gospel Reading:** Luke chapters 7 & 8

**Prayer:** For employers, that they would care for their employees by providing a fair wage and the safest working conditions possible. For employees, that they would see their work as unto Christ and as loving service to their neighbor. For the unemployed, that they too would be able to put their God-given abilities to work in serving their neighbor.

**David Henkel (b. May 4, 1795 d. Jun 15, 1831)**

David Henkel is one of the best Lutherans to come from a family that was devoted to Lutheranism. He was a part of creating confessional Lutheranism in the Americas prior to the arrival of Walther and the Missouriians.

Henkel was the son of a famous and popular Lutheran pastor and missionary (Paul Henkel). He began to preach in 1812 (at seventeen years old!). He was licensed by the Synod of North Carolina. In 1819 he was ordained into the new Tennessee Synod and served within that synod until his death.

Henkel lived during a time of a great watering down of Lutheranism to fit with Protestant churches in America. This was the same thing going on in Europe at this time as well, seeking to form a union between Lutheran and Reformed congregations.

As part of the environment that he lived in, Henkel was not very popular for standing firm as a Lutheran when everyone else wanted to form a more generic “Protestant” church. The Synod of North Carolina eventually grew too liberal (changing the Augsburg Confession) for Henkel and he had to leave. The Henkel family left North Carolina to form the Tennessee Synod.

Also during his life, the General Synod was formed, which was a Synod made up of various Lutheran churches in the United States, but very weak on doctrine, and only using the Small Catechism as its confession. The General Synod did not require its preachers to believe what the Augsburg Confession stated, especially in relation to the Lord’s Supper. Henkel resisted this movement.

Henkel died very early, and it is often wondered what American Lutheranism would look like if he would have had the time to meet with the other confessional Lutherans like Walther that came from Germany in the 1830’s.

During his ministry, Henkel preached 3,200 sermons, baptized 2,997 infants and 243 adults, and confirmed 1,105 individuals.

**Small Catechism:** The Apostles’ Creed

**Gospel Reading:** Luke chapters 9 & 10

**Prayer:** For all parents, that they would raise their children in the instruction of the Lord without being too overbearing. For children, that they would see their parents as masks of God and listen to them accordingly. For orphans, that they too would be cared for and that parents may be found willing to serve these neighbors in need.

**Wilhelm Loehe (b. Feb 21, 1808 d. Jan 2, 1872)**

Johann Konrad Wilhelm Loehe was a very influential and involved confessing Lutheran of the 19th century. He was responsible for starting the Iowa Synod and also helped the Missouri Synod and also the Buffalo Synod. Besides this work in America (Loehe always lived in Germany), he also confessed the faith boldly in the face of state Lutheran churches that were ignoring doctrine for the semblance of unity.

Loehe was a very faithful man. He denounced sin from the pulpit with the ferocity of a prophet, and even as a vicar was persecuted for his faithfulness. He became a pastor in 1837 to a small, out of the way congregation in Neuendettelsau. The post was supposed to keep him quiet and off the radar (where he couldn't stir much up against the state church which was forsaking Lutheranism). Loehe went to work and made the out of the way place a thriving center of Christian work.

Loehe was extremely practical. He heavily encouraged the use of deaconesses to care for people. He sent missionaries to America at the request of the Missouri Synod. He erected buildings in his own town to train missionaries, and also helped to form what is now Concordia Theological Seminary in Fort Wayne, IN. He also helped form a teacher's college in Saginaw, MI. He helped build hospitals, asylums, and other teaching institutions both in Germany and elsewhere.

Loehe was a strict Lutheran. He came to conflict with the Missouri Synod over the doctrine of the Ministry and the authority of the congregation. He then started the Iowa Synod. He was also a scholar of both doctrine and liturgy, and composed liturgical works that were very useful in America.

Despite the difference with the Missouri Synod founders, Loehe's faith was very active in confessing the faith in word and deed. He was one of the most influential Lutherans in the 19th century, affecting Lutheranism worldwide. He is commemorated on Jan 2nd and *Lutheran Service* includes one of his hymns (639).

**Small Catechism:** The Lord's Prayer  
**Gospel Reading:** Luke chapters 11 & 12

**Prayer:** For school administrators, staff, and teachers, that they would do their work as unto the Lord and realize the high calling involved in training children to become fruitful workers for the good of their neighbor. For students, that they would learn from their teachers with diligence and faithfulness to God's Word.



**Friedrich Wyneken (b. May 13, 1810 d. May 4 1876)**

Friedrich Conrad Dietrich Wyneken was one of the founding fathers of the Lutheran Church—Missouri Synod. He was a great preacher, generous in everything he did, and a great model of a pastor.

Wyneken arrived in Baltimore, MD in 1838. He eventually pastored in Fort Wayne, IN and did a lot of circuit riding as well, preaching wherever he could. He would often be known for singing loudly as he rode through the countryside (the hymns of Paul Gerhardt were some of his favorite).

Due to the increased hardship and struggle of German immigrants to America, Wyneken went back to Germany to request help in 1841. He lectured on “the distress of the German Lutherans in America” and won the support of men like Wilhelm Loehe, and also motivated new groups of Germans to emigrate to America. Some of the first outreach to Native Americans by Lutherans is also a result of Wyneken’s work. The seminary in Fort Wayne is also due to Wyneken’s hard work.

After having disagreements with the General Synod (which had become too liberal in regards to Lutheranism) he left that Synod and sought to meet up with the Saxons from Missouri (led by C.F.W. Walther). He joined the Missouri Synod and quickly became its 2nd President in 1850. He also received a call to serve as a pastor in St. Louis, MO.

Continuing his efforts to help Lutherans in America, he accompanies Walther in a trip to Europe to raise support and also to fix any disagreements over doctrine with Loehe.

Wyneken suffered from multiple things. He was often physically ill, and even suffered from what we would call clinical depression. Despite all of this he threw himself into activity and confessed the faith boldly, stressing among the congregations of the Synod faithfulness to the Scriptures and the Lutheran Confessions, the same convictions we see at work even today. He is commemorated on May 4th in the church year.

**Small Catechism:** The Sacrament of Holy Baptism

**Gospel Reading:** Luke chapters 13 & 14

**Prayer:** For all who work in government at all levels, that they would work with the knowledge that they fill a divine purpose, working with all honesty and integrity to serve their neighbor by punishing the wicked and commending the good. For all citizens, that they would obey the laws of the land, and conduct themselves in quiet and peaceable lives.

**C.F.W. Walther (b. Oct 25, 1811 d. May 7, 1887)**

Carl Ferdinand Wilhelm Walther was the chief founding father of the Lutheran Church—Missouri Synod. He was a faithful confessor of the faith who maintained many positions in the Church at the same time. He is widely regarded as the “American Luther”.

Walther was a fourth generation pastor. He was educated in Germany and even served a parish there (ordained 1837). He resigned his call in order to join the Saxon migration to the United States in 1839. He became a pastor in Perry County, MO and also helped create the log cabin college which trained many pastors and teachers. During this time, the bishop of the Saxons was involved in scandalous behavior and was forced to leave the Saxon immigrant churches. Walther was very influential in bringing stability to the situation.

In 1841 Walther became the pastor at Old Trinity in St. Louis. He started to publish the doctrinal paper “Der Lutheraner” in 1844. He also at this point was helping to organize the Missouri Synod (founded 1847). He served as its first President (1847-1850) and also again (1864-1878). He taught at the Seminary in St. Louis. He wrote many books and treatises, offered papers and preached sermons through the United States, and also visited Germany to promote the Lutherans in America. He received the title Doctor in 1878.

Walther was an accomplished musician as well (piano and organ) and wrote some hymns and tunes. One of them is in *Lutheran Service Book* (480). Walther was also a devoted husband and father, suffering the death of children along the way. He also experienced a great bout with depression during his life and had a breakdown which was ended by his congregation giving him a sabbatical which he spent back in Germany.

Finally, Walther’s influence expanded across Synods into the formation of the Synodical Conference in 1872 after years of efforts to unite confessional Lutherans in America. He also served as the first President of this conference. The Synodical Conference lasted until 1963.

Walther is commemorated in the church year on May 7th. His work “The Proper Distinction between Law and Gospel” is the best Lutheran book produced in America. Many other writings of his are still used to teach pastors today. His influence has been worldwide.

**Small Catechism:** Confession

**Gospel Reading:** Luke chapters 15 & 16

**Prayer:** For husbands and wives, that they would be faithful in marriage, serving as Christ does and subordinating as the Church does. For those who are still single, that their lives would glorify God. For those who have lost a spouse, that they would receive comfort in the Gospel and loving care through their family in Christ.

**Wilhelm Sihler (b. Nov 12, 1801 d. Oct 27, 1885)**

Wilhelm Sihler was one of the other chief founders of the Missouri Synod. He served as a Lieutenant in Prussian military. He was educated in Germany by one of the most liberal theologians of the nineteenth century (Friedrich Schleiermacher) and heavily influenced by the heresy of rationalism. After contact with confessional Lutherans, Sihler repented of his false belief and became an ardent confessor. He became familiar with people like Wilhelm Loehle.

Sihler went to America after being influenced by the pleas of Friedrich Wyneken and with Loehle's help came to America in 1843. He was ordained in 1844 and served in the Ohio Synod for a year. He received a call to serve in Fort Wayne, IN and served there beginning in 1845. With Loehle's help, Sihler helped to create the practical seminary in Fort Wayne.

Sihler helped greatly in the formation of the Missouri Synod and became its first Vice President in 1847. He served as the president and professor at the Fort Wayne seminary from 1847-1861. After that he served in other educational institutions in and around Fort Wayne (teacher's college and Concordia college).

Sihler managed to also be a pastor during this whole time, preaching and teacher, caring for souls and also praying diligently for them. He confessed the faith boldly without reservation, and strictly sought to keep doctrine pure. He was energetic and zealous for the truth, holding himself highly accountable to it and expecting the same from his parishioners.

Sihler's life, marked by great repentance and also bold confession of the truth is a good model for all Christians to let go of pride and repent of false doctrine, and leave that sin in the past, forgiven. Sihler moved forward boldly as should all forgiven sinners.

**Small Catechism:** The Sacrament of the Altar

**Gospel Reading:** Luke chapters 17 & 18

**Prayer:** For all preachers in the Church, that they would preach the whole truth of the Word and properly use both Law and Gospel in their care of souls. For all hearers in the Church, that they would be diligent and faithful in their reception of the means of grace, remembering their baptism in the daily struggle against sin. For all who have fallen away from the Church, that they would be brought back into the Church and be restored to faith in Christ.

**Heinrich Schwan (b. Apr 5, 1819 d. May 29, 1905)**

Heinrich Christian Schwan served as President of the Missouri Synod from 1878-1899. He was a renowned Lutheran pastor who oversaw districts and the Synod with a pastoral eye and also with the confessor's tongue.

Schwan was educated in Germany and ordained in 1843. He served as a missionary to Brazil and then to America in 1850. He was called to a congregation in St. Louis and joined the Missouri Synod in 1850 as well. He served as pastor from 1851-1881.

One of the notable things that Schwan accomplished was to introduce the German tradition of Christmas trees to the American church. He served during some of the hardest times (Civil War) with a continued focus upon the Gospel, even when it would have been more efficient and expedient to convince others with force. He also did not fall off the other side to water down doctrine, but remained a faithful confessor of the Lutheran faith until his death.

Schwan preached at the funerals of Wilhelm Sihler and C. F. W. Walther. His sermons are filled with Gospel proclamation and the comfort that only that Gospel can bring. He also spoke hope to all the fears of those in the Missouri Synod who saw the first generation of great theologians pass away.

Of other lasting impact is that Schwan was commissioned by the Synod to create a version of the Small Catechism which included additional questions to help teach doctrine to catechumens. He completed this work in 1896, and his catechism is often called the "Schwan Catechism". This tradition has continued with the most recent Small Catechism with additional questions being published in the Missouri Synod in 1991.

Schwan is not well known, but served faithfully during a time of transition within the Synod, as the founders passed away, leaving an atmosphere of anxiety which Schwan aptly cured by the preaching of the Word.

**Small Catechism:** Table of Duties - "To Husbands, To Wives"

**Gospel Reading:** Luke chapters 19 & 20

**Prayer:** For all who are unable to attend Divine Service due to disability, that they would be visited by their pastors and also fellow brothers and sisters in Christ. For the congregation I belong to, that it would be a place where the Gospel is purely preached and the Sacraments are rightly administered. For the whole Christian Church on earth, that God would bless it with greater outward unity wrought by agreement in what the Scriptures teach.

**Charles Krauth (b. Mar 17, 1823 d. Jan 2, 1883)**

Charles Porterfield Krauth was an important Lutheran in the 19th century. His confession sought to teach truth in Synods that had mixed and erring confessions of Lutheranism. C. F. W. Walther, the greatest Lutheran in America in the 19th century said that Krauth was the greatest Lutheran in the English Lutheran Church of America, devoted to pure doctrine, and able to understand both modern and ancient theologians.

Krauth was the son of a Charles Philip Krauth, a pastor, professor, and president of the Evangelical Lutheran General Synod of the United States. He was educated at Gettysburg college and seminary. He was ordained in 1842 and served congregations in Maryland, West Virginia (although not a state yet), Virginia, and Pennsylvania. He served as a professor at the Lutheran Theological Seminary in Philadelphia.

Krauth opposed the liberal tendencies taking charge in the General Synod (including the watering down of doctrine for the sake of agreement with Reformed Christians). In reaction helped form the General Council of the Evangelical Lutheran Church in North America. He served as its president from 1870-1880.

Krauth firmly confessed the faith in the midst of places where Lutheranism was no longer faithful to its own confession. He served during the difficulties of the Civil War and also during the revivalism that ran rampant across the country during this time. In the midst of it all, he remained faithful to the Scriptures and the Lutheran Confessions.

One of Krauth's greatest works is a massive volume entitled "The Conservative Reformation and its Theology" which clearly teaches the history of the Reformation and also the teachings of the Lutheran Church through all time. His use of "conservative" does not denote political affiliation, but instead emphasizes how Lutherans have always sought to conserve the truth and all things that are beneficial to the truth.

**Small Catechism:** The Ten Commandments

**Gospel Reading:** Luke chapters 21 & 22

**Prayer:** For employers, that they would care for their employees by providing a fair wage and the safest working conditions possible. For employees, that they would see their work as unto Christ and as loving service to their neighbor. For the unemployed, that they too would be able to put their God-given abilities to work in serving their neighbor.

**Johann Bading (b. 1824 d. May 24, 1913)**

Johann Bading was an influential Lutheran within the Wisconsin Synod. He studied in Germany in order to become a missionary to Africa, but upon completion of his studies he went to America instead. He arrived in Wisconsin in 1853 and was ordained that year.

As a pastor he served in congregations throughout Wisconsin. He eventually became the President of the Wisconsin Synod from 1860-1864 and again from 1867-1889.

As the preeminent pastor of the Wisconsin Synod he served as the chief representative in discussions with C. F. W. Walther to form the Synodical Conference in 1872. He served as president of the Synodical Conference from 1882-1912, demonstrating his great ability to be a bold confessor and faithful Lutheran leader.

During his time in the Wisconsin Synod Bading helped the Synod stay true to both the Scriptures and the Lutheran Confessions. He helped lead the Synod during difficult times of both Civil War and theological struggles.

Bading was influential in supporting Northwestern College, serving on boards and even travelling to Germany to raise funds for the college. He also helped the college to be established in Watertown, WI instead of Milwaukee.

**Small Catechism:** The Apostles' Creed

**Gospel Reading:** Luke chapters 23 & 24

**Prayer:** For all parents, that they would raise their children in the instruction of the Lord without being too overbearing. For children, that they would see their parents as masks of God and listen to them accordingly. For orphans, that they too would be cared for and that parents may be found willing to serve these neighbors in need.

**Matthias Loy (b. Mar 17, 1828 d. Jan 26, 1915)**

Matthias Loy was born in Pennsylvania. He represents English speaking Lutheranism and was a leader within the Ohio Synod. He helped form the Synodical Conference, but also was involved in removing the Ohio Synod from it in 1881.

Loy attended the Theological Seminary of the Lutheran Synod of Ohio and paid his way through by working at a printers office. While there he was an avid reader of *Der Lutheraner*, the theological paper written by C. F. W. Walther. Loy was ordained in 1849 and served his first parish in Delaware, OH.

Loy was elected President of the Ohio Synod in 1860. He also was called to be a professor of theology at Capital University in 1865. He stepped down as the President of the Ohio Synod in 1878.

Loy returned to the Presidency in 1880 after the death of his successor and remained there until 1892. During this time the Ohio Synod experienced a tragic failing in their beliefs during what is called the Predestinarian Controversy. This conflict put the Ohio Synod at odds with the Missouri, Wisconsin, and Norwegian Synods. They erroneously believed that man's election was determined "in view of faith", meaning that God looked down through history and saw who would believe, and then elected those people to salvation. This effectively turns salvation into a work and denies what the Scriptures teach about election by God's grace.

Loy was an accomplished theologian who for the most part remained faithful to Lutheranism. He retired as a professor in 1902. He wrote and translated a number of hymns which can be found in *Lutheran Service Book* (wrote 579 and 580; translated 514, 562, 614, 628, 689, 865, and 908). He also wrote a number of books, including two volumes of sermons for the church year.

**Small Catechism:** The Lord's Prayer

**Gospel Reading:** John chapters 1 & 2

**Prayer:** For school administrators, staff, and teachers, that they would do their work as unto the Lord and realize the high calling involved in training children to become fruitful workers for the good of their neighbor. For students, that they would learn from their teachers with diligence and faithfulness to God's Word.

**Georg Stoeckhardt (b. Feb 17, 1842 d. Jan 9, 1913)**

Karl Georg Stoeckhardt was one of the best theologians of the nineteenth century. He was hand picked by Walther to come to Concordia Seminary in St. Louis to teach seminarians in the Missouri Synod.

Stoeckhardt was born and educated in Germany. He served as a pastor to a congregation in Paris, France. During the Franco-Prussian war he had to flee and helped minister to the wounded and dying in Belgium (1870). Soon after this he began to teach Old Testament and New Testament and demonstrate his prowess with the Hebrew and Greek languages. He suffered at this time for being a faithful Lutheran pastor and was suspended from his call.

In 1878 Stoeckhardt arrived in the United States to serve as a pastor at Holy Cross Lutheran Church in St. Louis. He also began teaching at Concordia Seminary that same year.

Stoeckhardt was a champion of the Scriptures. He firmly believed that they were God's Word, inspired by the Holy Spirit who wrote every word of the Scriptures through the human authors. Stoeckhardt demonstrated a great ability to preach and teach, but most of all he exhibited a zeal and humility toward the Bible and its teachings.

Stoeckhardt was a fine preacher, whose preaching of both Law and Gospel was powerful. He wrote a commentary on the book of Ephesians which has been translated into English. Much of his work is still being translated, and with each new work the value of this theologian is increased. Of particular note are his collections of sermons for lent based upon the passion narratives of the Gospels. He also wrote a number of advent sermon series. For practical use, he wrote sermon studies for pastors within the Missouri Synod.

Stoeckhardt was a fine theologian who always kept a right view of Scripture and also submitted to its teachings in an age when many were not listening to the sacred words.

**Small Catechism:** The Sacrament of Holy Baptism

**Gospel Reading:** John chapters 3 & 4

**Prayer:** For all who work in government at all levels, that they would work with the knowledge that they fill a divine purpose, working with all honesty and integrity to serve their neighbor by punishing the wicked and commending the good. For all citizens, that they would obey the laws of the land, and conduct themselves in quiet and peaceable lives.



**Henry Jacobs (b. Nov 10, 1844 d. July 7, 1932)**

Henry Jacobs was an influential Lutheran that served in various capacities in Pennsylvania. He was a pastor and professor who often found himself at odds with more liberal Lutherans within his synod.

Jacobs received his education at Lutheran Theological Seminary at Gettysburg, PA from 1864-1867. He was a Gettysburg native and of course knew the horrors of the Civil War personally. He also was a professor at that seminary.

Jacobs served as a missionary and also as a pastor and then became a professor at Pennsylvania College (1870-1883). Due to his scholarly ability he became the professor of systematic theology (doctrinal studies) at Lutheran Theological Seminary in Philadelphia, PA and served there for almost fifty years until his death.

Jacobs wrote a number of works in English which gained popularity among the English speaking Lutherans in America. He collaborated and edited to make the “Lutheran Commentary” series, one of the first complete commentaries of the New Testament written in English from a Lutheran theological understanding. He also wrote some doctrinal texts and historical texts (including a biography of Martin Luther, and a history of Lutheranism in the United States). He also translated two doctrinal works to serve as tools to instruct English speaking Lutherans.

Jacobs wrote some hymns as well, and one is included in *Lutheran Service Book* (623). Jacobs represented some good contributions of the more liberal Lutheran Synods during the nineteenth and early twentieth centuries. His work helped bring Lutheranism to more English speaking people.

**Small Catechism:** Confession

**Gospel Reading:** John chapters 5 & 6

**Prayer:** For husbands and wives, that they would be faithful in marriage, serving as Christ does and subordinating as the Church does. For those who are still single, that their lives would glorify God. For those who have lost a spouse, that they would receive comfort in the Gospel and loving care through their family in Christ.

**Carl Zorn (b. Mar 18, 1846 d. July 12, 1928)**

Carl Manthey Zorn was an influential pastor of the Missouri Synod during the time of transition from the nineteenth to the twentieth centuries. His work was very popular among the laity and helped to pass orthodox Lutheranism to them.

Zorn was educated in Germany. He served as a missionary to India from 1871-1876. He then received a call to serve as a pastor to a congregation in Sheboygan, WI. He served for five years and received another call to Cleveland, OH. He served this call until his retirement in 1911.

Zorn represents pastors throughout history who wished to faithfully serve his own congregation and also to write materials that are quite helpful for the laity.

Among Zorn's many works are a daily devotional entitled "Crumbs". This work is extremely valuable and is still used today. Zorn also authored a work entitled "Handbook for the Beginner's Home Study in the Word of God" which is written with such pastoral insight and care that it is very valuable. He also composed a doctrinal piece entitled "All of Christian Doctrine in Genesis 1-5" in which he proved that the totality of doctrine can be taught in the first five chapters of Genesis.

Zorn also wrote a great work for pastors about the Last Apostolic Word from Paul to Timothy. This work is a great teaching tool anchored in Zorn's knowledge of Scripture and experience as a pastor.

**Small Catechism:** The Sacrament of the Altar

**Gospel Reading:** John chapters 7 & 8

**Prayer:** For all preachers in the Church, that they would preach the whole truth of the Word and properly use both Law and Gospel in their care of souls. For all hearers in the Church, that they would be diligent and faithful in their reception of the means of grace, remembering their baptism in the daily struggle against sin. For all who have fallen away from the Church, that they would be brought back into the Church and be restored to faith in Christ.

**Francis Pieper (b. Jun 27, 1852 d. Dec 23, 1946)**

Francis Pieper is one of the greatest theologians of the second generation of the Missouri Synod. His abilities as a theologian still shape men for the pastoral office today. He also served as a leader to a church who had lost their founding fathers.

Pieper was educated at Concordia Seminary in St. Louis where he studied under men like Walther and Stoeckhardt. He served as a pastor in the Wisconsin Synod and then later became a professor at the St. Louis seminary for the Missouri Synod.

Pieper served as a seminary professor from 1878-1931. He was the president of the seminary from 1887-1931. He was also elected President of the Missouri Synod in 1899 and served until 1911. His service to the Missouri Synod is equal to that of Walther in that he served so long and so faithfully in so many positions of authority.

Pieper was a strict systematic theologian. He is one of the greatest doctrinal theologians of American Lutheranism and contributed a four volume set entitled "Christian Dogmatics". The volumes are rooted in the Scriptures and also use the Lutheran Confessions, Luther, Walther, and other great Lutheran theologians (many of whom are in this devotion). Throughout his work he interacts with historical and contemporary false beliefs and proves why they are wrong based upon the clear words of Scripture. His doctrinal texts still serve as standard reading in seminary education among confessional Lutheran synods.

Pieper saw the greats of the Missouri Synod pass away and helped to stabilize the Synod when these great changes occurred. He also helped in the change from German to English within the Synod. This was a major transition for Lutheranism in America. More than anything else, Pieper served as a professor and advisor for many pastors trained at the seminary for many years, influencing countless congregations which these men went out to serve.

**Small Catechism:** Table of Duties - "To Parents, To Children"

**Gospel Reading:** John chapters 9 & 10

**Prayer:** For all who are unable to attend Divine Service due to disability, that they would be visited by their pastors and also fellow brothers and sisters in Christ. For the congregation I belong to, that it would be a place where the Gospel is purely preached and the Sacraments are rightly administered. For the whole Christian Church on earth, that God would bless it with greater outward unity wrought by agreement in what the Scriptures teach.

**Friedrich Pftotenhauer (b. Apr 22, 1859 d. Oct 9, 1939)**

Johann Friedrich Pftotenhauer was the fifth president of the Missouri Synod. He is one of the most pastoral examples of leadership in the history of American Lutheranism.

Pftotenhauer graduated from Concordia Seminary in 1880. He then spent a number of years as a traveling missionary to Minnesota, South Dakota, North Dakota, and Montana (1880-1887). He based his work out of Odessa, MN.

During this time he was heavily involved in preaching and catechizing, but also offered pastoral care to other pastors, even ones older than him. He received a call to serve a congregation in Lewiston, MN in 1887 and served there for seven years. He then served a congregation in Hamburg, MN for fifteen more years.

In 1891 he was elected the District President for the Minnesota and Dakota District of the Missouri Synod. He served in this capacity for seventeen years. His work as a District President is exemplary as he was constantly involved in striving for pure doctrine, but also providing encouragement and pastoral care to those pastors in his district.

Because of his ability and reputation for being such a pastoral leader, Pftotenhauer was elected to be the President of the Missouri Synod in 1911. He served in this capacity until 1935. His addresses are filled with zeal for pure doctrine active in mission. He had a way of preaching to preachers and sympathizing with the loneliness and often overworked pastors in a very rural Synod (because he knew what it meant to be lonely and also rural). Pftotenhauer encouraged mission work throughout the United States and the world, to all people (going outside the predominately German synod). He encouraged both church planting and the use of traveling missionaries going over all the countryside preaching the Gospel.

Pftotenhauer is notable because his pure doctrine was active in missions, as all pure doctrine is. The modern divide between the two (doctrine and mission) is false and should be removed.

**Small Catechism:** The Ten Commandments

**Gospel Reading:** John chapters 11 & 12

**Prayer:** For employers, that they would care for their employees by providing a fair wage and the safest working conditions possible. For employees, that they would see their work as unto Christ and as loving service to their neighbor. For the unemployed, that they too would be able to put their God-given abilities to work in serving their neighbor.

**Johann Michael Reu (b. Nov 16, 1869 d. Oct 14, 1943)**

Johann Michael (J. M.) Reu was a great influence among non-Missouri Synod Lutherans in America. His work was also very important for the Missouri Synod as well.

Reu was educated in Germany. He arrived in the United States in 1889. He served his first parish in Mendota, IL as a member of the Iowa Synod and soon took another call to a congregation in Rock Falls, IL. After nine years he left the parish to serve as a professor at Wartburg Theological Seminary in Dubuque, IA.

Reu was a prolific author. He wrote 66 books. He also wrote more than 3,000 published book reviews (demonstrating also how well read he was). Reu was a conservative Lutheran.

Reu's work is sometimes very hard to find, but it contains many good things. He wrote a volume entitled "Homiletics" which is one of the finest books on sermon writing and preaching that Lutheranism has produced. He also wrote a book entitled "Catechetics" which drew from history to provide some insight into the process of Catechesis for Lutherans.

Reu confessed the truth about the Scriptures. He was sometimes criticized and considered liberal, but his stance on the Scriptures is faithful. He wrote a number of books on Scripture. He also was a student of history and wrote many historical works, including some on Martin Luther.

Reu's work is still influential among some Lutherans, but since he was not connected to any of the great confessional churches of the twentieth century, his work has not been as well known.

**Small Catechism:** The Apostles' Creed

**Gospel Reading:** John chapters 13 & 14

**Prayer:** For all parents, that they would raise their children in the instruction of the Lord without being too overbearing. For children, that they would see their parents as masks of God and listen to them accordingly. For orphans, that they too would be cared for and that parents may be found willing to serve these neighbors in need.

**Bo Giertz (b. Aug 31, 1905 d. July 12, 1998)**

Bo Giertz was an influential Lutheran bishop in Sweden. He knew what it was to confess the faith in the midst of a growing trend toward liberalism and false interpretations of the Scriptures. He left a legacy of works that only recently are becoming available to English speaking Lutherans.

Giertz was a pastor who both provided a pietistic care for souls and also practiced a regular, liturgical life centered around the Divine Service and prayer offices during the week. He advocated a strict devotional life using the liturgical rites of the church. Both of these balanced out well in Giertz. These two elements made him a rare breed in Swedish Lutheranism and therefore he became welcome in many circles.

When the Swedish parliament declared that the Swedish Lutheran Church, which is a state run church would ordain women, Giertz fought against it based upon the Scriptures. He became a leader in the movement and although the church in Sweden still ordains women, the effect of Giertz's confession is still felt there.

Giertz was extremely talented at writing. He wrote many works, including the novel "Hammer of God" (1941) which follows a parish through three different generations of pastors, each new pastor dealing with issues common to new pastors. The book is extremely easy to read and Giertz writes in a way that turns doctrine into a story. He also wrote a number of devotionals, including "To Live with Christ". Another of his works entitled "Preaching through the Whole Bible" follows the church year and the historic Gospel reading for each Sunday in the church year. Giertz was a staunch defender of the liturgical Lutheran life and wrote many things to help educate about the use of liturgy.

Giertz was a confessor of truth in the largest Lutheran church in the world, as it began to follow the heretical doctrine of women's ordination. His life was more than that—as a life rich in devotion and service to Lutherans throughout the world.

**Small Catechism:** The Lord's Prayer  
**Gospel Reading:** John chapters 15 & 16

**Prayer:** For school administrators, staff, and teachers, that they would do their work as unto the Lord and realize the high calling involved in training children to become fruitful workers for the good of their neighbor. For students, that they would learn from their teachers with diligence and faithfulness to God's Word.

**Herman Sasse (b. July 17, 1895 d. Aug 9, 1976)**

Herman Sasse was a Lutheran theologian heavily involved in world Lutheranism. He wrote many things which continue to educate clergy today, and his example of confessing the truth to all the world is one which Lutherans could learn from as well.

Sasse was educated in the classic liberal style of Germany during the 1920's. He spent a year as a exchange student at Hartford Theological Seminary in the United States. He then went back to Germany and taught at the University of Erlangen. He became heavily involved in the ecumenical movement (a movement to unite various denominations across the world, which sadly failed to address real doctrinal issues that still divide these denominations).

In the 1930's Sasse was an active critic of the Nazi's in Germany. He was active with other pastors like Dietrich Bonhoeffer in working against the Nazis.

Sasse emigrated to Australia in 1949 where he served at the seminary of the United Evangelical Lutheran Church of Australia until his death in 1976. During this time he never stopped being a world-wide influence on Lutheranism.

Sasse wrote circular letters (like St. Paul's epistles) to Lutheran pastors across the world. In his letters he encouraged the right understanding of Scripture and also the Sacraments. He was keenly interested in the Lutheran Church—Missouri Synod, seeing it as a beacon of truth in a world where many Lutheran denominations had given in to worldly pressure.

Sasse represented a shift or conversion from liberal Lutheranism to confessional Lutheranism. This shift never decreased his efforts to share the truth to the entire world, as doctrine is never left on a shelf, but is always active in confessing truth to all.

**Small Catechism:** The Sacrament of Holy Baptism

**Gospel Reading:** John chapters 17 & 18

**Prayer:** For all who work in government at all levels, that they would work with the knowledge that they fill a divine purpose, working with all honesty and integrity to serve their neighbor by punishing the wicked and commending the good. For all citizens, that they would obey the laws of the land, and conduct themselves in quiet and peaceable lives.

**Kurt Marquart (b. Jun 20, 1934 d. Sept 19, 2006)**

Kurt Marquart is known by some as the “International Luther”. His life took him to many places where he taught the truth to all who would listen.

Marquart was born in Estonia. At age seven he moved with his family to Austria, and later to a displaced persons camp in northern Germany. This is where he received his high school education in German and Russian exile schools. His family immigrated to the United States in 1952.

Marquart attended Concordia-Bronxville and then went onto Cocordia Seminary, graduating in 1959. While at seminary he earned a reputation for being extremely intelligent, considerate, and also pious. He was awarded an honorary Doctor of Divinity degree in 2001.

Marquart was ordained and began to serve a congregation in Texas in 1959. In 1961 he received a call to serve a dual parish in Australia. He served in many capacities while in Australia. During some of the most turbulent times for the Lutheran Church—Missouri Synod, Marquart had to be involved from afar, but was involved in fighting for the truth of the Scriptures against liberals who sought to take the Missouri Synod down the road of heresy.

Marquart received a call to be a professor at Concordia Theological Seminary (in Springfield, IL and later Fort Wayne, IN). He served there until his death in 2006. He was the ever-faithful professor, constantly expounding the truth of the Scriptures and the Lutheran Confessions. He could quote many doctrinal books from memory, and always spoke with a very international vocabulary. He devoted much of his time to serving other churches as well, often traveling to teach Lutherans in Kenya, Russia, and Haiti. Marquart had a real heart for Lutherans in Haiti and spent a lot of his own money to support the church there.

Marquart is well known for writing many articles and papers. He wrote a few books, including “Anatomy of an Explosion” which is a very objective view of the battle for the Bible in the Missouri Synod. He also authored a doctrinal text on the Church and Christian Fellowship.

He is one of the most influential Lutherans of the last half of the twentieth century and is sorely missed as the twenty-first century is unfolding.

**Small Catechism:** Confession  
**Gospel Reading:** John chapter 19

**Prayer:** For husbands and wives, that they would be faithful in marriage, serving as Christ does and subordinating as the Church does. For those who are still single, that their lives would glorify God. For those who have lost a spouse, that they would receive comfort in the Gospel and loving care through their family in Christ.



**Robert Preus (b. Oct. 16, 1925 d. Nov. 4, 1995)**

Robert Preus was a strong confessor of the truth throughout the last half of the twentieth century. His work demonstrated to the world of Lutheranism that indeed the belief that a Christian is justified solely by grace through faith because of the work of Jesus Christ is the central article of the Christian faith.

Robert Preus was the son of the J.A.O Preus, a governor of Minnesota. He was educated at Luther Theological Seminary, a seminary used by the Norwegian Lutheran Church of America. Preus left that seminary after he found it to be giving up the truth of God's Word. He then attended Bethany Lutheran Theological Seminary in Mankato (the seminary for the Evangelical Lutheran Synod). He was the seminary's first graduate in 1947.

Preus was ordained after graduation and served congregations in Mayville, ND and Bygland, MN. It is there that he married his wife. He would welcome ten children into this world, many of which have become notable Lutherans themselves.

After receiving further education, including a doctorate (one of two) from the University of Edinburgh, he served in Cambridge, MA. After this he served a triple parish near Fosston, MN. In 1957 he accepted a call to be a professor at Concordia Seminary, St. Louis. It is there that he would have to confess the truth in the midst of a hostile environment.

Preus stood firm during the battle for the Bible and was one of only five professors to not walk off the campus (other professors followed heretical views of Scripture and walked off in protest).

Preus was appointed president of Concordia Theological Seminary in 1974 and oversaw the seminary move to Fort Wayne, IN. He was a faithful president and professor and helped train another generation of pastors in Fort Wayne. He also was involved in many interdenominational statements concerning the inerrancy of Scripture. He also helped to translate the New International Version of the Bible.

The last years of Preus' life were filled with conflict as leaders of the Missouri Synod forced him to retire in 1989. He was not allowed to be on the campus of the seminary he led for a few years. He died a few months before he was scheduled to preach once again at the seminary chapel.

**Small Catechism:** The Sacrament of the Altar

**Gospel Reading:** John chapters 20 & 21

**Prayer:** For all preachers in the Church, that they would preach the whole truth of the Word and properly use both Law and Gospel in their care of souls. For all hearers in the Church, that they would be diligent and faithful in their reception of the means of grace, remembering their baptism in the daily struggle against sin. For all who have fallen away from the Church, that they would be brought back into the Church and be restored to faith in Christ.

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- Wikipedia was also helpful for some of the more modern figures.

## OTHER NOTABLES (NOT EXHAUSTIVE)

The list of Lutherans included in this devotion are by no means the end of Lutheranism's contribution to history. There are many other Lutherans who could have been included in this devotion who may have actually been greater or had more influence than some that were included. Here is a list of other names (in no particular order):

Nikolaus Decius	J. T. Mueller	August H. Francke
Justus Jonas	Kenneth Korbly	Reinhold Niebuhr
Johann Walter	Gustaf Wingren	Helmut Thielecke
Matthias Flacius	J. A. O. Preus (II)	Dietrich Bonhoeffer
Andres Quenstadt	A.L. Barry	J. Muhlhauser
Timotheus Kirchner	Gerhard Forde	S. J. Stenerson
Johann Olearius	John H. C. Fritz	F. A. Cramer
Nikolai Grundtvig	Theodore Tappert	F. Lochner
Paul Caspari	August Crull	J. A. Grabau
Gisele Johnson	Alfred Rehwinkel	August Kavel
H. A. Preus	William Beck	Adolf von Harnack
J. A. O. Otteson	J. P. Koehler	Claus Harms
U. V. Koren	Theodore Graebner	Johann Keil
Adolf Hoenecke	Edmund Schlink	Hans Tausen
Andreas Osiander	Theodore Kliefoth	Franz Delitzsch
Albrecht Durer	William Arndt	Gottfried Thomasius
August Pieper	William Dallman	Karl Ulmann
Ludwig von Beethoven	August Suelflow	Ernst Cloeter
W. H. T. Dau	Richard Caemmerer	Timotheus Kirchner
G. H. Gerberding	Edward Koehler	Gerhard Kittel
August Graebner	Theodore Engelder	Andreas Knoepken
Paul E. Kretzmann	Eduard Preuss	Martin Behm
Nels Laache	Oswald Hoffman	Jaroslav Vajda
Martin Franzmann	Martin Scharlemann	Gerhard F. Bente
Emilie Walther	Arthur Piepkorn	J, K. Nikander
Karl Rosenius	Sigurd Ylvisaker	Conrad S. Fritschel
Walter A. Maier	Heinrich Schmid	Ludwig Fuerbringer
Werner Elert	Samuel Schmucker	Ottomar Fuerbringer
Werner Franzmann	L.H. Schuh	Johannes Muhlhauser
August Pieper	Marvin Schwan	
Johannes Schaller	Sigbert Becker	
R. C. H. Lenski	Philipp J. Spener	

