

# Caring Connections

An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling



*Zion XVI—Lutheran Accents in Specialized Pastoral Ministry*

## The Purpose of Caring Connections

*Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling* is written by and for Lutheran practitioners and educators in the fields of pastoral care, counseling, and education. Seeking to promote both breadth and depth of reflection on the theology and practice of ministry in the Lutheran tradition, *Caring Connections* intends to be academically informed, yet readable; solidly grounded in the practice of ministry; and theologically probing. *Caring Connections* seeks to reach a broad readership, including chaplains, pastoral counselors, seminary faculty and other teachers in academic settings, clinical educators, synod and district leaders, others in specialized ministries and — not least — concerned congregational pastors and laity.

*Caring Connections* also provides news and information about activities, events and opportunities of interest to diverse constituencies in specialized ministries.

## Scholarships

When the Inter Lutheran Coordinating Committee disbanded a few years ago, the money from the “Give Something Back” Scholarship Fund was divided between the ELCA and the LCMS. The ELCA has retained the name “Give Something Back” for their fund, and the LCMS calls theirs “The SPM Scholarship Endowment Fund.” These endowments make a limited number of financial awards available to individuals seeking ecclesiastical endorsement and certification/credentialing in ministries of chaplaincy, pastoral counseling, and clinical education.

Applicants must:

- have completed one [1] unit of CPE.
- be rostered or eligible for active roster status in the ELCA or the LCMS.
- not already be receiving funds from either the ELCA or LCMS national offices.
- submit an application, along with a financial data form, for committee review.

Applicants must complete the Scholarship Application forms that are available from Judy Simonson [ELCA] or Joel Hempel [LCMS]. Consideration is given to scholarship requests after each application deadline, August 15 and February 15. Email items to Judith Simonson at [jsimonson@aol.com](mailto:jsimonson@aol.com) and to Joel Hempel at [Joel.Hempel@lcms.org](mailto:Joel.Hempel@lcms.org).

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Credits: cover, watercolor painting of Martin Luther by Dr. Erik Hermann

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**News, Announcements, Events:** E-mail items to Judith Simonson at [jsimonson@aol.com](mailto:jsimonson@aol.com) or Joel Hempel at [Joel.Hempel@lcms.org](mailto:Joel.Hempel@lcms.org)

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## Call for Articles

*Caring Connections* seeks to provide Lutheran Pastoral Care Providers the opportunity to share expertise and insight with the wider community. We want to invite anyone interested in writing an article to please contact the editors, Rev. Chuck Weinrich ([cweinrich@cfl.rr.com](mailto:cweinrich@cfl.rr.com)) or Rev. Diane Greve ([dkgreve@gmail.com](mailto:dkgreve@gmail.com)). We invite articles for upcoming issues on the following themes.

**2017, No. 2 (Summer) “Ministries within Immigration Processes”** Are you involved in pastoral work that involves immigrants to our country? Please consider writing about it! Deadline for articles: May 15, 2017.

**2017, No. 3 (Fall) “A Ministry of Accompaniment with the Dying”** Drawing inspiration from Herbert Anderson’s book, *The Divine Art of Dying*, we invite our readers to share their journeys with someone who has died or is dying. Or maybe you know someone who is in the process of dying and is open to sharing their reflections with *Caring Connections* readers. Deadline for articles: August 1, 2017.

**2017, No 4 (Winter) “The Challenges of Ministry in the Pediatric Intensive Care Unit”** If you have experience as a Pediatric or Neonatal Chaplain, we would like you to consider writing an article about your ministry with hospitalized children and their families. What are the theological and Biblical resources upon which you draw for this ministry? Deadline for articles: November 1, 2017.

# Editorial

Chuck Weinrich

**THE “ZION XVI” CONFERENCE** was held on September 15–18, 2016, at Our Lady of the Snows Retreat Center in Belleville, Ill. The focus for this issue of *Caring Connections* is the content of that conference. This is the fourth issue of *Caring Connections* devoted to coverage of a “Zion” conference (see prior issues, Spring, 2007—“Zion XIII”, Spring, 2011—“Zion XIV” and Volume 11, No. 1—“Zion XV”). These conferences, gathering ministers in specialized settings from both the Lutheran Church—Missouri Synod and the Evangelical Lutheran Church in America, and—most recently—from the North American Lutheran Church, are wonderful times of networking, learning and refreshment...this time in the metropolitan St. Louis area. In this issue we want to share with our readers some of the presentations made during the conference. We are quite excited to let you know that these presentations will be presented not only in print format, but will also provide links to video recordings of them!

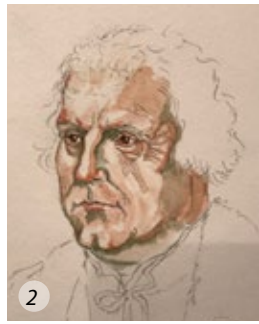
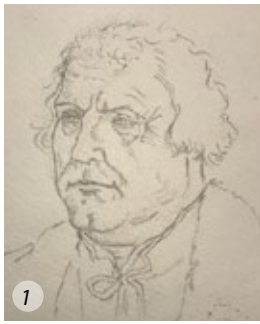
The conference theme was, “Lutheran Accents in Specialized Pastoral Ministry.” The presentations re-presented in this issue are those of **the Rev. Dr. Timothy E. Saleska**, who is the Associate Professor of Exegetical Theology and Dean of Ministerial Formation at Concordia Seminary in St. Louis. Tim gave three talks, two on “Lutheran Accents in SPM,” [both in extended summaries and video formats] and one titled, “Lutheran Accents in the Psalms” [with video and written summary]. A response to these presentations by **Rev. John Fale**, Executive Director, Office of International Mission, LCMS and formerly Director of Mercy Operations/Human Care, LCMS, is also included in video and written summary. The material presented by **the Rev. Dr. Evon O. Flesberg**, Assistant Professor of the Practice of Pastoral Theology and Pastoral Counseling at Vanderbilt Divinity School in Nashville, Tenn., is not available for publication.

“The Promise of Paradox: God’s Word” is the title of a two-part Bible Study presented by **the Rev. Dr. John Nunes**, President of Concordia College, New York. Both presentations are included in both video and written summary form.

In addition, as is the practice at these Zion gatherings, four more individuals were selected to receive *Christus in Mundo* awards, **the Rev. Dr. Mel Jacobs** [ELCA], **the Rev. Dr. John Petersen** [ELCA], **the Rev. Jim Rivett** [LCMS], and **the Rev. Dr. William W. Wagner** [LCMS]. Their introductions [by **John Schumacher** for the ELCA and **Joel Hempel** for the LCMS] and their responses are contained in a video which begins with a special award presented to **John Fale** for his many contributions as Director of Specialized Pastoral Ministry for the LCMS.

We hope that the videos will enhance your appreciation of the topics and enjoyment of the presenters themselves as well. We’ve also included a number of photographs from the conference interspersed throughout the issue. Please let us know your reaction to being able to experience the Zion XVI Conference in this unique format. We will find your feedback invaluable for future planning.





Development of the Luther Painting

The painting of Martin Luther used on the cover for this issue was done by **the Rev. Dr. Erik Herrmann**. He is chairman of the Department of Historical Theology, and director of the Center for Reformation Research at Concordia Seminary. You might know him as the Bible Study leader at the Zion XV conference at Lutheridge, North Carolina in 2013. This watercolor was initially shown in the Winter 2017 issue of *Concordia Seminary* magazine. Dr. Herrmann has consented to let us reproduce the painting here. In addition he sent along a few photos showing four stages in the development of the painting.

About the painting itself, Dr. Herrmann wrote, “In the midst of the busyness that is this anniversary year [of the Lutheran Reformation], it was something I tried in order to give myself a little break from the usual. It is in fact, a “little” Luther painting — smaller than what appears in the magazine, perhaps 5 inches square. It is based on a little sketch/doodle that one of Luther’s students made on his lecture notes during Luther’s last set of lectures (Genesis). I was so intrigued with representing a Luther from the vantage point of one who actually listened to him teach, that I gave up writing one afternoon to try my hand at it.” We here at *Caring Connections* are grateful to that student for his “doodle” and to Dr. Herrmann for sharing his painting with us.

As always, if you haven’t already done so, we hope you will subscribe online to *Caring Connections*. Remember, subscription is free! By subscribing, you assure that you will receive prompt notification when each issue of the journal appears on the *Caring Connections* website. This also helps the editors and the editorial board to get a sense of how much interest is being generated by each issue. We are delighted that the numbers of those who check in is increasing with each new issue. You can subscribe by clicking on the subscription link on [www.lutherservices.org/newletters#cc](http://www.lutherservices.org/newletters#cc).

Finally, I would direct your attention to the information about the scholarship fund at the beginning of this issue. I might add that I personally have included this Scholarship Fund as a beneficiary in my will. Might those of you who have benefited from this fund before—or are just concerned that people get financial support in their efforts to join the ranks of endorsed and certified chaplains, pastoral counselors, or clinical educators— consider doing the same? If you are interested in contributing to these funds, contact either Judy or Joel, at their email addresses above, for information on how to make those donations.

# Session 1: What Kind Of God Are We Dealing With?

Led by **Tim Saleska**

## Introductory Comments

Look at impressions of God from these texts:

- Psalm 44
- Psalm 135
- Psalm 90
- Psalm 88



## God Exerts His Will

One of the main things I see God doing in the Bible is exerting his will, making his choices, doing what he wants.

Luther means to insist that God is not inactive, not idle, but rather incessantly active. His creating power cannot be suspended; it does not stop working and is of itself a good power, even when through sin's perversion it gets misused.

Luther provides no answer regarding the origin and the possibility of evil; but he insists on evil's facticity. Nevertheless, he can say where evil gets its power, its might, namely, from God Almighty.

When I reflect on these truths, I still get uncomfortable. Especially as I think about the rest of the world, or also my own family: at any moment things could turn. This is the first thing that I want us to reflect on about God.

## God Makes Choices

The second is that in the Bible, I see God making his choices as he will, and it is Israel that God has chosen.

One Controlling Metaphor (an idea that holds other parts of the paradigm together): Israel is God's son.

- Exodus 4:21–23
- Hosea 11
- Ezekiel 16

## God Favors

My question at this point is: “What does all this have to do with me?” Israel is the chosen one who God favors. How does this story involve me?

The message of the New Testament is to tell us just this: There is a reason that the Father calls Jesus his beloved Son.

- Matthew 3:17; 17:5
- 2 Corinthians 1:20

The Almighty Father chose Jesus as the Son that he was going to bless. This is why I tend to think of who Jesus is in terms of Israel: “Jesus is Israel condensed to one.”

What good does this do us? This is the Word he has spoken to us. In him we receive the death and resurrection that makes us his children and brings the kingdom to us:

- Hebrews 1:1–2
- Romans 6:3–5
- Gal 3:26–29

We have become part of this story. God has made us Israel, his chosen people! The Holy Spirit gives us Israel’s death and resurrection experience in Jesus.

### The Pastor’s Task

Give people the Word, Jesus, and make them Israel. Through your ministry to them, the Word you proclaim resurrects dead hearts. You bring people into the Kingdom of God and make the story of Israel their story.

- A goal of your ministry is to give people the same language, because it is through language that our reality is shaped, by which we understand our reality. Words like “redemption,” “justification,” “forgiveness” and “resurrection” have a certain content to us. Isn’t that why we use them in hymns and liturgy?

### Lutheran Accents that enable me to speak this way

1. Jesus is the starting point, center and goal of our ministries and ways of speaking.
  - John 1:18
2. The different forms of God’s Word
  - God speaks in human language directly to people (Abraham, Moses, Samuel).
  - In the Old Testament God attached his spoken word to visible signs (circumcision, bronze serpent, sacrifices).
  - Through the prophets’ words of judgment and salvation, what the prophets said happened.
  - God spoke through the Word made flesh—personal word.
  - God today still speaks through his word, spoken and visible: in Baptism and Communion, God gives us his personal word, personally. Thus the primacy of the spoken Word (Forde points this out).
  - Important for our ministry: in forms of human language, written and spoken and in simple elements to which God has attached his promises, the Holy

Spirit is at work. Through what appears as human speech and ordinary elements, more is going on than meets the eye.

3. The tension between the “Now” and “Not Yet” is an experienced tension.
  - Salvation, the New Age, has come to us: not just as a cognitive idea, but a lived experience.
  - Note the eschatological event of Exodus 24: 9-11.
  - See the sanctuary as an *eschatological* time and place.
  - Jesus is the one who brings the Future into the Present.
  - Implications for pastoral care: we give communion to the sick and dying; we baptize babies and breathe a sigh of relief.
  - Cultivate the experience of that tension: In Psalm 31, is the psalmist saved or is he not? The answer is “Yes” (saved/unsaved experience is part of the now/not yet, dead/alive, paradoxes of our life).

### *Time for Questions and Comments*

*Dr. Timothy E. Saleska is currently the Associate Professor of Exegetical Theology at Concordia Seminary, St. Louis, where he has been on the faculty since 1997. He was named Dean of Ministerial Formation in 2011. Before joining the seminary Tim served as the pastor of Peace Lutheran Church in Cincinnati [1982–1995] and St. Paul Lutheran Church in Napoleon, Ohio [1995–1997]. He has authored the Bible study God’s Abiding Word: Psalms for CPH, contributed to The Lectionary Commentary [Eerdmans] and to Theological Exegesis for Sunday’s Texts [Eerdmans]. He has published several articles to Concordia Journal.*



# Bible Study 1: The Promise of Paradox in Mark's Gospel

Led by John Nunes

## Introduction

Dr. Nunes leads us in looking for how the Holy Spirit works for the good of humans, especially in the midst of life's worst absurdities, biggest ambiguities and deepest mysteries. Lutheran, he asserts, are fitted particularly well with our theology of paradox to deal with the complexity and paradoxes of life on a daily basis: "simul justus et peccator," the Word as both Law and Gospel, our God in Christ being fully human and fully divine, etc.



## Table talk – What is paradox for you and what is your experience of it?

After some feedback from listeners, John continues by identifying paradoxical situations in the Gospel of Mark, also noting that a theme for Mark can be: "Things will get worse before they get better." Mark uses "immediately" 42 times and begins 410 of his 678 verses with the word "And." A sense of urgency. And "paradox" is evident in Jesus' "parables."

## Table talk – Why did Jesus use story to address paradox?

After more feedback, John explores how stories help us deal with the ambiguities and mysteries of life. He looked more deeply at the paradox of Jesus as God/man. He also notes Lutherans' courage to encounter the paradoxical nature of evil. "Lutherans are not afraid of turning over the rock of inquiry lest some monster come out from underneath the rock and gobble up God."

- Evil is both physical and metaphysical.
- Evil is both individual and structural.
- Evil is prayed about and worked against.
- Evil is both event and cumulative.
- Evil is both forgivable and ineradicable.

## Table talk – Explore the relationship between God and evil.

John then leads into an exploration of the suitability of poetry for talking about God and paradox. He notes the artwork for our conferences: the "broken vessel" image, and quotes Derek Walcott, "Break a vase and the love that reassembles the

fragments is stronger than that love which took its symmetry for granted when it was whole.” Another paradoxical statement.

John concludes by inviting us to note incidents in ministry that contain paradox.

*Dr. John Nunes is the President of Concordia College, New York. Before this he held the Jochum Chair at Valparaiso University, studying Christian values in public and professional life. Before that he was president and CEO of Lutheran World Relief [2007–2013], which was preceded by 20 years of work in urban ministry settings in Dallas, Texas, Detroit, Mich., and Buffalo, New York.*

# Session 2: The Trouble With Our Words; Making Our Words Stick

Led by Timothy Saleska

## Introduction

*[After about a 5-minute excursus on the topic of the new curriculum at Concordia Seminary, Dr. Saleska continued]*



As you all probably know, “Nones” are on the rise. We have a problem “making our words stick” when it comes to our Christian witness.

Religious leaders are really bad at comforting people in grief.... This gets me to what I want to talk about today: Why did it make sense to those well-meaning people to say what they did...and why does it...seem so obviously wrong to most of us?

What perspective do we, as Lutherans, have to offer on God and us humans, and the relationship between us?

## Exploring the Problem

Here is...what often happens to Christians in this kind of situation: we try to heal someone’s heart, or comfort someone’s heart, by appealing to their heads—their intellect.

[T]he Church has tended to relate to human beings as if we are much more cognitive, processing machines than creatures of desire who have bodies.

“It is as if the church is pouring water on our head to put out a fire in our heart.”

When we operate with the assumption that at our core, humans are cognitive, thinking machines rather than embodied creatures of love and desire, certain things follow.

- It becomes easier for us to divorce belief from practice.
- Faith starts to look more like intellectual assent to abstract truths, rather than love for Jesus or “fear, love and trust in God above all things.” This is a reductive approach to our faith.

## Reimagining our Approach

But what if we approached people differently? What if the church saw, as clearly as the rest of our culture does, that at our core, humans are not only cognitive machines, but also creatures of love and desire? — T.V. advertising.

It is not our duty to somehow come up with the right theological answers for people facing unexplainable suffering. Rather, we really want them to fall in love with a person; we want people to be attracted to the beauty of the vision we present of him.

Psalm 42: As the deer pants for water, so my soul pants for Thee, O God. My soul thirsts for God, for the living God.

## Practices

What practices, as individuals or as communities of believers—schools and churches—would we start doing?

In the early church, the pagan world was astonished by the behavior of Christians in their midst. In a pagan world where everyone lived for himself, the pagans didn't cry, "Look at the power of their rational arguments," but "See how they love each other."

- Some examples of how this works these days.
- A self-inventory to take and also to talk about with friends.

## Conclusion: Making our Words Stick

What I am advocating here is that the answer to the erosion of trust people have toward what we as Christians say and teach is incarnation.... It was the disciples' experience of the risen Christ that led them to gladly give their lives in service to Him. And it is their experience of the living Christ that led to the church's continual theological reflection.

## Lutheran Accents Enabling My Way of Speaking

1. What it means to be human: cognitive vs. affective
  - A (Brief) Description of a Lutheran Anthropology

There are two summarizing points to make about Luther's anthropology: First, soteriology and anthropology go hand in hand. Second, Luther viewed the human being as a relational being.

We can/must account for people's emotions and their inner life in caring for them, not just cognitive (fundamental/reductionist perspectives).

2. The Distinction between the God Preached and the God-Not-Preached
  - Apart from the God preached, we are estranged from God.
  - Outside the proclamation, God is unavoidably wrathful.
  - The God-not-preached is the God of abstractions (omnipotence, omnipresent, omniscient, etc). He is present, but these abstractions "hide God" from us.

Here is where you get this battle of God against God: The clothed God must conquer the naked God for us. The revealed God must conquer the hidden God for you in the living present. Luther insisted that we must cling to the God at his mother's breasts, the God who hung on the cross and was raised from the tomb in the face of the desperate attack launched from the side of the hidden God/Satan.

### 3. Theologian of the Cross vs. Theologian of Glory

“The Cross” is shorthand for the entire narrative of crucified and risen Christ.

Theologians of glory are always trying to get behind the masks of God and read his mind (See that in the way people try to explain tragedies that befall other people).

Theologians of the cross say what a thing is. They make the move from explanation to proclamation.

### Examples to think about:

1. Lament
2. It seems that faith in the promises of God’s Word actually increases the disparity between the promise we hear and the world that we see. The gospel actually opens up a space for lamentation, for anger, for dismay, for crying out, “Why?”
3. An illustration of the theology of the cross and the theology of glory.
4. From “Why” to Where” -- Ultimately, the appropriate question is not “Why is God doing this?” but “Where is God in this?”
5. Our calling is to kneel at the foot of the cross and acknowledge our fears and helplessness. Entrusting all to him, we find hope through what he has done on that cross for us. -- I love how this theology of the cross helps me understand what it means to follow Jesus and what is important in our lives.

### Luther’s three powers of faith

1. The first power of faith is to be free from the law.
2. The second power of faith is not only the conscience let out of prison, but it has been led to the very place where the true God wants to be grasped and held.
3. The third power is unleashed for faith: boasting in the Lord.

### A Christian is a perfectly dutiful servant of all, subject to all

This is an assertion—It describes what God has promised to do with his sinners assembled by the word of the preacher.

“Apathy is incompatible with being Lutheran.”

How do we find meaning for our lives (Vocation)? The beneficiary of our work is thus not God but our neighbor. Our work is a means by which God is at work in the world.

Masks of God: God works through normal people. Though it appears the farmer works to provide grain, it is actually God working through the farmer to provide daily bread.

*Time for Questions and Comments*



## Bible Study 2: Creative Disruption

Led by John Nunes

After expressing appreciation for the intensive dialogue after his first Bible Study, since dialogue requires paradox that can be explored and learned from, Dr. Nunes continues by talking about Creative Disruption as an outgrowth of tolerance for paradox. He quotes Aleksandr Solzhenitsyn, “The line between good and evil does not run between you and me; it runs through every heart.” And after telling about his efforts to maintain dialogue with “the other” both in the United States and in the Church, John identifies those of us in Ministries of Chaplaincy, Pastoral Counseling and Clinical Education as particularly equipped to be leaders in creative disruption.

In Jesus’ question, “Who do you say that I am?” [Mark 8:27–30], we learn that much of his work can be seen as creative disruption, of the imperial ambitions of the Roman Empire, of the religious traditionalism of the Jewish leaders [Pharisees, Sadducees, etc.] and the messianic ambitions of his own followers.

Quote: “God doesn’t need our good works, but our sisters and brothers do.”

Dr. Nunes encourages us to not regard Lutheranism—in these days when the “nonones” are so prevalent in the US—as marginal, referencing Gudina Tumsa [the Ethiopian Bonhoeffer] and Mekane Yesus. He also identifies eleven elements of creative disruption:

- Mission-focused, not self indulgent
- Surgical, not random
- Scalpel, not sledge hammer
- Managed, not untended
- Careful, not reckless
- Prayerful, not self sufficient
- Systemic, not atomistic
- Pruning, not cutting
- Generative, not destructive
- Oxygenizing, not suffocating
- Life-giving, not death-cheating
- Patient, not instantaneous



## Table talk – How might we see a place for creative disruption in our own places of work?

After reminding us that the preposition of ministry is “WITH” [not “to”], Dr. Nunes concludes by sharing two examples of creative disruption:

1. St. Peter Lutheran Church at 51<sup>st</sup> and Lexington in New York City
2. an incident in Valparaiso in which racial tension was successfully diffused.

# Lutheran Accents in SPM: A Practitioner's Perspective

Led by John Fale

“Those who are in Specialized Pastoral Ministry may be the only individuals that the “nones” ever meet who speak words of absolution to them, as you hear their confession, and they unburden their soul.” This sentence sets the theme for much of what John Fale shares in this presentation.

After recounting the journey he and his wife, Marcia, have shared during the past few years—her profound spinal cord injury and the process of recovery she has made from almost complete paralysis, and its impact on their family and life together, John moves into the rest of his presentation. After laying out his own process of arriving at the central importance of confession and absolution in his work as chaplain and pastoral counselor, he identifies three Scripture passages that are the basis for his emphasis.

- Psalm 32:1–5
- 1 John 1:9
- James 5:16

John encourages us to use confession and absolution not only for the sake of those to whom we minister, but also for our own benefit. He stresses more the dynamics of the process than its formal structure. “Confession and absolution most often doesn’t sound like confession of sins. It sounds like the unburdening of troubles, of one’s soul.”

Alcoholics Anonymous provides us with a dynamic model of on-going use of confession and absolution. John illustrates that from his own experiences in working with spirituality groups. A period of comments and questions concludes the time.

*Rev. John A. Fale has served as a parish pastor in northeast Nebraska; Director of Pastoral Care Services at Faith Regional Health Services, Norfolk, Neb.; and as a congregation-based pastoral counselor. He has also served as the Associate Executive Director of the former LCMS World Relief and Human Care and as Associate Executive Director of Mercy Operations. He currently serves as Executive Director of the Office of International Mission. He is a board certified chaplain in the Association of Professional Chaplains and a Fellow in the American Association of Pastoral Counselors.*



*Rev. John Fale and his wife, Marcia.*

# Rev. John Fale Appreciation

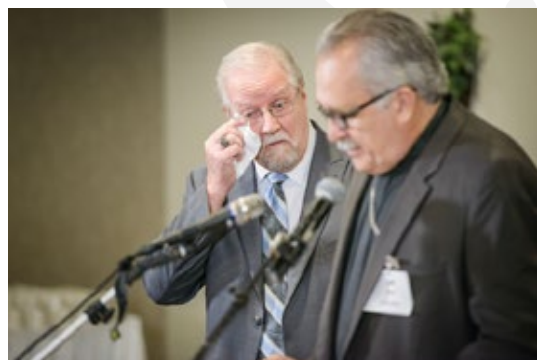
*Zion XVI Triennial Conference, September 17, 2016*

Your friends and colleagues in Specialized Pastoral Ministry know you are not retiring, nor are we encouraging you to retire. We know it is not a particular milestone in your career or the end of your investment in SPM. So why are we appreciating you? We want to!

You have served as chaplain, pastoral counselor and twice as director – once with Faith Regional Health Services in Norfolk, Neb., and with Specialized Pastoral Ministry for the LCMS. You also have served as associate executive director of mercy operations and now as executive director of the Office of International Mission. In all of your roles and responsibilities you never quit on us – your friends and colleagues in SPM – especially during those years when your church body needed you elsewhere and you could have easily been pulled away from SPM and left a hole where SPM had been. But you would not let go of your SPM passion!

If someone were to walk into John's office you would see Jesus – a life size Jesus standing in the corner every day, blessing John and who ever sits in front of the statue. But in addition you would see all of his SPM certificates and recognitions on his wall: Board Certified Chaplain with APC; Fellow with the American Association of Pastoral Counselors along with his ordination certificate and divine call diploma. John remembers who he is! And John has remembered us!

You never forgot us or lost your heart for Specialized Pastoral Ministries. Your support and care remain to this day! So thank you! Thank you for 28 years of dedicated service in SPM. May our Lord continue to bless you and Marcia with peace and joy in life and ministry!



*Jeff Scheer presents a deeply touched John Fale with an hourglass (black marble and glass) with the engravings on each end listed below:*

Thank you for 28 years of faithful service in SPM.  
September 17, 2016

	Friend	
Chaplain		Leader
	SPM	
Mentor		Guide
	Colleague	



## Presentation of Christus in Mundo Awards

### The Rev. Dr. Melvin R. Jacob

Mel has faithfully served church, country, and community for 42 years through the ministries of the LCMS and ELCA. Ordained in 1974, Mel began ministry with a parish call in South Carolina. He served 30 years in the United States Army Reserves and holds the rank of Colonel (retired). His military career concluded with the 143rd Transportation Command, Orlando, where he served as Command Chaplain. His commitment to veterans included 7 years as a V.A. Chaplain in Augusta, Ga. Mel is best known as the founder and executive director of Lutheran Counseling Services, Winter Park, Florida, a clinically-grounded AAPC pastoral counseling agency which continues to serve several Florida-based judicatories as well as the community-at-large.

Mel is a graduate of Concordia Seminary (M.Div.) and Lutheran Theological Southern Seminary (D.Min.) He did his advanced clinical work at Georgia Baptist Hospital, Atlanta. Mel is an Approved Supervisor in the American Association for Marriage and Family Therapy, a Diplomate in the American Association of Pastoral Counselors, and a licensed Marriage and Family Therapist and Qualified Supervisor in the state of Florida.

Mel has been recognized for distinguished service by Lutheran Services in America, the ELCA, Concordia University at Austin, the United States Army, Central Florida Association of Marriage and Family Therapists, and the V.A. Medical Center, Augusta. Mel has contributed a dozen articles to various journals on issues related to the care of veterans.

In retirement Mel enjoys time with family, vegetable gardening, reading (non-fiction), visiting historical sites, following sports, and cooking/eating/working out.

Mel's nominator, David Franzen, commends his "valued colleague" to us as one who has "a history of excellent leadership in our discipline of pastoral care and counseling."



*This video contains all four award presentations and the acceptance comments by each of the four recipients as well.*



*Schumacher awards Jacobs.*



## Rev. E. James Rivett

The Rev. E. James Rivett received his B.A. from California State University, his M.Div. from Christ Seminary – Seminary in Exile, his CPE at Vandalia Correctional Center and at Contra Costa County Hospital, his MSW from St. Louis University, and then received his LCMS Colloquy Certification from Concordia Seminary, St. Louis.

Jim is a U.S. Marine Corps Vietnam veteran having served 18 months near the DMZ. He was pastor of four congregations in Illinois, California and Kentucky. In addition, Jim served as full-time chaplain in four prisons with the Federal Bureau of Prisons from 1982–2002, retiring as a supervisory chaplain. He continues in ministry as a part-time V.A. chaplain in Marion, Ill., and as the senior coordinator of the LCMS Southern Illinois District Prison Ministry overseeing 35 volunteers in 27 prisons, jails and mental health facilities.

Just recently – as in the last couple days – Jim has contracted to head up prison and jail ministry for our church body!

In nominating Jim for this honor, FBOP Chaplain colleague Paul Emmel wrote the following, “In the SID, Jim has made a huge impact with its many correctional institutions. Other chaplains may serve effectively as lone ranger chaplains, but few can work so well with colleagues to impact entire systems of institutions and local congregations.” Paul goes on to say, “Prison ministry may be the most challenging field of SPM. One may wonder how Chaplain Rivett had the courage and determination to succeed [and not quit]. Undergirding his professional career in raw courage and abiding personal faith in Jesus Christ. [In addition], his perseverance no doubt continues to be inspired by his honorable service as an E-5 Sergeant in the US Marine Corp.

My brother pastor Jim would not tell you this, but it has always struck me as one of his remarkable characteristics. Jim is a victim of Agent Orange from the Vietnam War and to this day has to deal with eight different medical challenges, some of which take him to the hospital as a patient. But in between his hospital stays – and at times during his hospitalization – you will find him sending emails, gathering and creating prison ministry resources, writing prison ministry grant requests, helping to organize the next prison ministry conference, responding to inquiries about how to jump start a congregationally based prison ministry, and perhaps visualizing how he will jump and roll should there be another chance meeting with a dear while riding his Harley!



*Hemple awards Rivett.*



*Dave Kylo serves as moderator for the awards banquet.*

Chaplain Rivett is also the principle author of two books: *Lenten and Easter Devotions: Journeys with Jesus*, and *The Prison and Jail Ministry Handbook of the LCMS* which is fresh off the press!

Jim is married to his Sue (43 years) — who is no longer a biker since the dear encounter — and he is blessed with three sons, two daughters in-law, and three grandchildren.

Ladies and gentlemen, I present to you Rev. Chaplain E. James Rivett!



*Chuck Weinrich and Lee Joesten, former Christus in Mundo awardees, recognized.*

### The Rev. Dr. John D. Peterson

John has faithfully served church, community, and clinical education for 44 years through the ministries of the LCMS and ELCA. John began ministry with a parish call in Birmingham, Alabama. His commitment to the parish is clear in the number of Sundays he continues to give over to pulpit/altar supply. John served as Director of Pastoral Care at Allen Memorial Hospital, Waterloo, Iowa, where he developed a basic CPE program. He was called to The Lutheran Hospital of Indiana, Fort Wayne, where he developed a full CPE program and served as Director for 37 years. The program has graduated 31 consecutive classes of residents and still thrives today.



*Schumacher awards Peterson.*

John is a graduate of Concordia Seminary (M.Div.) and Garrett-Evangelical Theological Seminary, Evanston, Ill. (D.Min.). He did both his advanced and supervisory clinical work at Baptist Medical Centers, Birmingham. John is a Certified Supervisor (now Supervisor Emeritus) in ACPE. He has served in various regional and national offices for ACPE and currently is the chair of the National ACPE Accreditation Site Team. John continues to serve as an Interim CPE Supervisor across the country, and recently, was making a bi-weekly commute to Texas to serve a program there.

John was honored for his certification theory paper, “Wilderness and Covenant,” which was selected by ACPE for publication in the *Journal of Supervision and Training for Ministry*.

In his retirement John enjoys time with family, woodworking, hiking, cooking, travel, and antique and book collecting.

John’s nominator, Charles Pieplow, commends to us a “kindred spirit in ministry” who has had “a remarkable ministry in specialized pastoral care...as well as in African American ministry in the parish.”

## Rev. Dr. William W. Wagner

The Rev. Dr. William W. Wagner is a graduate of Concordia Teachers College, Seward, Neb. (B.S.) and Concordia Theological Seminary, Springfield, Ill. (M. Div.). Bill was awarded the Doctor of Divinity by Concordia University, Mequon, Wis. in 2013. His CPE — earned at Rockford Memorial Hospital, Rockford, Ill., and his Basic Emergency Medical Technician training have been applied in both his parish and Emergency Services Chaplaincy ministry. He is a credentialed fellow and certified instructor with the International Conference of Police Chaplains, has an advanced certification and instructor's certification with the Federation of Fire Chaplains and is a certified instructor with the International Critical Incident Stress Foundation.

Rev. Dr. Wagner served as a teacher and principal for 10 years in two Lutheran schools in Nebraska and Wisconsin and as a pastor in four churches in Wisconsin where he continues to serve. In addition, Bill remains dedicated to emergency services both as a police chaplain for the last 29 years and as a fire chaplain for 24 years. In 2002 he became the first emergency services chaplain in the LCMS to be endorsed!

Bill was a member of the task force that established the requirements and process for ecclesiastical endorsement in Emergency Services Chaplaincy, and was in the first class of 10 to test the process and be synodically recognized as Emergency Services Chaplains. Bill has been a faithful member of the SPM Educational Event planning committee from its inception a few years ago and a member of this Zion planning committee.

Finally in 2010, Bill was the first recipient to receive the William W. Wagner Award for Excellence presented by the International Conference of Police Chaplains for the state of Wisconsin (Region #4). So I called Bill and asked him what this is. "I don't know," he said. Well why was it given to you and more importantly, why was it named after you? "I don't know." Is there anyone who does know? "I'll see if I can find some names and send them to you."

Well, if you looked at the list of commendations and awards Bill has received from the city of Beloit and various police and fire departments and organizations over the years, you would know why. But this is what I learned from Richard Kassel, vice president of ICPC: "The award is now six years old. The award was established in Bill's name due to his longevity in providing outstanding service to his law enforcement agency and community, setting a great example for other law enforcement chaplains to emulate, for encouraging agencies to establish chaplain programs in their department, for long term service within the International



*Hemple awards Wagner.*

Conference of Police Chaplains...and *because he was* a recipient of the ICPC John Price award for excellence in chaplaincy— the highest award the [*conference*] presents to deserving chaplains.” Previous Wisconsin state representative Mark Clements added, “When a local minister called me to get help in setting up a law enforcement chaplaincy program, instead of giving them a book, I would give them Bill!” So Bill, now you know!

Having said all that I did about Bill Wagner the pastor and chaplain, he would tell you what is most important is his marriage to Joy (52 years), that he is father to three children and grandfather of five.

Colleagues and friends: I present to you William W. Wagner, Zion XVI Christus in Mundo recipient!

# Lutheran Accents in the Psalms

Led by Timothy Saleska

**IN THIS PRESENTATION**, Dr. Saleska addresses two related questions: 1) How can we use the Psalms for our own spiritual strengthening and 2) How can we use the Psalms effectively in our ministry with our clients, patients, students and others? He cites material drawn from other readers of the Psalms who have drawn upon the Psalms for use in their own reflections upon life experiences...people as distinct as W. H. Auden and Clint Eastwood. Christian Wiman, with his book *My Bright Abyss*, and Bryan Magee, in his writings, *Confessions of a Philosopher*, are also brought in as witnesses to the human condition similarly evinced in particular by psalms of lament. He invites us to use the Psalms in our ministries not so much as a source for golden nuggets of truth, but rather as engaging in a conversation with another voice. A highlight is a section of the motion picture “Pale Rider,” in which a young woman dialogues with the 23rd Psalm.



Some of the other voices about which Dr. Saleska talks are addressed in the themes:

- Augustine on Psalm 4
- Conversations with the damned
- Protest; not passive acceptance
- Life in the excluded middle, and
- Paying attention to praise.

He concludes by quoting from Henri Nouwen.



# News, Announcements, Events

## SPM Educational Events

Be sure to save the date for one of the upcoming SPM Educational Events on a topic we live with daily: “Crossing the Lines – Approaching the Edge”

- San Damino Retreat Center, Danville, Calif.  
May 16–18, 2017
- King’s House, Belleville, Ill  
September 19–21, 2017

The official online registration will begin April 3. But if you want to preregister with administrative assistant Barb Temples, please send her a note at *Barbara.Temples@lcms.org* and she will send you a note on April 3 with a reminder to complete the online form.

Visit [www.lcms.org/spm](http://www.lcms.org/spm) for more details about 2017 Educational Events.

## Dates to Remember

- MARCH 19–22** College of Pastoral Supervision and Psychotherapy (CPSP) — The 27<sup>th</sup> Plenary  
Orlando, Florida  
[cpsp.org](http://cpsp.org)
- MARCH 23–26** American Association of Pastoral Counselors (AAPC) Annual Conference  
Decatur, Georgia  
[aapc.org](http://aapc.org)
- MAY 3–6** Association for Clinical Pastoral Education (ACPE) Annual  
Conference/50th Anniversary  
Minneapolis, Minnesota  
[acpe.edu](http://acpe.edu)
- MAY 16–18** Combined ESC Conference and SPM Educational Event  
Oakland, California  
[lcms.org/spm](http://lcms.org/spm)
- JUNE 22–25** Association of Professional Chaplains (APC) Annual Conference  
Houston, Texas  
[professionalchaplains.org](http://professionalchaplains.org)
- AUG. 7-10** The first ELCA Rostered Ministers Gathering  
Atlanta, Georgia  
[elca.org/rmg](http://elca.org/rmg)
- SEPT. 19–21** Combined ESC Conference and SPM Educational Event  
Belleville, Illinois  
[lcms.org/spm](http://lcms.org/spm)