

Fides Quae

A Festal Letter for Pastors of the Kansas District

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Fr. Mark Lovett



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Fr. Ian Kinney

FROM THE PRESS

Greetings in the Name of Jesus,

Our first issue of *Fides Quae*—A Festal Letter for Pastors of the Kansas District, went out three months ago and we have received quite the positive response. Thank you to all who took the time to read the articles and even respond to them. We pray those of the first issue and now these of the second, and God-willing any in the future, provide you with encouragement as you minister to the flock of God. Thank you and welcome to the second issue of *Fides Quae*. In this issue you will find again articles on the historical, liturgical, homiletical, and practical aspects of parish ministry.

Our “historical” article focuses on the *Missio Dei*—the Mission of God. Fr. Mark gives a bit of a different perspective, asking the question of what is behind the mission of God and so the mission of the Church. History displays the mission of God, helping define the mission of the Church. What is the endgame of missions? Is our focus the one given in the Bible or is it one given by business models and growth charts?

Our “liturgical” article looks at the forgotten customs of Ember Days. These long-forgotten days are dusted off by Fr. Ian as he expounds on the purpose of the tradition, set aside for fasting and prayer, in thanks for and request of good fruits of the earth, against disaster, and that the Lord of the Church would bless her with holy clergy.

The “homiletical” article presses the purpose of the preacher and the propriety of proclamation as belonging to all Christians. But they are not the same. We are called to rejoice—not unlike St. Simeon—at the revealing of the salvation of God, our Lord Jesus Christ. Preachers are sent to guide in the word of God, overseeing the doctrine and life of those the Lord gathers to Himself. The *telos* of preaching is the Sacrament.

Finally, Fr. Ian gives us a “practical” article, looking at the nuts and bolts of pastoral care and ministry. He gives a comparative analysis of Gregory the Great and Wilhelm Loehe, utilizing the pastoral theology of the two men. Fr. Ian draws out that they both teach that one of the most important qualifications of the pastor is that he be above reproach and a man.

There it is in a nutshell, but don’t let the nutshell suffice. Read at your leisure the articles herein; ponder and react to them, either in dialogue with others, or in your own heart and mind. Our goal is not just another journal, but encouragement letting those things take deep root in our hearts and minds as we care for the flock of God entrusted to our care. Wisely fight, brothers. Contend for The Faith once for all delivered to the saints. Be steadfast, unmovable, always abounding in the work of the Lord, and know that your labor is not in vain.

Peace be with you all,

The Editors at St. John the Baptist Press



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MISSIO DEI

To Reveal the Sons of God

In the history of man God sent forth His Son, born of woman and under the law that all born of women under the law might be redeemed from death. The Lord Jesus, the Man of Heaven, redeems in His body the Sons of Earth. So, the Apostle writes, we eagerly await our adoption as sons, the redemption of our bodies (Rom 8:23). The history of man, then, is fulfilled in the Man of Heaven as He says, “I am the Alpha and the Omega, the Beginning and the End, the First and the Last” (Rev 22:13). And the Apostle writes that He is the “Firstborn of all creation” (Col 1:15). It’s cheesy but not untrue that history is His Story.

The Apostle puts all things in order when he writes:

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. (Col 1:16-17)

He who was with God in the beginning was made Man that time would find its telos, its purpose, which is to reveal the Son of God. All that came before—the Law and the Prophets—were appointed so that the Chosen One would be revealed. Circumcision stopped when the true Man was circumcised just as the sacrifices stopped when the true Lamb of God was sacrificed. Both circumcision and the sacrifices were given that the One to Whom all things are given would be made known. They were given to reveal God’s Son (Hos 11:1).

As the purpose of history is to reveal the Son of God, so Romans 8 teaches us that all creation is now waiting in eager anticipation for the revealing of the sons of God who live by the Spirit and cry out, “Abba! Father!” by the same. These sons of God will be made manifest in the flesh, as was the Son of God, when He who is glorified shares with them His glory. They who suffer with Him will also be glorified with Him, being heirs with Him according to promise. Creation itself will be delivered from the bondage

of corruption into the glorious liberty of the sons of God (Rom 8:21).

He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. (Col 1:18)

These sons of God are the Church, the gathering. She is a royal nation because she is born of royalty, born of God (John 1:12-13). She is now hidden in suffering but will be revealed in glory. She is clothed in shame but will be further clothed in holiness. She is weak in mortality but will be revealed in the strength of immortality. History is given to reveal the One for Whom and by Whom all things are made, and He is come that He would reveal His brothers, the sons of God—sons of peace. “Blessed are the peacemakers for they shall be called the sons of God.” (Matt 5:9)

The King of Peace (Heb 7:2) reveals the sons of peace by giving His peace which rests on them (Luke 10:6). If it does not rest on them but returns to Him then He knocks the dust off His sandals and moves on to the next town. He does this by the preaching of the Gospel, the purpose for which He came. He preaches His victory over His enemies and His ascent to the right hand of the Father. In this victory He achieved the forgiveness of sins by which we have peace with God.

So we preach the Gospel that the peace of God would rest on the sons of God who will be revealed in the glory of Jesus, the Son of God. This is heart of missions.

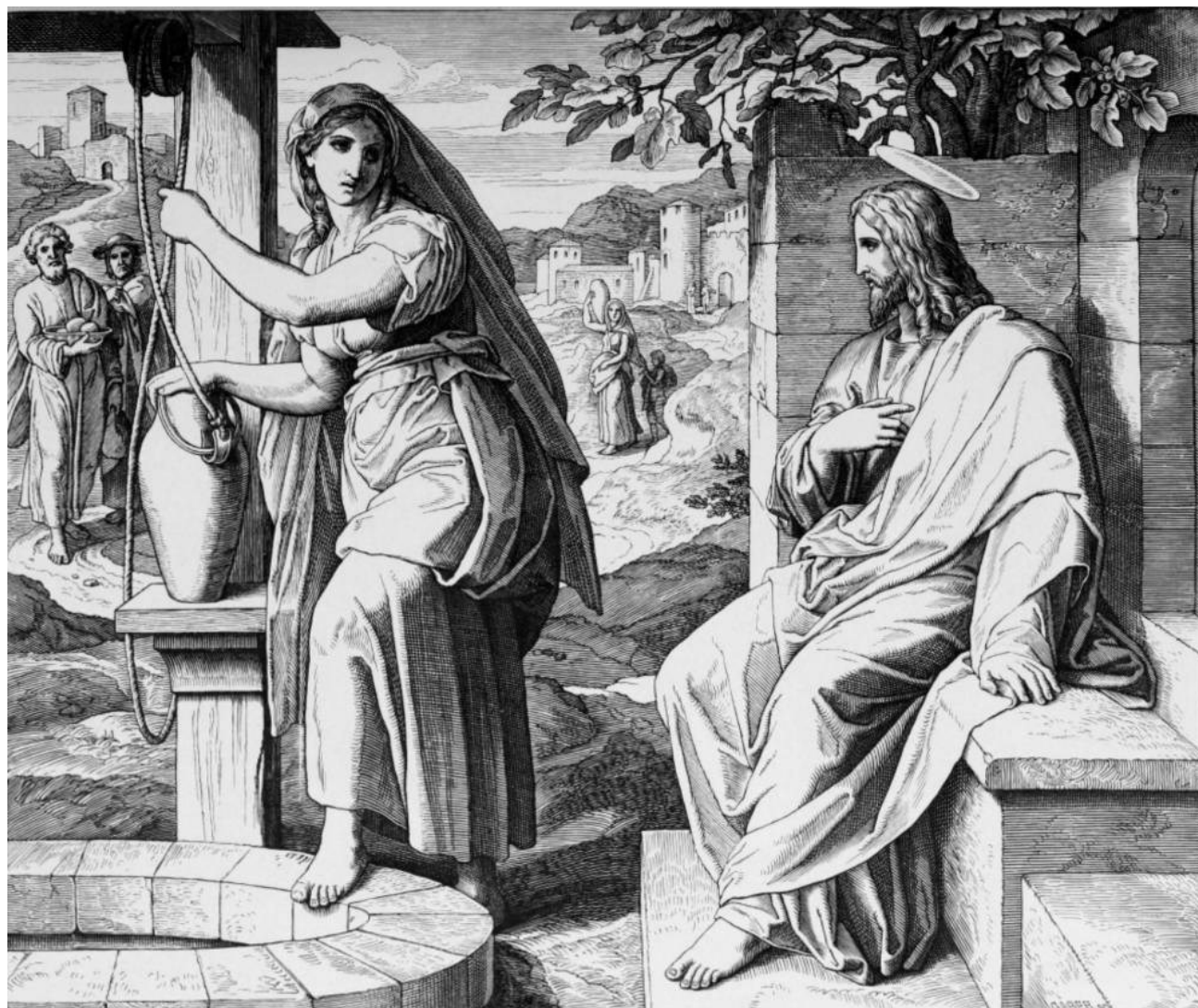
Missions (as it is called) cannot be anything other than the preaching of the Gospel. Neither can it be limited in scope to outside the walls of the churches. Those who live in the peace of God, those who have entered His rest (Heb 3-4), are drawn to Him who calls them by name. We do not enter the mission field when we leave church. The church is the mission field in which we sit and received (or don’t receive) the peace of God. When those who have never darkened the door of a church hear the peace of God they

react as those in the Bible reacted, “Where can I get this?” “What prevents me from being baptized?” “Show us the Father,” “I wish to see Jesus” (John 4; Acts 8; John 14; John 12).

Missionaries (as they are called) do not so much go out into the world as the Lord of all, preeminent in all things, draws all men to Himself that He would pour out His Spirit, the Spirit of peace, and so reveal the sons of peace, the sons of God. So St. Paul says to the congregation in Corinth that there must be factions among them—those who cause division—so that those who are genuine may be recognized (1 Cor 11:19). So on the Last Day, having drawn all men to Himself, The King will place the sheep upon His right and the goats upon His left and will by royal decree welcome His flock into His Father’s house and will, by royal decree, send the lawless ones—those who know no peace from God—into the eternal fire prepared for the devil and his angels (Matt 25).

We do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him (1 John 2:15). Rather, we know that we have passed out of death and into life because we love the brothers (1 John 3:14). We do not “do missions” because we love the world but because we love the brothers who are the beloved of God. For by this all men will know that you are His disciples, that you love one another (John 13:35). Missions, as it were, is not born of love for the world but of love for God and His Church.

Sunday morning is missions: preaching the love of God and the peace that passes all understanding. The *missio Dei* is to reveal the sons of God and is therefore done for the love of the brothers and not love of the world, which rejects our Lord and mocks His kingdom. May the Lord of Glory reveal the sons of God that the world would know true peace. ✠



Christ and the Samaritan Woman, Julius Schnorr von Carolsfeld, 1860.

FORGOTTEN FASTS

From the days of the apostles, it was expected that every Christian would fast on Wednesday and Friday every week throughout the year (Did 7.6-8.2). Beyond that, the Lenten Fast has deep antiquity. Many Fathers of the Church reference the Great Fast of Lent as an ancient practice such as Irenaeus of Lyon in a letter to Pope Victor I, Eusebius of Caesarea in chapter 5 of *De Sollemnitare Paschali*, and Origen of Alexandria in his tenth homily on Leviticus to name a few.¹ But somehow, we have forgotten to fast. It would behoove us to remember the landmarks our fathers have set. The first priority in remembering to fast is reclaiming the Lenten fast. Beyond that, we must reclaim the regular discipline of Wednesday/Friday fasting. Namely, that outside of Christmastide and Paschaltide, we should be fasting every Wednesday and Friday. Once we remember those, there is a third forgotten fast we can observe: Ember Days.

What are Ember Days?

The history and development of this liturgical tradition is for another topic and another time. But at their core, the *LSB Companion to the Services* says that Ember Days are “penitential days set aside in each season for fasting, prayer, and almsgiving.”² They take place on “the Wednesday, Friday, and Saturday of the first week in Lent, of the week of Pentecost, after Holy Cross Day, and after the commemoration of Saint Lucia.”³ The Western Church has set aside these days for fasting and prayer.

Though these observances are indeed obscure to many, it should be noted that they are not some papistical tradition we are trying to appropriate but that these are very much Lutheran practices. The *LSB Companion to the Services*



says that they are a deep and rich part of a forgotten Lutheran tradition in which catechetical preaching was emphasized in the Reformation. Even more, the *LSB Companion to the Services* claims it was probably out of Ember days that our familiar midweek Advent and Lent services grew.⁴ Furthermore, we see the catechetical focus of the Ember Days in Luther⁵ and even more in Bugenhagen.⁶ Not only are Ember Days included in the *LSB Companion to the Services* but also *The Treasury of Daily Prayer*. In which we hear that these seasons were a time of “days of repentance” and that they should be observed today by giving special attention to “the elements and fundamentals of Christian knowledge and life.”⁷

The beauty of these Ember Days is multifaceted. First, of course they involve prayer, repentance, and fasting. Second, they are intended for prayer that God would bless the current agricultural season. Third, they are set up

¹ Irenaeus’s letter is preserved in Book V, Chapter 24 of Eusebius’s *History of the Church*.

² Paul J. Grime, ed., *Lutheran Service Book: Companion to the Services* (Concordia Pub House, 2022), xxxvi.

³ Grime, xxxvi.

⁴ Grime, xxxvi.

⁵ Martin Luther, *Luther’s Works, Volume 51: Sermons 1*, trans. John W. Doberstein (Saint Louis, MO: Fortress Press, 1959), 135.

⁶ Martin Brecht and James L. Schaaf, *Martin Luther: Shaping and Defining the Reformation, 1521-1532* (Minneapolis, MN: Fortress Press, 1990), 274.

⁷ Scot A. Kinnaman et al., eds., *Treasury of Daily Prayer* (St. Louis, MO: Concordia Pub House, 2009), 21.

Artwork: *Elijah Fed by Ravens*,

Julius Schnorr von Carolsfeld, 1860.

for us to pray for the successful harvest of one of the four elements used in the Liturgy. Finally, they are given for us to pray for good, faithful, holy clergy.

Seasonal Prayer

During Advent, the earth is asleep, dead, and being broken down. The freeze comes and breaks up the earth so it will better receive the spring's seeds and the snow covers the earth to give moisture. Adventide is also the time when olives are being harvested. Olives whose oil can be used liturgically for baptism and anointing the sick. This is the time to pray for pastors to be faithful in the midst of their duties. A time to pray that they follow John the Baptist and point to the Lamb of God. For all of these things, we use Ember Days to pray.

During Lent, men are preparing the soil for planting. Early planting is starting and general planting will soon begin. This is also the time when bees begin to pollinate and make more beeswax. Wax that can be used liturgically for candles to illumine the church. We also pray at this time for the pastors who are suffering as they toil in spiritual warfare. For all of these things, we use Ember Days to pray.

During Pentecost Embertide, we pray for the general planting that is taking place to bring forth the fruit of the earth. During this time is when wheat is being harvested or about to be harvested. Wheat that will be ground into flour and used for Holy Communion. Finally, this is the season when candidates for the ministry will be in their final time of preparation. For all of these things, we use Ember Days to pray.

Finally, around Holy Cross Day is when general harvest is taking place or about to begin. Liturgically, this is also the time that grapes will be harvested. Grapes that will be

crushed and made into wine for Holy Communion. This is also the time when men will be ordained or will have just been ordained. For all of these things, we use Ember Days to pray.

In all of these seasons, we use Ember Days to pray and give thanks to God for the gifts of creation, especially those used in the liturgy. Also, in all of these seasons, there is the chance of some inclement weather. There is the possibility that some weather will do damage to our homes, bodies, or livelihood. Against this we pray as well.

Ember Days are a time of fasting and prayer. Prayer for clergy, prayer against disaster, prayer against sin, prayer for the fruits of creation, and prayer for God's providence in all things. For this time, it has been a historical practice to pray the Litany. The Litany in LSB 288 is an excellent resource to pray for all of these things that the Ember Days call to mind.⁸

In short, the way to observe Ember Days is to pray and fast. The penitential psalms, Psalms 8, 19, 67, 68, 68, 81, 83, and 147, are appropriate to pray. On Ember Saturdays, *The Prayer of Azariah* may be read in the morning and *The Song of the Three Young Men* in the evening. Beyond that, there are appointed readings or your own lectio continua will suffice.

For an in-depth resource on all of the propers, look forward to a resource coming out from Saint John the Baptist Press that will have readings, psalms, and collects for ease of use. By prayer, fasting, and repentance, let us restore this rich liturgical tradition of the church. ✠

⁸ Grime, *Lutheran Service Book*, xlv.

HE MUST BE ABOVE REPROACH, A MAN

A Comparative Analysis of Saint Gregory the Great and Wilhelm Loehe on
the Life and Qualifications of the Pastor

When it comes to the office of the ministry, we are very rarely concerned about the same things our fathers were. Two of those fathers are Gregory the Great and Wilhelm Loehe. We are very concerned if the pastor is nice, a good administrator, and works well with the LWML. Gregory and Loehe are concerned with the holiness of a pastor. While these two fathers of the church are separated by time, space, and language, they are united in their desire for a pastor to be both holy and a man. May we learn to imitate this desire.

Gregory, who served as an abbot, a prefect, and the bishop of Rome in the 6th and 7th centuries, had a firm grasp on what pastors needed to know and how they should live.¹ Loehe, on the other hand is writing in the late 1840's for the "country pastor in the territorial [German] church."² Both men wrote their respective treatises to aid pastors in fulfilling the duties of their office. Namely, Gregory wrote "The Pastoral Rule" and Loehe wrote "The Pastor." If you have not read, marked, learned, and inwardly digested those two texts, you are the poorer for it. Gregory was concerned with getting men out of the monasteries and into the parishes while Loehe was busy training young candidates for the ministry. The differences

between their writings are obvious, but the similarity is profound: that the pastor be holy and a man.

For Gregory, the pastor was, above all "an experienced ascetic"³ and that asceticism was the key to being a good pastor.⁴ Throughout his work Gregory goes into depth about who should and should not be a pastor based on the holiness of his life.⁵ Overall, he articulates three things: the pastor should be an ascetic, the pastor should be wise so as to be the spiritual father who cares for his children, and the pastor should be the spiritual physician who diagnoses the ailments that afflict souls.⁶



Loehe, in contradistinction to Gregory, takes a very systematic approach to how the pastor should live and preach. He spends time delving into what he calls the "personal affairs of the pastor" and the finer points of the "various areas of work of the evangelical pastor like the sermon, catechesis, liturgy, specific points of pastoral care."⁷ He is very concerned about what some would even call minutia of the pastoral life. Loehe will go on for pages, paragraphs, and even chapters about some of the smallest details therein.

For Gregory, it seems that his work was concerned with pulling the ascetic and the monk from the desert and the monastery into the cities for ordination. But for Loehe, it

¹ Pope Gregory I, *The Book of Pastoral Rule: St. Gregory the Great*, trans. George E. Demacopoulos (Crestwood, NY: St. Vladimir's Seminary Press, 2007), 9–11.

² Wilhelm Loehe, *The Pastor* (St. Louis: Concordia Publishing House, 2015), 3.

³ Gregory, *The Book of Pastoral Rule*, 14.

⁴ Gregory, *The Book of Pastoral Rule*, 21. Also cf section 3.19.

⁵ Gregory, 13.

⁶ Gregory, 87–207.

⁷ Loehe, *The Pastor*, 3.

Artwork: *Aaron's High Priesthood Confirmed by Leaves Growing Forth From the Rod*, Julius Schnorr von Carolsfeld, 1860.

seems that his work was meant to dissuade the young candidates from any delusions of grandeur and instead prepare them for “the modest lot of a country pulpit.”⁸ Gregory was deeply concerned with asceticism as “the most important criterion for ordination” while Loehe is concerned with the general holiness and conduct of the pastor’s life.⁹ Certainly, a separation of time, space, language, and conflict will cause minor discrepancies, yet, the chief difference between these two men is that Gregory focuses on a meta-analysis of the pastor’s life while Loehe delves into the minutia of the pastor’s life. Notice, however, the similarity is that they both focus on the pastoral life—that he be holy and a man. For a man, holiness and masculinity are borne out of scripture, prayer, and sacraments. It is regrettable that we have lost this interest in preparing our pastors. Why are we more concerned that a pastor’s inbox be empty instead of his time filled with prayer? Why are we so concerned that a pastor be a nice guy but not that he is a good man? Why is he expected to have office hours but not keeping the hours and praying the offices? How have we blurred the distinction between nice and good? Why do we want our pastors to remind us more of Ned Flanders rather than the Pantocrator icon? Why do we not care more about the pastor’s life of holiness born out of scripture, prayer, and sacraments? Something is wrong when a pastor in our synod can get in more trouble for wearing a cassock than he can for being divorced. Or that he will be looked down upon for genuflecting more than he will be for drunkenness. No one ever expressly teaches how a pastor should pray, dress, fast, raise children, or instruct a wife and we are the poorer for it. We are so worried about being legalistic that we rarely even speak on what the Scriptures teach. While our two present authors are insistent that the life of the priest is the gospel of the

people, an LCMS pastor is rarely examined concerning his asceticism, holiness, conduct, or virtue.¹⁰

Holiness is a habitus, the baptized life is a habitus, the pastoral office is a habitus. It is a holistic and comprehensive life that the pastor puts on. We need to start acting like it is. It is not what he does but it is who he is. Loehe’s and Gregory’s pastoral theology holds this theme as utmost. Let us not forget the stark reality that when Saint Paul instructs Saints Timothy and Titus about qualifications for pastors, most of them are how the pastor lives.

Loehe—echoing Luther’s *oratio, meditatio, tentatio theologum faciunt*—says that the pastoral office “by no means depends solely on learned insight.”¹¹ For example, most pastors have read more books than Saint Peter did. But to say that on the basis of that, they have more of a right to the Apostolic Office is extremely poor form. Now we certainly want to avoid any silly idea that doctrine divides and it doesn’t matter what the pastor knows. You must know doctrine, history, theology, and—above all—scripture. But your knowledge in these things—which is a presupposition—should lead to a holy life.

Loehe makes clear, it is precisely proper doctrine that should lead to a holy life.¹² Yet, he also states, “humility and sanctity of life are more significant for the inner fitness of a pastor than are talent and scholarship.”¹³ Our confessions teach that we should imitate the example of the saints and follow them in faith and life (AC XXI). So let us therefore follow and imitate both the theology and life of the pastor set forth by Loehe and Gregory. Let us be above reproach, let us be men. ✠

⁸ Loehe, 9.

⁹ Gregory, *The Book of Pastoral Rule*, 13.

¹⁰ Loehe, *The Pastor*, 20.

¹¹ Loehe, 7.

¹² Loehe, 15.

¹³ Loehe, 20.

THE SACRAMENT OF PREACHING

The task of the preacher is to proclaim Jesus as Lord. In this proclamation is the Lord's coming in the flesh, His baptism, His passion and crucifixion, His resurrection, ascension, and His coming again. In this proclamation is the forgiveness of sins. Because of Him, because of His incarnation, baptism, bloody sweat, passion, burial, resurrection, and ascension, your sin—our sins—are forgiven. In Christ, sin is done away with. To proclaim Jesus is to proclaim the forgiveness of sins and to proclaim the forgiveness of sins is to proclaim Jesus.

The preacher seeks to proclaim the Lord Jesus that those who hear will rejoice in Him who is virgin born and ascended on high. He says as much, "If you loved me you would rejoice because I said, 'I am going to the Father'" (John 14:28). We love Jesus so we rejoice that He has gone to the Father. We rejoice at this proclamation.

We rejoice, too, that He was born of the Virgin. So it is written, and so we sing:

Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of Thy people Israel (Luke 2:29-31).

This is, of course, sung after we receive Holy Communion, but was first sung by St. Simeon as he lofted the Holy Infant in his arms. His physical eyes saw the physical body

of the Lord of Glory. We, with Simeon, rejoice at the incarnation of the Lord. The preacher preaches so that we would so rejoice.

The task of the preacher is also to proclaim the life we live in Jesus. So the Apostle Paul says, "You, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven" (Col 1:21-23).

The gospel of our Lord Jesus is that He, the King of kings, has ascended to His royal throne, having defeated every enemy. This is good news! This is gospel. This is our proclamation. For this we praise Him. For this sing high doxology.

This task, to proclaim the Lord Jesus, the task of the preacher, is to draw the hearer toward the Lord culminating in receiving the Lord's Body and Blood in the Holy Supper. The Sacrament, too, the Apostle Paul writes, proclaims the Lord's death until He comes (1 Cor 11:26). The Holy Supper spurs us on to sing with St. Simeon that we have seen the salvation of God prepared before all people, that we have, in the words of John the Divine, beheld His glory, glory as of the only-begotten of the Father full of grace and truth (John 1:14). The Sacrament delivers the Word of Truth into ears and hearts. The Sacrament is the Lord's sermon that does not only point to



Artwork: *Jesus Christ Reveals Himself to John*,
Julius Schnorr von Carolsfeld, 1860.

the Lord but is the Lord. Preaching is fulfilled in the Sacrament of the Altar, which lifts the lowly and casts down the haughty. It hallows the hearer and lavishes the glory of the Lord on those with ears to hear.

So the preaching, like the Sacrament, is given by the Lord of Glory through His means. If preaching is not a sacrament by category (though why not?) it is certainly so by action.

Ah, but must every sermon be given in a pulpit? Must every sermon be preached by a regularly called pastor? What of the “average” Christian? Are they disallowed to preach—proclaim the Word of God—because they have not been set aside for such a task? Such questions miss the mark. Every Christian proclaims the excellencies of Him who called us out of darkness. Every Christian proclaims the Lord’s death until He returns in glory. Every Christian sings the high doxology. To be sure, every Christian proclaims and preaches. By his love for the brothers he preaches and by his participation in the Sacrament he proclaims.

What of pulpits, then? Why do only those set aside by the laying on of hands fill our pulpits? You might as well ask, “What of the Bible then? Why can’t we write some of it? Or does Paul have a different Spirit than the rest of us? What of Matthew or John? Are they more than us in our Christian faith?” No, not at all! They, and those ordained, have been called to a specific task, set aside in a certain holy order that is not for all. We wonder (perhaps like Korah’s rebellion in Num 16) why the un-ordained can’t preach because we are discontent with the proclamation we have been given, which is to eat and drink the Body and Blood of Jesus and to love the brothers. We should not seek an office we are not given. In encouraging others to do so—so-called “lay preachers” or even “lay readers”—we

may well be guilty of instilling in others a hunger for what they have not been given by God. The world asks, “Why can’t I have what my neighbor has and why can’t I do what my neighbor does?” This is covetousness, which is idolatry (Col 3:5). We ought not incite jealousy by saying to those whom God has not set aside, “Did God really say?” (Gen 3:1)

Rather, we should rejoice in what God has given. We should proclaim His excellencies in His ordering of His Church. Why kick against the goads? For worldly judgments of fairness or justice or equality?

The Preacher is Jesus. The Word is His and He is the Word. It is His Father that He makes our Father and it is the Spirit of the Father that He bestows on us. Let us hear with rejoicing and proclaim His death, resurrection, ascension, and coming again by eating His Holy Meal according to His words and testament. And let us not become entangled in worldly pursuits and worldly sermons. Fear of the Lord is the beginning of wisdom, which means fear of the world is the beginning of worldly wisdom. Let us neither fear the world nor learn from it, for friendship with the world is enmity with God (Jas 4:4).

The task of preaching is to proclaim Christ Jesus. Let us set about our task that those appointed to eternal life shall be saved (Acts 13:48). ✠

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ABOUT THE ARTWORK

All woodcuts featured in this volume were originally published together with many other beautiful pieces by Julius Schnorr von Carolsfeld in *Die Bibel in Bildern [Picture Bible]*. Leipzig, Germany: Georg Wigands, 1860. The digital imprints of Julius Schnorr von Carolsfeld's woodcuts are archived online by the Hathi Digital Trust Library and the Victorian Web art collection. The physical imprints from which the above digital copies were derived are housed in the Getty Library's art collection. †

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Hanc fidem imputat Deus pro iustitia coram ipso.