

# The Valley Evangel

*Serving the Members and Friends of Redeemer Lutheran Church in Scottsdale and Sun of Righteousness Lutheran Mission in Queen Creek*



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**SUMMER CHANGES TO NOTE**

*The Sunday School and Sunday Adult Class remain on summer hiatus, and will resume on September 2. The time of resumption of Mid-Week classes in the autumn will be announced.*

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## FROM THE PASTOR'S DESK

When the Sunday Adult Class resumes on September 2, at Redeemer and Sun of Righteousness, it will be in the form of a special six-week course on various non-Christian world religions. A member at Sun of Righteousness suggested such a series of classes, and the elders have agreed that this would be a helpful feature in our parish education program. The six sessions of the course will cover the following religions or religious categories: Judaism, the Occult (Witchcraft, Satanism, Spiritualism), Eastern religions (Hinduism, Buddhism, the New Age movement), Islam, Mormonism, and the Jehovah's Witnesses.

One of the main resources that I will use in preparing for these classes is a book entitled *Encyclopedic Dictionary of Cults, Sects, and World Religions*, pub-



Pastor David Jay Webber

lished by Zondervan in 2006 and coauthored by three respected Lutheran ministers: George A. Mather, Larry A. Nichols, and Alvin J. Schmidt. This book lists at \$35.99, but I have found a new copy available from an online bookseller for \$18.18 (plus shipping), so anyone who is interested in getting a copy could probably find one at a bargain price.

*(Continued on page 3)*

## WORSHIP AND BIBLE STUDY TIMES

**Scottsdale:**

Sunday Divine Service: 9:00 a.m.  
Refreshments after the Service

**Queen Creek:**

Sunday Divine Service: 4:00 p.m.

**Wednesday "Bible & Theology"**

**Study Group: 7:00 p.m.**  
(On hiatus for the summer)

**Thursday Bible Study: 10:00 a.m.**

Calvin home in Scottsdale  
(On hiatus for the summer)

## C. P. Krauth on Altar and Pulpit Fellowship

*Charles Porterfield Krauth (1823-1883) was the most prominent English-speaking Lutheran theologian of the nineteenth century, but his writings, on various important topics, are still highly relevant to our times. Here are some timely thoughts from his "Theses on the Galesburg Declaration on Pulpit and Altar Fellowship":*

It is one of the greatest sins and calamities of the Church of our day that there is widespread and utter carelessness in regard to doctrine, or a fixed aversion to it; in some a contempt for it, in many ignorance or an ignoring of it. Men sometimes array the Gospel against itself by urging that they "want the Gospel," they "don't want doctrine"; as if there could be any real Gospel which is not doctrine, or any Gospel in its totality, which does not embrace all the doctrine of the Gospel. It is as if they said: "We want nourishment; we don't want food"; "We want warmth; but none of your fuel and clothes for us." ...the beginning of the healing must be a Bible estimate of the indispensable nature of Bible doctrine. Our [Lutheran] Church, once chosen of God to lead His people back to the pure faith, must realize that none can take her vocation from her. The front of the host is still her place, if she is faithful to the Captain of her salvation, and she can do now no work more characteristic of her, and more worthy of her great name and responsibility, than to help in awakening the mind of Christendom to a consciousness of the disastrous tendency of the time. . . .

The obligation to stand by truth is not conditioned by the human probabilities of its triumph. While there may be again, as there has been in the past, a relative advance of truth, error will abide upon the earth, and we know not in what proportions, while

the earth stands. The harvest will open on tares and wheat together. The Church may have relative rest, but she will have no absolute rest; but will bear the cross till she is lifted to her crown in heaven. We do not stake the great principle, nor the right of our Church to abide by it, on any prophetic pretense of its earthly triumph or of hers. . . .

We must either demand Lutheran authentication from every man who enters a Lutheran pulpit, or demand it of none. However the matter may be covered over with a plausible pretext, it is simply moral suicide for a church to discriminate against her own children, and to exact from her own preachers pledges and guarantees which she does not exact of others. It is either right to give others constant admission, that is, to throw away our confessional and distinctive life altogether, and abandon to sect the whole idea of a church, or it is wrong to give them occasional admission. If it be right in principle to admit them at one time, it is right to admit them at another time, and at all times. It is no longer exceptional, it is normal. It is not a privilege, it is a right.



Charles Porterfield Krauth

The principle on which rests constant admission to Lutheran altars, demands that those who are there received shall have been taught and examined as to their knowledge of the fundamental truths of the Gospel system, which is the confessed system of our Church; shall have solemnly bound themselves, by God's help, to persevere in the Lutheran faith, and in fidelity to the Lutheran Church, to conform and be subject, as communicant members, to its divine government and discipline. There can be no principle of occasional admission to the altar distinct from and in conflict with this. In a word, the principle of a constant admission precludes the existence of any separate principle of occasional admission.

## FROM THE PASTOR'S DESK

*(Continued from page 1)*

While many people in Europe and North America are outwardly irreligious, and claim not to believe in any particular god, this has not been the common human experience throughout history. Luther observes in the Large Catechism that "There has never been a nation so wicked that it did not establish and maintain some sort of worship. All people have set up their own god, to whom they looked for blessings, help, and comfort. For example, the pagans, who put their trust in power and dominion, exalted Jupiter as their supreme god. Others, who strove for riches, happiness, pleasure, and the good life, venerated Hercules, Mercury, Venus, or others, while pregnant women worshiped Diana or Lucina, and so forth. They all made a god out of what their heart most desired. Even in the mind of all the pagans, therefore, to have a god means to trust and believe. The trouble is that their trust is false and wrong, for it is not placed in the one God, apart from whom there truly is no god in heaven or on earth."

In the Apology of the Augsburg Confession, Philip Melanchthon expresses the

belief that many of the ideas that can be found among the non-Christian peoples are distorted remnants of a more ancient truth. While these beliefs and practices are contrary to God's Word in their present form, they were not just made up from scratch, but were "customs the pagans adopted from their misinterpretation of the patriarchal tradition." As an example, Melanchthon observes that "Sometimes they offered human sacrifices, perhaps because they had heard that a human sacrifice was going to conciliate God for the entire human race."

You are all encouraged to attend these special classes, in which we will explore these and other themes. We will attempt to be as accurate and fair as possible in our descriptions of the beliefs of non-Christians. We will acknowledge those aspects of true teaching that can, perhaps, still be found in the various religions. And we will offer a Biblical analysis, and suggest ways in which we might be able to find a "point of contact" for an evangelistic witness to the adherents of these various belief systems. We'll look forward to seeing you!

-- Pastor Webber

*In the Apology of the Augsburg Confession, Philip Melanchthon expresses the belief that many of the ideas that can be found among the non-Christian peoples are distorted remnants of a more ancient truth.*

### The Kinneret (Sea of Galilee) in Spring

While walking by the Sea of Galilee, he (*Jesus*) saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen.

**Matthew 4:18**

*The Sea of Galilee near Tiberias looking east, with the Golan Heights (and the area of the Biblical Decapolis) in the distance.*

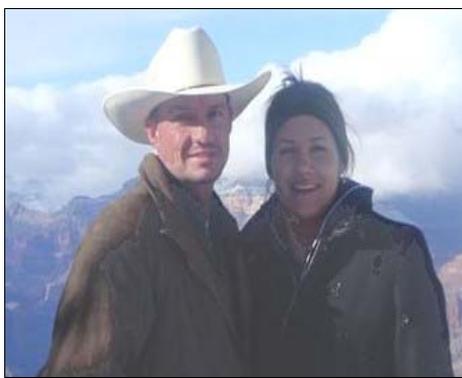


## In Search of a Confessional Liturgical Church

By Matthew and Lori Wendt

Our story begins to unfold in November 2006, when we relocated to the Phoenix metro area from Windsor, Ontario, Canada. We knew that finding a new church in our soon-to-be home city was going to be a challenge, but we were not prepared for the type of challenge we would eventually face. We came from a Missouri Synod Lutheran Church, which was very liturgical and orthodox. Several months, if not a few years, prior to our move, our pastor had discussions with us about the breakdown of the Missouri Synod, and about the way in which the synod was moving further from proper liturgical practice and embracing a more “contemporary” or “blended” type of service. The discussions with our pastor concerning our move were fraught with warnings about the Missouri Synod churches we might find.

Thus began the quest for a sound orthodox Lutheran church in the Phoenix area. We had spent many months searching the Internet for anything that appeared to be a liturgical church, but the more we looked the more discouraged we became. It was imperative that we find a church with sound teaching that followed the historical liturgical customs of the Lutheran church. In our search we found that almost every Missouri Synod church had “contemporary” services as well as traditional services, but with the emphasis on “contemporary.” Most of the churches had at least one traditional service, but most of the traditional services started at 7:00 a.m. or 8:00 a.m., and anyone who has ever had a 6-month-old infant can attest to the challenges of being *anywhere* by 8:00am! The traditional services seemed to be limited to one service per weekend, while many opportunities to attend a “contemporary” or “blended” service were provided.



We were aware of a sound Missouri Synod Church in Payson, Arizona, where we had been married in 2004, but a two-hour drive would not be conducive for a Sunday morning commute from Ahwatukee (where we were now living). Nevertheless we sought the guidance of the pastor in Payson (who had married us), and discussed with him our dilemma. He wasn't very familiar with many of the Missouri Synod churches in the Phoenix area, but he knew of the non-liturgical practices that were common among them, and completely understood our frustration. He did, however, suggest one church in Phoenix that he thought we could try. This church did have a traditional service on Sundays at 10:45 a.m. From what he knew they still upheld the historic liturgical practices of the church in that service, even though they were starting to hold “contemporary” services as well.

We decided to attend the church, which was indeed beautiful and breathtaking in appearance, and we were somewhat impressed with the service. It was a little different than what we were used to, but not too far off. The liturgy was in order, the sacrament seemed to be administered properly, and the hymns and music were magnificent. Finally we had found our church! Or so we thought. About the third Sunday we decided to approach an elder and ask him about the Lord's Supper, because we couldn't find anything in the bulletin to indicate that they practiced closed communion. The response we received was very vague, so after the service we approached the pastor and inquired about their communion practices. The pastor informed us that they practice a *form* of “closed” communion, in that they announce during the service that communion is for those who believe in the true presence of the body and blood of Christ in the sacrament. The pastor

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## In Search of a Confessional Liturgical Church

*(Continued from page 4)*

continued to explain to us that it is the decision of the individual to partake in, or abstain from, the sacrament. We left very disappointed, and again discouraged.

During this entire search for a church, we never stopped praying for the Lord to guide us and to help us find an orthodox congregation. It was at this time that we called our pastor back in Canada, and he counseled us to look on a website that has been established to help people who want to find a liturgical Lutheran Church ([www.lutheranliturgy.org](http://www.lutheranliturgy.org)). He told us that not all the churches listed on this site are Missouri Synod, but all are liturgical and hold the true Confessional Lutheran teachings. We were able to locate only one church in the Phoenix metropolitan area, an ELS congregation in Scottsdale.

We decided to email the pastor to inform him of our situation and our struggles and frustrations, and to see what kind of response we would get from him. He responded quickly with a phone call, which surprised us very much. We had a lengthy conversation with him, which at the end left us comforted and relieved, knowing that he was much like our pastor back home and that the church was indeed an orthodox liturgical church. We attended the service the following Sunday, where we were surprised yet content to find that the service was identical to the service we were used to back home in Canada. The service was conducted with reverence and humility, the liturgy was historic and complete, and closed communion was practiced. We were very pleased. Even though

the commute was a fair distance from our home in Ahwatukee, it was just what we were looking for. We finally felt that we were at home!

The only issue we faced in making a decision to join this church was that we would have to switch synods. I had been a Missouri Synod Lutheran all my life, and my husband had just switched from ELCA a year and a half prior. We prayed and sought counsel from our pastor back in Canada. He told us that for now we had to set aside the question of synodical affiliation, and look at the practices of the church itself. Not wanting to be too hasty, we contacted Pastor Webber and told him that before we made a final decision we were going to attend a few more Missouri Synod churches. We could write a whole other article to describe what took place in these services, but to save time we will spare you the discouraging details. With much prayer we searched, and continued to ask for God's guidance. And finally he did indeed lead us to where we are supposed to be: Redeemer Lutheran Church!

Having decided to attend Redeemer, we spoke a third time with Pastor Webber about membership, and set a time to meet. We spent several hours in discussion to determine if we were in fact making the right choice, and then at the end of the visit to make the arrangements to switch our membership.

We are so certain that it was the hand of our Lord that guided and placed us here at Redeemer. We are so blessed to have found a Confessional, liturgical church where we feel, in a sense, that we never left home. Let us thank the Lord! Praise be to God!

*The pastor informed us that they practice a form of "closed" communion, in that they announce during the service that communion is for those who believe in the true presence of the body and blood of Christ in the sacrament. The pastor continued to explain to us that it is the decision of the individual to partake in, or abstain from, the sacrament.*

**REDEEMER LUTHERAN CHURCH**  
**AUGUST 2007**

<b>SUNDAY</b>	<b>MONDAY</b>	<b>TUESDAY</b>	<b>WEDNESDAY</b>	<b>THURSDAY</b>	<b>FRIDAY</b>	<b>SATURDAY</b>
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
<b>5 Divine Service</b> 9:00am Service (S) 4:00pm Service (Q)	<b>6</b> 8:30– 10:30 “That I May Know Him” Course (S)	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>
<b>12 Service of the Word</b> 9:00am Service (S) Ladies Guild after the morning service 4:00pm Service (Q)	<b>13</b> “That I May Know Him” Course (S)	<b>14</b> 7:00pm Church Council	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>
<b>19 Divine Service</b> 9:00am Service (S) 4:00pm Service (Q)	<b>20</b> Pastor out of town for Doctrine Committee meeting in Mankato	<b>21</b> Pastor out of town for Doctrine Committee meeting in Mankato	<b>22</b> Pastor out of town for Doctrine Committee meeting in Mankato	<b>23</b>	<b>24</b>	<b>25</b>
<b>26 Service of the Word</b> 9:00am Service (S) Elders meeting after the morning service 4:00pm Service (Q)	<b>27</b> “That I May Know Him” Course (S)	<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>	

(S) = Scottsdale (Refreshments in Scottsdale immediately follow the morning Service) (Q) = Queen Creek  
**Divine Service**—Full Word and Sacrament Service with Communion on 1st, 3rd and 5th Sundays  
**Service of the Word**—a brief spoken order of Holy Communion follows the public service on the 2nd and 4th Sundays

## The Still Small Voice of God

**W**e've all had bad days. Bad hair days, bad days at work, trouble with the kids; we've all had them. Sometimes, it is a cumulative effort that makes it a bad day, where many things have gone wrong in succession. Sometimes a day can become a bad day by one big thing going wrong.

Elijah was a man who was used to bad days. An evil King (Ahab) and an even more evil Queen (Jezebel) were in charge of his country. They had brought in false prophets for their false religion and had converted many people to their lies. Because of this, the Lord had punished the land for several years with a drought. Finally, God issued a challenge through Elijah to prove which God was the true God. God sent fire from heaven to prove that He was the real and only God. Jezebel was furious and promised to kill Elijah. Elijah was afraid, so he ran and hid in a cave. In Elijah's mind: a bad day!

We are often like Elijah. We let something get us down, even when so much is going well for us. At times, it may even appear like an insurmountable challenge, something we can't get past. Our sinful nature often causes us to doubt God's promises to be with us and help us.



Instead of doing something "big" for Elijah, God came to him and comforted him. In a still, small voice God reminded Elijah he wasn't alone, that God was protecting him and that nothing could hurt him.

Just like Elijah, God has done big things for us. Jesus paid for the sins of the world. He suffered and died so that we could go free. It is amazing how quickly this can seem unimportant to us in our daily lives and we focus only on the newest problem that we face.

God answers us in a still small voice: "I am with you." "I have done all things for you." "Behold, I make all things new." He tells us that He is in charge and that Jesus has come to pay for sin by sacrificing Himself. Just listen.

**“ And after the earthquake a fire, but the Lord was not in the fire, and after the fire, a still small voice.”**

**1 Kings 19: 12**

*Produced by the ELS Board for Evangelism*

## Announcements

On July 15, Seth, Vickie, Faith, and Hailey Preus were received into membership by affirmation of faith at Sun of Righteousness in Queen Creek.

On July 22, Sheery Sharabaika was received into membership by affirmation of faith at Redeemer in Scottsdale.

Steven and Dr. Traci Yanke have transferred their membership from Deer Valley Lutheran Church (WELS) to Redeemer.

Welcome to all!

**Redeemer Lutheran Church**

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Scottsdale, AZ 85266

**Pastor David Jay Webber**  
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Or: 602-388-4980  
Email: jaywebber@yahoo.com

**Sun of Righteousness Mission**  
Meeting in the "Multi-Purpose"  
Room at Frances Brandon-Pickett  
Elementary School  
22076 E. Village Loop Road South  
Queen Creek, AZ



**We're on the internet!**  
[redeemer.vze.com](http://redeemer.vze.com)  
[sunofrighteousness.vze.com](http://sunofrighteousness.vze.com)

**Notice!**

Audio recordings of  
Pastor Webber's sermons  
are posted on the internet  
weekly and are available  
through both church  
websites above, and  
published courtesy of  
[lutheransource.net](http://lutheransource.net)



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## ABOUT REDEEMER LUTHERAN CHURCH

***Our mission is to preach the Word of God, both Law and Gospel, faithfully in accordance with the Holy Scriptures and the Confessions of the Evangelical Lutheran Church; correctly to administer the Holy Sacraments for the forgiveness of sins; and to reach out to those who have not yet come to faith in Christ Jesus.***



**Redeemer Lutheran Church**