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The Lutheran

God must have
needed another angel

Love the sinner,
hate the sin

Let go
and
let God.

There
but for
God's grace
go!

Confession
is good for the
SOUL

Adages

God helps those
who help
themselves.

**No justice, no peace.
Know justice, know peace.**

Story
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**Study
guide**
Page 22

DO UNTO
OTHERS
AS YOU WOULD
HAVE THEM
DO UNTO
YOU

THEY DIDN'T
DIE
IN **VAIN!**

It's all part of
God's plan...



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- 34 Racial justice

Let go
and
let God.

Let go and let God

As a piece of popular theology, “Let go and let God” is trite and profound, hurtful and helpful.

It’s hurtful when served with a side of “get over it already” or “you just have to trust.” The thinly veiled accompanying message might be “You are taking too long to grieve” or “If your faith was stronger you wouldn’t worry—consider the lilies of the field” (Matthew 6:25–29).

It’s trite when the perceived meaning reduces God to a Magic 8 Ball® decision-maker (“It is certain”) or absolves personal responsibility (“God’s work, not mine”).

Mary Lynn Hendrickson, a director of faith formation in Stoughton, Wis., wrote: “For people who are in recovery—who have been to hell and back—and found sobriety through Twelve Step programs, ‘Let go and let God’ is a powerful statement. I embrace that phrase from the likes of them and offer it as a supportive reminder in return. All it means is we let God be God instead of ourselves.”

In *We Know How This Ends: Living While Dying*, the late Bruce H. Kramer wrote: “The arrogance of my own able-bodied existence allowed me to believe that I was in complete control of my fate.”

“Let go and let God” becomes profound when we realize “let go” is not about ceding control as if it were ours to hand over to God. Instead, we come to understand the emphasis is on “let God.” When illness or other loss empties our arrogant notions of self-

The emphasis is on ‘let God.’

sufficiency and control, we have the grace-space to experience the fullness of God.



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No justice, no peace. Know justice, know peace.

In 1967 at the height of the civil rights movement, Martin Luther King Jr. declared: “There can be no justice without peace and there can be no peace without justice.”

King wasn’t simply naming the political realities of his time (and ours). He was speaking God’s timeless truth.

To know peace, God’s people must know justice. With no justice, there can be no peace.

The very existence of peace or justice points to and encompasses the other. How can there be rain without water? Or water if there is no rain? So intimate, too, is the connection between justice and peace.

Consider the Hebrew word *shalom* and its cousin, the word used by Arab Christians to describe God’s reign, *salaam*. Although both are often translated as “peace,” that definition is far too narrow to encompass the lush, rich expanse of the words in their original translation and context.

The words indicate a sense of completeness: safety, security, prosperity and forgiveness. *Shalom/salaam* translates as wholeness.

Justice and peace, peace with justice. Indivisible. Justice without peace? Peace without justice? Impossible. “No justice, no peace, no justice, no peace.”

Does this sound threatening? Does it bring to your mind images of angry demonstrations, violent outbursts, pandemonium in the streets? Consider the phrase in homonym: “Know justice, know peace.”

It’s not a threat. It’s a promise. God’s promise.

God’s peaceful kingdom come, God’s justice will be done—on earth as it is in heaven.

Come quickly, O Lord, come quickly. Amen.

**Come quickly,
O Lord, come
quickly.**



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Know justice, know peace.