

award that was revoked when Henry and the English Parliament broke with the Roman church in the early 1530s.

Luther received a copy of Henry's work in June 1522 and immediately wrote a response, *Against Henry, King of England*. Aware of England's European (and German) politics, Luther responded vehemently, rejecting the accusation that he had changed divine doctrine or that he forbade good works. He focused especially on the Sacrament of the Altar, strongly condemning withholding the cup from the laity, transubstantiation, and the sacrifice of the mass. He did not soften his words to the king.

At the end of his response, Luther wrote, "This gospel which I, Martin Luther, have preached shall not be bested or vanquished by pope, bishop, priest, monk, king, prince, devil, death, sin, or anything that is not Christ and in Christ; nothing is going to help them do that" (Brecht II.87). God grant us the same confidence and courage in our day.

FUTURE DATES (see wylcms.org for information)

June 9–11: Pastors Wives Retreat, Casper

June 16–18: Uinta County Family Retreat

June 20–24: Pastors' Continuing Education, Fort Robinson, NE

June 24–25: District LWML Convention, Gering, NE

July 8–10: Fathers and Sons, Fort Robinson, NE

July 19–21: Homeschool Conference, Casper Mountain, WY

August 7–11: Wyoming Lutheran Youth Camp, Lander, WY

THE NEXT ROUNDUP

The next Roundup will be delivered to congregations around June 20 (July 2022 issue).

To donate to the **Emergency Pastoral Care Fund**, please go to <https://www.gofundme.com/f/pastoral-emergency-fund>

For **medical updates regarding Rev. Neil Carlson**, please go to <https://www.caringbridge.org/visit/neilcarlson>



Wyoming District Round-Up

June 2022

District Website: www.wylcms.org

"...REMEMBERING YOU IN MY PRAYERS..." (Eph. 1:16)

For **Rev. Ralph Jaeger** (emeritus, Laramie), health

For our active-duty chaplains, **Rev. Lynn Christensen (Japan)**, and **Rev. Ryan Mills (Colorado)**

For **Rev. Neil Carlson (Zion, Chappell and Trinity, South Divide)** was in a serious accident on May 12 and remains hospitalized. Medical updates and donation information can be found linked from the wylcms.org home page, as well as the last page of this publication.

PASTORS AND CONGREGATIONS

Rev. Travis Sherman (Grace, Gordon) is serving **Grace, Merriman, NE** (Nebraska District) while it considers its future.

Trinity, Gillette served by **Rev. John Christensen (emeritus, Thermopolis)** : **Rev. Nathan Neugebauer** returned the call. The congregation plans to hold its next call meeting June 19.

Rev. Dr. Ron Garwood is serving **Christ the King, Cody** as the congregation plans to call early this summer.

Prince of Peace, Buffalo is being served by **Rev. Rene Castillero (Immanuel, Sheridan)** during its vacancy.

Bethel, Lander is being served by **Rev. Gregory Sonnenschein (Wind River Lutheran Mission, Ft. Washakie and Mt. Calvary, Dubois)** during its vacancy.

Our Savior's, Chadron is being served by **Rev. Dan Praeuner (emeritus)** during its vacancy.

Trinity, Riverton (Rev. Mark Mumme) is preparing to call an assistant pastor/head teacher.

The Christian in Community: Eight Souls in All

I remember my father observing that nursery songs about the world-wide Flood fall far short of expressing the horror of its destruction and the terror of its display of God's wrath. The Flood (Genesis 6–8) was the judgment of God upon man's wickedness and unbelief—our original and actual sins. "The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only

evil continually. And the LORD regretted that he had made man on the earth, and it grieved him to his heart” (Genesis 6:5–6). God pronounced the divine condemnation: “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them” (verse 7).

We tend not to sing hymns about the Flood. Perhaps it is too awful to contemplate. Other divine judgments make their way into our hymns. We recall the first destruction of Jerusalem (6th century B.C.) as exiles in the Advent hymn, “O Come, O Come, Immanuel” (LSB 357). We remember God’s divine wrath in the second destruction of Jerusalem (70 A.D.) in “O’er Jerusalem Thou Weepest” (TLH 419). We sing of the final Judgment Day in many of our hymns. And of course, we rejoice in the greatest, most awful, most comprehensive of all God’s wrath and condemnation: the suffering and death of His beloved Son, our Savior Jesus Christ.

Every death, every slaughter of innocents, every tragedy or disaster, every act of war or terror or hatred—all teach us God’s wrath against sin; all call us to repentance (Luke 13:1–5). The same must be said of household and community evils: abortion, divorce, lawlessness, rioting, strife. We see in these evils that the fabric of human life is torn or shredded by our sins. Happy families are destroyed. Neighbors betray or turn against each other. Communities and nations descend into evils too numerous to name. God turns man’s sin into man’s punishment.

“But Noah found favor (grace!) in the eyes of the LORD” (Genesis 6:8). All the attention given to Noah in the history of the Flood is a declaration of God’s grace in Christ. In His wrath, God remembers His mercy. His mercies never cease. Noah and his family are saved through the Flood—eight souls in all. Out of the wreckage of the entire human race God saved a few and in them reconstituted the human family and church on earth.

The Holy Spirit, through the Apostle Peter, reveals to us that Baptism is the true and eternal reconstitution of our life and community: “God’s patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him” (1 Peter 3:20–22). By raising Jesus from the dead, the Father accepted the atoning death of His Son to satisfy His wrath and judgment against sin. By Baptizing us into Christ, He gives us a clean conscience before God now and at the Final Judgment. The eternal community of the Church is born in the Flood of Baptism.

Luther’s wonderful Baptismal “Flood Prayer” captures this beautiful Biblical teaching: “Almighty and eternal God, according to Your strict judgment You condemned the unbelieving world through the flood, yet according to Your great mercy You preserved believing Noah and his family, eight

souls in all.... We pray that You would behold us according to Your boundless mercy and bless us with true faith by the Holy Spirit, that through this saving flood all sin in us, which has been inherited from Adam, and which we ourselves have committed since, would be drowned and die. Grant that we be kept safe and secure in the holy ark of the Christian Church, being separated from the multitude of unbelievers and serving Your name at all times with a fervent spirit and a joyful hope, so that with all believers in Your promise, we would be declared worthy of eternal life, through Jesus Christ, our Lord. Amen. (LSB 268–269).

REFORMATION 500

Luther never suggested a Reformation program or plan—unless you count his description of it afterwards, that he taught God’s Word and then went and drank beer with his friends in the local Wittenberg tavern. He intended nothing more than local debate from the posting of the 95 Theses. He did not seek notoriety or media attention. He had no scheme or plan to get an audience with the papal legate or with Emperor Charles V. He did not plot out the movement of the Reformation throughout the towns and principalities of Germany, into the Low Countries north of Germany, into Scandinavia, Africa, the Americas, Asia, and the like. He preached and he taught. He wrote catechisms and prayerbooks. He wrote hymns and reformed the German liturgy. He translated the Bible. He wrote treatises, books, and letters. And God granted the spread of the Reformation doctrine.

The title page of the Augsburg Confession (1530) quotes the Scripture verse: “I will also speak of Your testimonies before kings and shall not be put to shame” (Psalm 119:46). The verse is certainly the bold profession of those courageous German princes who presented our Augsburg Confession to Charles V and to the world on our behalf. But it also described Luther’s own life and confession, including his meetings with high officials of the pope and his testimony to Charles V at Worms in 1521.

The progress of the Reformation in German territories and beyond is detailed and difficult to trace in a short article. Here are a few samples of the international spread. The grand master of Prussia began planning reform in his principality in 1521 and sought advice from Luther—even in person—in the years that followed. In August 1522 the city clerk of Riga, Livonia (now Latvia), reported supporters of the Reformation. In the summer of 1523 a few French students came to study at Wittenberg, creating an opportunity in France.

But in most places, the Reformation arrived with conflict. On May 12, 1521, Luther’s books were burned in front of St. Paul’s cathedral in London, England. In June 1521 King Henry VIII, probably with help from Sir Thomas More (of *Utopia* fame, 1516), published his own rebuttal of Luther in a work entitled “Defense of the Seven Sacraments.” Pope Leo X awarded Henry with the title *Defensor Fidei* (Defender of the Faith), an