

THE EPISTLE



Ye are our epistle written in our hearts known and read of all men . . .
2 Cor. 3:2

REDEEMER LUTHERAN CHURCH ✠ BAYSIDE, NEW YORK
VOLUME XLVIII NOVEMBER AND DECEMBER NO. 6

NOTA BENE: NOTES FROM THE PASTOR

ON THE TWO KINGDOMS

A pastoral introduction to this issue of the Epistle.



h, November! Brown leaves. Thanksgiving. Oil bills. And, in the year 2012, a hotly contested election that deserves our attention. Many issues are on our hearts and minds in the Christian interaction between church and state: socialized health care, legalized abortion, same-sex “marriage,” and much, much more. With these issues pressing upon us, I am going to dedicate my contributions to this issue of the *Epistle* to the Lutheran doctrine of the two kingdoms.

What is the doctrine of the two kingdoms? The following definitions, from a Bible study guide by Dr. Dale Meyer, will help sketch the contours:

Two Kingdoms: Martin Luther’s teaching that God rules the world through two realms—an earthly realm (Kingdom of the Left) and a spiritual realm (Kingdom of the Right).

Kingdom of the Left: earthly governments in which God utilizes His Law to curb evildoers and lawlessness.

Kingdom of the Right: Christian Church in which God utilizes His Gospel to forgive sins and make children of God through faith in Jesus Christ.

As we will discover in this issue, God rules both realms for our good. In the Kingdom of the Left, He curbs evil, rewards good, and provides all people (even unbelievers) all that they need to support this body and life. In the Kingdom of the Right, He makes us citizens of heaven through Holy Baptism, curbs spiritual evil through the Law, and forgives our sins for Jesus’ sake through the Gospel.

Perhaps the flags in our sanctuary and our classrooms best summarize the Lutheran doctrine of the Two Kingdoms. To your left in our sanctuary stands the American flag, emblem of one nation, under God. This reminds us that God uses His left hand to rule over the nations in justice and truth. But to the right stands the Christian flag, a reminder that God’s greater rule is the reign of Christ, as it is exercised in this Christian church, world without end.

FROM THE WORD

Perhaps the most frequently cited dictum of Jesus on the Two Kingdoms is the following citation from St. Matthew 22:21: “Render unto Caesar that which is Caesar’s, and to God that which is God’s.” This is the gospel lesson for the 23rd Sunday after Trinity (November 11), which by sheer coincidence is also Veterans’ Day this year. Martin Luther comments on God’s rule in both kingdoms in a sermon from 1529.

The most important thing our Lord Jesus Christ teaches us in this Gospel lesson is the distinction between the two kingdoms, that is, the kingdom of God and the kingdom of the world. We must carefully differentiate between the two, allowing each its own purpose and function, so that neither infringes upon the other, as happens regularly in the case of the [false] spirits. The kingdom of God which is the greatest and

THE EPISTLE

VOL. XLVIII NOVEMBER ANNO DOMINI 2012 DECEMBER No. 6

REDEEMER LUTHERAN CHURCH

Lutheran Church–Missouri Synod

36-01 Bell Boulevard

Bayside, New York 11361

718-229-5770

Rev. Brian J. Hamer, Pastor

718-791-3490

President

Chairman, Board of Elders

Director of Parish Music

Editor – *The Epistle*

Dr. Annette Leroux

Dr. Richard Schaefer

Dr. Jane S. Hettrick

Mrs. Flora Schaefer

THE LUTHERAN SCHOOL OF FLUSHING AND BAYSIDE

Telephone: 718-229-5262

Principal

Mrs. Pia Hasselbach



SUNDAY SERVICE SCHEDULE

Divine Service . . . 10:30 A.M.

Sunday School . . . 9:30 A.M.

Bible Class . . . 9:30 A.M.

Senior Choir . . . 9:15 A.M.



IN OUR PRAYERS

John Kehoe, Nick Braglio, Josephine La Port, Dorothea Petraglia, Bob DeSalvio, Mary Ciulla, Jane Wolf, Melinda Leon, Adolf Kiefer, Melissa Ramos, Yean-Min Wang, Arleen Benson, Bill Hundt, Marcia McHugh, Philip Petraglia, Dennis Salmone, Terry Calhoun, Elaine Fendt, Edward Pflum, Beverly White, Theresa Patruno, Cathy Priest, Joey Lee, Laura Shinn, Darren Pestun, Perry Goode, the Kiefer & O'Callaghan families, Ted & Ann Martin;

Shut-ins: Debbie Lee and Miriam Trager.

For additions to or deletions from the prayer list: leave a message at 718-791-3490 or send an email through the "Prayers" section of our website, <www.rlcb.org>.



NOTA BENE: NOTES FROM THE PASTOR

FROM THE WORD *(continued)*

most sublime of the two, often finds itself opposed by its adversaries. But so also the kingdom of the world. The devil is always working through his lackeys to destroy both kingdoms on earth . . .

With the words, Give Caesar what is Caesar's, Christ validates and establishes the civil state. If civil government were not warranted and ordained by God, Christ would not say, Give Caesar what is Caesar's. For he is a preacher and teacher of truth; he cannot lie and always speaks absolute truth. So, if we are to give to Caesar, we must consider him to be a man of authority and power. Now, at that time Caesar was a Gentile, knowing nothing of Christ. His kingdom was founded on principles of common sense and good order, and governed according to the dictates of human reason . . .

On the other hand, when Christ adds the words, Give God what is God's, he establishes and confirms the spiritual polity, called the kingdom of God. There is not the same and immediate urgency to establish and confirm this kingdom as for the civil state, for God is Lord over the whole world, whether it acknowledges this voluntarily or involuntarily. Moreover, this kingdom endures forever, even though there are many who defy it. Just the same, it requires as much explanation as does the worldly kingdom, if we are properly to understand it . . .

Therefore, it is Christians alone who by their prayers sustain these two kingdoms on earth, Gods and Caesar's. Were it not for the Christians and their prayers on behalf of these two realms, it would be impossible for them to continue to exist. In short, it is for the sake of Christians that God spares the world. For his thoughts are these: My Christians give me what is mine and give Caesar what is Caesar's, and for this reason they must have peace, peace which it is mine to provide and bestow. When God now grants Christians peace, the same peace also spreads over the ungrateful, who benefit from what Christians enjoy.

(from *House Postils* III:146, 147, 153, 155)

FROM THE CATECHISM

Luther also has plenty to say about the Two Kingdoms in both catechisms. In the Small Catechism, for instance, the First Article of the Creed, the Fourth Petition of the Lord's Prayer, and the entire Table of Duties unfold God's providence in both realms. Luther also unpacks this mystery of grace in the following excerpt on the Fourth Petition in the Large Catechism (LC III.73–74):

To put it briefly, [the Fourth Petition, "Give us this day our daily bread"] includes everything that belongs to our entire life in this world; only for its sake do we need daily bread. Now, our life requires not only food and clothing and other necessities for our body, but also peace and concord in our daily business and in associations of every description with the people among whom we live and move—in short, everything that pertains to the regulation of our domestic and our civil or political affairs. ... Indeed, the greatest need of all is to pray for our civil authorities and the government, for chiefly through them does God provide for us our daily bread and the comforts of this life. Although we have received from God all good things in abundance, we cannot retain any of them or enjoy them in security and happiness unless he gives us a stable, peaceful government. For where dissension, strife, and war prevail, there our daily bread is taken away, or at least reduced.

FROM THE HYMNAL

And what of the Two Kingdoms in the hymnal? The Lutheran Hymnal includes several prayers for the Kingdom of the Left and several hymns for the nation (575–584). Consider, for instance, how the following excerpt from "The Litany" (p. 111) transitions seamlessly from petitions for the Kingdom of the Right to similar blessings for the Kingdom of the Left:

And to rule and govern Thy holy Christian church; To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy Word and in holiness of life; To put an end to all schisms and causes of offense; To bring into the way of truth all such as have erred and are deceived; To beat down Satan under our feet; To send faithful laborers into Thy harvest; To accompany Thy Word with Thy Spirit

NOTA BENE: NOTES FROM THE PASTOR

FROM THE HYMNAL *(continued)*

and grace; To raise up them that fall and to strengthen such as do stand; And to comfort and help the weak-hearted and the distressed: **We beseech Thee to hear us, good Lord.**

To give to all nations peace and concord; To preserve our country from discord and contention; To give to our nation perpetual victory over all its enemies; To direct and defend our President and all in authority; And to bless and keep our magistrates and all our people: **We beseech Thee to hear us, good Lord.**

BOOK RECOMMENDATION

Timothy S. Goeglein, *The Man in the Middle: An Inside Account of Faith and Politics in the George W. Bush Era* (2011, B&H Publishing Group, Nashville, TN).

On the ground level, what is it like to leave and breathe the daily interaction of the two kingdoms? This detailed and dynamic volume answers the question directly from the White House itself, and it is written from the perspective of a Missouri Synod Lutheran. Timothy Goeglein (pronounced “GEHG-line,” as in the Fort Wayne Goegleins) spend nearly eight years in the White House as President George W. Bush’s key liaison between the White House and faith-based groups of every conceivable stripe. After working on the Bush campaign trail, and having come up through the ranks of interns in D. C., Goeglein worked closely with the President for seven of his eight years in office. However, about one year before Bush left office, Goeglein plagiarized an article in his hometown newspaper, Ft. Wayne’s *News-Sentinel*. After a journalist discovered the “cut and paste” article and confronted Goeglein, he owned up to his sin, went to his LCMS pastor for confession and absolution, and resigned his position. But one very difficult task remained: to go to the Oval Office and apologize directly to President George W. Bush. The account of that conversation is worth citing:

Goeglein: Mr. President, I owe you a . . .

Bush: Tim, I want you to know I forgive you.

Goeglein: But Mr. President, I owe you . . .

Bush: Tim, I have known mercy and grace in my own life, and I am offering it to you now. You are forgiven.

Goeglein: But Mr. President, you should have taken me by the lapels and tossed me into Pennsylvania Avenue. I embarrassed you and the team; I am so sorry.

Bush: Tim, you are forgiven, and mercy is real. Now we can talk about this, or we can spend some time together talking about the last seven years (p. 8).

Goeglein then relates how the President took him to the fireside chairs in the Oval Office, normally reserved for visiting dignitaries. After sharing some memories, Goeglein left the Oval Office, only to return a few days later by invitation of the President, to spend some time with Tim’s family, hearing from the President how great their father was.

Thus the beginning of the book. Having begun the book with the end of his White House career, Goeglein back tracks to his journey to the White House, including his LCMS roots in Ft. Wayne, Indiana, home of one of our seminaries and a thoroughly Lutheran community. Goeglein chronicles life in the two kingdoms chronologically by topic, including stem cell research, religious aspects of 9/11, the definition of marriage, a Papal visit, and much, much more. Through it all, the reader can see Goeglein’s faith in action, along with glimpses of the faith of President George W. Bush.

MILITARY CHAPLAINCY: LIFE IN TWO KINGDOMS

The elders recently suggested that I might include a short article in the Epistle on my experience as a chaplain in the United States Navy Reserves (USNR). And what better issue than one on the two kingdoms, so here it goes:

Regarding the Kingdom of the Right, the USNR is part of God’s left hand work. As servants of the left hand, military chaplains do all of the things that that any other military officer must do. Yes, we even do sit-ups, push-ups, and run! However, as non-combatants under the Geneva Convention, we are not

MILITARY CHAPLAINCY: LIFE IN TWO KINGDOMS *(continued)*

allowed to carry a weapon, so there is no time in the firing range or on combat drills. In simple terms, a typical working day at the Navy Operational Support Center (NOSC) in the Bronx might include some of the following general, military activities for the chaplain:

- 0730 Muster (check in) with the Operational Support Unit and attend morning assembly and announcements
- 0800 Physical Fitness Test (bi-annual, graded by age and gender)
- 1000 Attend a ceremony on the drill deck, perhaps for a commissioning or retirement
- 1200 Lunch
- 1300 General Military Training (GMT) classes, such as officer conduct, sexual assault prevention, culture of the Navy, etc.
- 1500 Appointments, paperwork, online registrations, etc.
- 1600 Muster out for the day

However, in addition to wearing the same basic uniform as other officers of the same rank, chaplains also wear a cross insignia as part of their membership in the Kingdom the Right. In short, we bring to the sailors the same gifts of the Gospel you expect to find in the local parish: forgiveness and eternal salvation in word and sacrament. However, the schedule and approach are different. A typical Saturday in the Kingdom of the Right (which overlaps with the events listed above) might take the following form:

- 0730 Announce Lutheran services from the quarter deck
- 0800 Run bulletins, print sermon, and finalize details for the Lutheran service
- 0930 Make one more announcement for the service (it is a ten-minute walk to the chapel) and prepare to transport vestments and other holy things to the chapel at SUNY Maritime.
- 1000 Speak to newly assigned sailors in indoctrination about the role and service of the chaplain corps (CHC)
- 1100 After convincing security guard that we are not stealing the Holy Grail, conduct a service in the SUNY Maritime chapel
- 1130 Clean up from the service, socialize with the troops, and close chapel
- 1200 Chow
- 1300 Individual pastoral care and counseling, especially for those preparing to deploy or returning from deployment
- 1430 Paperwork, administration, “making the rounds” to hear how everyone is doing
- 1600 Muster out for the day.

In short, military chaplaincy is a wonderful opportunity to bring the gifts of the Kingdom of the Right to the Kingdom of the Left—for God and country.

LIVING NATIVITY WORKDAY



This year the annual Living Nativity pageant is scheduled for December 14, 15, and 16. Before the wisemen and shepherds can make their way to the manger, a lot of work needs to be done. The first and main workday day for the Living Nativity is scheduled for Saturday, November 17, from 9 A.M. to 1:30 P.M. Teams will be doing wiring, set repair and set-up, and general cleaning of the grounds.



HELP DECORATE THE CHURCH FOR CHRISTMAS

There will be work for everyone! A tree to decorate, wreaths and pine garlands to hang, and other things to set up. Everyone is guaranteed to end up smelling like a pine tree! The date will be announced in church, but try to keep an evening the week before Christmas free. Even if you can't help with the physical labor, you can still **help by donating toward the chancel tree, greenery, and poinsettias**. Memorial forms will be available in the narthex by mid-November.

SPECIAL SERVICES: Thanksgiving through New Year's

Redeemer has a long and beautiful tradition of “special” services for the important seasons and feast days of the church year. As we approach the scheduled observances of Thanksgiving Eve (Wednesday, 21 November), Advent (Wednesdays, December 5, 12, and 19), Christmas Eve and Day, and New Year's Eve, I must reflect on the average attendance of under 20 (including organist, choir, and pastor) at most of these services. **Everyone needs to pause and think about whether we wish to continue to hold them.**

I often wonder how people can “be thankful” on Thanksgiving, when they forget the God to whom all thanks are due. In a similar vein, do we desire to prepare for the important days and seasons of the calendar by being in the Word? Please pray on this, and come—most importantly to receive the good gifts of the Gospel—but also to ensure that these services will continue to be held.

Richard Schaefer
Chairman, Board of Elders

MUSIC NOTES: Pedal Power

Early in its history, the organ acquired the description “king of instruments.” Already in 1802, Johann Nikolas Forkel in his biography of Bach advanced one reason for this preeminent status: “The pedals are an essential part of the organ; by them alone it is exalted above all other instruments, for its magnificence, grandeur, and majesty depend upon them. Without the pedals, this great instrument is no longer great; it approaches the little positives [small organs], which are of no value in the eyes of competent judges.” Its invention credited to a mythic figure, the 15th-century monk “Bernhard the German,” the pedalboard (keyboard for the feet) became the standard by which organs, organ music, and even *organists* are judged. In a proper organ, the pedal division must be independent from the manuals, that is, it must have its own stops and pipes, rather than sharing a few pipes drawn down from the manuals. Contrapuntal pieces for the organ rely on such an independent pedal, without which the different voices in fugues become confused. In true polyphonic music, the pedal must be an equal partner with the manuals; in particular, it should not just slavishly duplicate the bass of the left hand. In most compositions, the pedal provides the bass (low) notes, which support the upper texture with tones one, two, or even three octaves below the manual range. These ideals are embodied in the North German baroque instruments and in the splendid *pedaliter* compositions of Buxtehude and his North German colleagues.

For a number of writers on music, the subject of pedaling goes beyond the organ itself. For example, an independent pedal gave rise to a new way of conceptualizing contrapuntal music. Carl Friedrich Zelter, director of the Berlin *Singakademie*, went so far as to credit the pedals with being the foundation of Bach's creative genius: “the pedals were the ground-element of his unfathomable intellect, and that without the feet, he could never have attained his intellectual height” (1831). In other words, the organist thinks with his feet. Another theorist, F. W. Marpurg, even considered the pedals alone sufficient to accompany a congregational hymn, suggesting: “If the cold in winter is so great that the fingers cannot hold out through an entire hymn, why can one not play the bass with the pedal while the hands warm themselves?”

Pedal parts usually consist of one note at a time, which the organist plays by one toe or one heel. Some composers have gone further and written pedal parts with two or more simultaneous notes. Bach and other Baroque composers occasionally wrote double-pedal parts. A famous (very early) example of a piece with multiple pedal notes is Arnolt Schlick's *Ascendo ad Patrem meum* (I ascend to my Father, 1520). In this extraordinary piece, the composer writes ten parts, deploying six lines to the hands and four to the feet. Although physically challenging, the four surfaces of the feet (two toes, two heels) can be made, through some contortion, to reach and strike four pedal keys simultaneously.

Mastery of pedal playing has long been considered the gold standard for judging the organist. As one 18th-century writer put it: organists must play “so that the feet don't know what the hands are doing.” It was considered a sign of poor organ technique when “the pedal always plays along with the left hand as small-town schoolmasters do” (C. F. D. Schubart). Pedagogues stress the need for pedal mastery and the difficulty of attaining it. Justin Heinrich Knecht, for example, noted in his *Vollständige Orgelschule* (Complete organ school, 1795) the “patience and toil

MUSIC NOTES: Pedal Power (*continued*)

required to learn good pedaling. Moreover, command of the pedals became decisive in job auditions of Bach’s time. Pressured by the prime minister to choose his favored candidate, the Dresden City Council nevertheless rejected that applicant for the organist post of the Frauenkirche because he “did not make use of the pedal at all, which meant that the Gravity [of the instrument] was completely lost.”

Apart from German lands, the full (32-note) pedal board did not become universal until the mid-19th century. Traveling German organists remarked on the “crippled” organs they had to play on in Italy, France, and England. Change came slowly and, in some cases, grudgingly. British tradition in particular resisted, and some organs were built with an extended range for the left hand, or even an extra manual to activate the pedals without using the feet. Virtuoso pianist Franz Liszt (1811–1886) was not above using the three-handed method of playing Bach’s organ works. Along the way, the pedal has had its detractors: Mozart, reflecting his South German orientation, belittled Johann Wilhelm Häßler (student of a Bach student) for being a mere “footman.”



Nonetheless, what defines a “real” organist is one who plays with his feet equally well as with his hands. As Bach scholar David Yearsley observed: “Those organists who play without using the pedals at all, or who merely hold down an occasional note with the left foot are considered not really to be organists at all.” Amen! Publishers of “organ music” for church musicians please take note. Likewise, meddlers who believe they “improve” organ music by arranging it for any and every ensemble (piano, chamber group, orchestra, band, etc.) forget that without the pedal, they are building their houses on sand. String bass and tuba are no substitute for a resounding 16-foot Principal and a powerful Posaune. The gravity of these lowest tones even inspired the German Jesuit Athanasius Kircher in his 1650 allegory of creation to cast God himself as an organist: “On the first day, God pulls the lowest stop on his world-organ and this *Sub-bass* provides the foundation not just of music but of all things” (*Musurgia universalis*).

Jane Schatkin Hettrick
Director of Parish Music



POINSETTIA & GREENERY MEMORIALS

Forty plants will be available to decorate the sanctuary for a donation of \$10 per plant. The plants may be taken home after the last service on Christmas Day (December 25). Donations are also welcome for the Christmas tree, pine garlands, and wreaths. Please fill out this form completely, and place it along with payment, in the offering plate or in the Newsletter mailbox by the Church Office. Please make checks out to Redeemer Lutheran Church.

Number of plants: _____ x \$10 = _____

Greenery : \$ _____

IN MEMORY OF/OTHER DEDICATION: _____

GIVEN BY: _____

SPECIAL EVENTS FOR ADVENT & CHRISTMAS

Thanksgiving Eve Service
Wednesday, November 21, 7:30 PM

Wednesday Advent Vespers
Dec. 5, 12, & 19, 7:30 PM

Living Nativity Pageant
On the Church Lawn
December 14, 15, & 16, 7 & 8 PM

Christmas Eve
Service of Lessons & Carols
Monday, December 24, 7:30 PM

Christmas Day Divine Service
Tuesday, December 25, 10:30 AM



Eve of the Circumcision & Name of Jesus (New Year's Eve)
Divine Service, Monday, December 31, 7:30 P.M.



REDEEMER LUTHERAN CHURCH

36-01 Bell Boulevard, Bayside, NY 11361

718-229-5770

www.rlcb.org