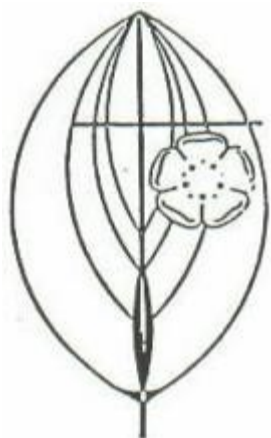


## NEWS AND ANNOUNCEMENTS OF THE LUTHERAN CHURCH OF THE MESSIAH



# Messiah Messenger

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## FROM THE PASTOR'S DESK

THE REV. DR.  
MARTIN K. ERHARDT  
PASTOR

THE REV. DR.  
JOHN MARK GOERSS  
PASTOR EMERITUS

JANICE HOFREITER  
ORGANIST AND  
CHOIR DIRECTOR

### REPENTANCE — IT'S A WAY OF LIFE

“When our Lord and Master Jesus Christ said, 'Repent' (Matthew 4:17), he willed the entire life of believers to be one of repentance.”

That's the first of the ninety-five theses Martin Luther posted on the door of the Castle Church in the Saxon university town of Wittenberg on October 31, 1517. Luther's point was that Jesus' command to repent cannot be reduced to a discrete penitential rite, but is to shape our whole life. “Repent,” according to Luther and his fellow evangelicals of the German Reformation, was another way of saying, “Convert.” Both verbs mean “to turn” or “to change,” so when Luther speaks of *repentance* as a way of life, he is referring to living the life of a *convert* – that is, of a Christian.

At the beginning of Romans 6, the apostle Paul describes us as dying and rising with Christ in baptism, saying in verse 11, “So you also must consider yourselves dead to sin and alive to God in Christ Jesus.” In baptism, God effects the conversion, the repentance, that is to be our way of life – turning us from sin to himself, from frantic self-justification to security, from death to life.

In Advent, we heard John the Baptist urging people to repent, and in Lent, we'll hear Jesus and others telling us to do the same. At those times, let's keep in mind that repentance is not merely any of the following:

*continued on next page*

## FROM THE PASTOR'S DESK (CONTINUED)

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### A. Suppression, stifling, or deprivation

The goal of turning from sinful desires and re-ordering our desires and actions according to God's will is not to make us miserable. It's to give us the abundant life enjoyed by citizens of God's kingdom (John 10:10).

### B. A discrete act (e.g. Confession)

Confessing our sins and receiving God's forgiveness is certainly part of the repentant life, but repentance isn't limited to Sundays. It's how we live the rest of the week too. God is not content for his people to regard repentance as a compartmentalized religious duty, separated from daily life. It's to pervade the entire life of believers.

### C. Feeling contrite (sorry) for our sins

Contrition is an important part of repentance because it acknowledges the truth – that we sin and that sin is something to be ashamed of. But as repentance is a way of life, it's more than a feeling. In addition to contrition, repentance includes trusting God's word of forgiveness proclaimed by the pastor, and seeking the benefit of our neighbors (not least, by restitution for wrongs we've done them). Luther's friend and colleague at the University of Wittenberg, Philip Melanchthon, discusses each of these parts of repentance in Article XII of his *Apology (Defense) of the Augsburg Confession*.

During Lent, many of us give something up, or practice a heightened level of charitable giving, prayer, and fasting (traditional disciplines of Lent from Matthew 6:1-18). These temporary practices can help to re-order our priorities and combat idolatry. This coming Lent, let's also consider the *ongoing* nature of repentance. That may mean trying to make a permanent lifestyle change to become a better neighbor. Or it could mean adopting a positive, adaptable attitude to a lifestyle change that's been forced upon us. Or it may simply mean reminding ourselves that Jesus Christ is, in the Luther's words, "our Lord and Master," and will not be confined to a religious cubby hole isolated from the rest of our lives. Neither will God be sequestered to a single season of the year. For God's people, repentance is our way of life – the life that really is life (1 Timothy 6:18-19).

Pastor Erhardt

**Visit our website to listen to audio recordings of Sunday Sermons.**  
**<http://www.princetonlutheranchurch.org/services.html>**

## CHURCH CALENDAR

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### LENTEN WORSHIP SERVICES

**Ash Wednesday, February 18**

7:00 PM Holy Communion  
with Imposition of Ashes

**Wednesdays in Lent**

**February 25—March 25**

6:00 PM Soup and Salad Supper  
7:00 PM Evening Prayer (LBW p. 142)

### HOLY WEEK AND EASTER SERVICES

**March 29**

10:30 AM Palm Sunday

**April 2**

8:00 PM Maundy Thursday

**April 3**

8:00 PM Good Friday Tenebrae

**April 5**

10:00 AM Easter Sunday  
(note the 10:00am service time)

### UPCOMING EVENTS

**Thursday, February 5, 7:00 PM**

Executive Board Meeting

**Sunday, February 8, after worship**

Come see *Always a Bridesmaid* with us at The Off-Broadstreet Theatre in Hopewell. Doors open at 1:30 pm for dessert, with curtain at 2:30. Flyers with more information are available on the back pew. Admission is \$29.50 (\$27 for seniors), including dessert. If you're interested, contact Doris Schubert-Gerwers.

**Monday, February 9, 7:30 PM**

The St. Olaf College Choir will be performing a concert at the Princeton University Chapel. More information is on the bulletin board by the Cedar Lane door.

**Thursday, February 19, 7:00 PM**

Prayer Shawl Meeting

**Taize-style Evening Prayer**

Tuesdays at 7:30 pm in the Princeton University Chapel on February 3 & 10, and weekly April 14—May 19. Please join us for a ~30 minute service of contemplative prayer, scripture, and song. All are welcome. Sponsored by Lutheran Campus Ministry. For more information about the Taize community, see [www.taize.fr](http://www.taize.fr)

**Friday, February 20, 6:00 PM**

ISI Monthly Friendship Dinner

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## LENTEN SOUP AND SALAD HOSTS NEEDED

We're planning a 6:00pm soup & salad and 7:00pm Evening Prayer (LBW p. 142) on each of these Lenten Wednesdays: February 25, and March 4, 11, 18, and 25 (no supper on Ash Wednesday). We need volunteers to host the suppers. If you are able to host a Wednesday supper, please sign up on the sheet in the back of the nave. Hosts bring enough soup, salad, and bread to feed 20–30 people. Food costs can be reimbursed (submit receipts). Paper goods, butter, and beverages will be provided. We could also use volunteers to help the hosts set tables before each supper and clean up afterward (mainly washing dishes). If you can help with set up or clean up, please contact the church office.

## UPCOMING READINGS IN FEBRUARY

<b>EPIPHANY</b>			<b>SECOND</b>	<b>GOSPEL</b>
<b>YEAR B</b>	<b>FIRST READING</b>	<b>PSALM</b>	<b>READING</b>	<b>READING</b>
Fourth Sunday after the Epiphany <i>February 1, 2015</i>	Deuteronomy 18:15-20	Psalms 111	1 Corinthians 8:1-13	Mark 1:21-28
Fifth Sunday after the Epiphany <i>February 8, 2015</i>	Isaiah 40:21-31	Psalms 147: 1-11, 20c	1 Corinthians 9:16-23	Mark 1:29-39
Transfiguration Sunday <i>February 15, 2015</i>	2 Kings 2:1-12	Psalms 50:1-6	2 Corinthians 4:3-6	Mark 9:2-9
Ash Wednesday <i>February 18, 2015</i>	Joel 2:1-2, 12-17 or Isaiah 58:1-12	Psalms 51:1-17	2 Corinthians 5:20b-6:10	Matthew 6:1-6, 16-21
First Sunday in Lent <i>February 22, 2015</i>	Genesis 9:8-17	Psalms 25:1-10	1 Peter 3:18-22	Mark 1:9-15

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## THANK YOU, RAVONNE! WELCOME, ANDREW!

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Ravonne Thorne will be leaving the Messiah church office at the end of February to begin farming full time. Pending Executive Board approval, our office assistant beginning next month will be Andrew Fairfield, who will use the same email address Ravonne does now: LCMherald@gmail.com

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## TEMPLE SERVANTS

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The February—May 2015 Temple Servants schedule is now posted on the church website at [princetonlutheranchurch.org/PDF/temple servants.pdf](http://princetonlutheranchurch.org/PDF/temple servants.pdf)

Printed copies are available on the back pew. Thank you to those who give so generously of their time and talents. If you should need to make changes, please find your own substitute and let the church office know.

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## ON THE BACK PEW

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Offering envelopes for 2015, the latest church directory, as well as minutes of the previous month's Executive Board meeting are all available for pick up on the back pew.

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## THE LUTHERAN CHURCH EXTENSION FUND FOR YOUNG INVESTORS

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The Lutheran Church Extension Fund offers children incentives to save with their Young Investors' (Y. I.) Steward Account:

Features of the Y.I. Steward Account include:

- A premium interest rate on balances up to \$1,000 (December 2014 rate: 3.5%)
- Y.I. Club newsletters and web activities
- Report card extra credit (\$1 per "A" up to \$25 per year age 7 and above)
- Service hours extra credit (\$25 for 10 hours of service in a year age 7 and above)
- College scholarship program for high school seniors (Beginning 2015)

Visit [lcef.org](http://lcef.org) or call 800-843-5233 to learn more.

*Note: The Y.I. Steward Account is not available to investors living in South Carolina. Steward Account access features are offered through UMB Bank, n.a.*

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## MESSIAH'S MANTLES: PRAYER SHAWL MINISTRY

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### **The Prayer Shawl Group Hostess Schedule**

#### **February—May 2015**

*February 19:* Eva Groves  
*March 19:* Miranda Hempel  
*April 16:* Karen Hartl  
*May 21:* Lottie Coffin

Please check the church website  
<http://princetonlutheranchurch.org/shawl.html>  
for date and time changes.

Contact any one of the knitters if you know of  
someone in need or if you would like to request  
that a shawl be knit for a loved one.

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### **HAPPY BIRTHDAY #90, ED WENDELL!**



*Photo by Doris Schubert-Gerwers*

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## REMEMBERING PASTOR KRIEFALL

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*This obituary is reprinted from the service folder for Pastor Kriefall's memorial service at Advent Lutheran Church in Manhattan on Dec. 20, 2014.*

Luther Kriefall ("Luke") lived in ministry and academics, in study and preaching, in the church and in the world. His preaching was richly infused by both his theological scholarship and a deep literary sensibility, and his pastoral care was marked by a compassionate and sensitive presence.

Born into a Lutheran pastor's family in Idaho Falls (his rendition of the Idaho state song was a family classic), Luke attended Concordia High and Concordia College in Portland, Oregon, and then Concordia Lutheran Seminary and Washington University in St. Louis. On a Fulbright Scholarship in 1957, he studied at the University of Heidelberg where he met his wife, Uta. They were married in 1960.

His first call was to St. Paul's Lutheran Church in Hamburg, Michigan where his eldest son, Andreas was born in 1963, and where he began his PhD in literature at the University of Michigan. In 1964, he accepted a call to Messiah Lutheran Church in Princeton, NJ and served as the Lutheran chaplain for Princeton University. His son Hans (1965) and daughter Maria (1969) were born in Princeton. In 1969 he completed his Michigan PhD dissertation on the religious influence of German philosopher Ludwig Feuerbach on the fiction of George Eliot.

From 1972 to 1974, the Kriefall family lived in the farming village of Niederalban in Germany, where Luke worked on a manuscript and pastured the local congregation (in a thick American accent). Back in the United States, while awaiting his next call, Luke taught English at no fewer than four colleges in the Philadelphia area.

In the summer of 1975, the family moved to Prince of Peace Lutheran church in Tacoma, Washington. Luke was always a passionate fisher of fish as well as of men, and in the rivers of the Pacific Northwest his brother taught him the joy of steelhead trout fishing, which became Luke's favorite recreation. At Prince of Peace, Luke launched a well-received literary series "Noonday Book Reviews in Christian Perspective", and a thriving youth program that included colorful productions of plays, cantatas, and musicals.

During his time in Tacoma, Luke felt increasingly called to focus on the political dimensions of the gospel, especially the nuclear freeze movement and Latin American liberation theology. He was an active promoter of Bread for the World and its lobbying efforts to end hunger. He was also deeply moved to visit South Africa during the late years of anti-apartheid activism.

Luke's final call was to the Lutheran chaplaincy at Columbia University in New York City in 1990. he also served as interim pastor at Mt. Zion Lutheran Church in Harlem, and created a tutoring program that paired Columbia students with local schoolchildren at Mt. Zion.

*Continued on page 10*

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## SUNDAY SCHOOL STUDENTS GO FOR THE GOLD

The last couple of months have been very exciting for the Sunday School students and teachers alike!

We learned about Advent, and had the fun of putting on a short Advent skit for the congregation on December 15th. The students studied their parts intensely (and therefore, really absorbed the meaning and message of the Advent season) and came up with their own "bits" to add to the performance. The parents were real troupers, even bringing their budding thespians for an extra rehearsal and arriving extra early on the day. Rachel Tabris made an angel outfit for Megan Tria, who looked heavenly, as well as Joseph and Mary costumes for her children Roger and Beatrice, who were big hits as Joseph and Mary. Her crocheted beard for Roger inspired awe in all who saw it. Janice Hofreiter was kind enough to get into the spirit of things and provided the finishing touch with her musical accompaniment, even playing a snippet of "Lullaby and Goodnight" when the crotchety protagonist Abby Neezer-Scrooge went to bed!

Soon the students will start preparing for an end-of-the-school-year performance, based on some of the Bible stories they have learned, while continuing with new lessons as well.

Recently, the children learned about the Golden Calf the children of Israel built during one of their less admirable periods. In discussing what is truly valuable, we tried out a science experiment. We took old, dull brown pennies and dropped them into a solution of salt, water, and vinegar. Lo and behold! As we watched, the grime started to dissipate, leaving the pennies shining like gold. As pretty as their new golden color looked, though, they were still just pennies, just as the Golden Calf, despite its splendid



appearance, was just a meaningless, powerless idol.

Keeping up the theme of gold, we are now learning about the Ark of the Covenant (uninspiringly translated as "Ark Box" in some Bibles) which God commanded the Israelites to create. It was to be of gold, with two golden cherubim on the lid. With the help of a few raw materials from Michael's and the Dollar Store, we are all hard at work making our own mini-Arks, painting tiny wooden boxes gold, making carrying poles out of small dowels, and cutting out cherubim from heavy gold paper. In the course of learning about the Ark, we are also learning about what cherubim looked like.

You may be thinking, who doesn't know what cherubs look like? The answer seems to be that nobody knows for sure what the cherubs/cherubim of the Bible looked like, but there is a lot of interesting material about the question. Depending which book of the Bible you are reading, or which ancient Rabbinic scholar is weighing in on the question, cherubim may look monstrous, with four different faces, cloven feet, and eyes all over their bodies, or sweet, like children, like men or women, or even like birds! Who knew? But that's part of the fun of Sunday School: in the midst of all the familiar favorites, the unfamiliar lurks, waiting to surprise and delight us, and inspire us to further, ever deeper study of God's Word.

We are sticking with the Ark of the Covenant for a while, following it on its travels around Jericho in the next week or two. With Lent, we focus more on the Gospels, and the ministry of Jesus. For Easter, we hope to make hats to wear to services. Those of the congregation who are so inclined could join us in wearing hats to church on Easter.

New children are always welcome, whether just for a one-time drop-in visit, or more often.



Each student in Sunday School made his or her own "golden" Ark of the Covenant, with a tiny gold jar of manna, Aaron's budded staff, and the tablets of the covenant. Some action figures from the Dollar Store, repainted with beards, and outfitted in white robes, carry the miniature Ark, whose poles are made of painted chopsticks. The cherubim were cut out of heavy gold paper and kept rather abstract, but they are facing each other and their wings

*Ark of the Covenant photo courtesy of Miranda Hempel*

## CHILDREN'S ADVENT PLAY, DEC. 18



*Advent Play photos courtesy of Nat Tabris*

## REMEMBERING PASTOR KRIEFALL (CONTINUED)

His greatest joy (bordering on obsession) was driving an old blue Dodge van to ferry his tutors and students to their lessons. His own children, who recall a parenting style of benign neglect, were amused to learn that Luke was voted “Father of the Year” by some of these young scholars who benefitted from his attentive presence in their lives.

In 2007, Luke retired in New York City. A late-life diagnosis of Parkinson’s made his daily habits of walking and swimming extremely difficult, but he reveled in the support and care of his wife Uta, who kept him mobile and engaged until the end of his life. His final act of ministry was saying grace at Thanksgiving dinner with his entire family: Uta, his three children and their spouses, and four grandchildren. His heart stopped just a few weeks later. He passed peacefully in his wife’s arms and in the grace of God whose love and mercy he had eloquently sought to express his whole life long.



## BLAST FROM THE PAST

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**This is the Kriefall family in Europe, c.1973.**

**Can you identify each member of the family?**



*Photo courtesy of Hans Kriefall*

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# February 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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1 9:00 am Christian Education 10:30 am Holy Communion	2	3 7:30pm Taize	4 7:15 Confirmation 7:30pm Choir	5 7pm Executive Board Meeting	6	7
8 9:00 am Christian Education 10:30 am Holy Communion 1:30pm Dessert Theatre	9	10 7:30pm Taize	11 7:15 Confirmation 7:30pm Choir	12	13	14
15 9:00 am Christian Education 10:30 am Holy Communion	16 7:15 Confirmation	17	18 Ash Wednesday 7pm Holy Communion with Imposition of Ashes	19	20 6pm ISI Dinner	21
22 9:00 am Christian Education 10:30 am Holy Communion	23 7:15 Confirmation	24	25 6pm Soup and Salad 7pm Lenten Evening Prayer	26	27	28