

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 will go on hiatus for the summer after June 10. The mid-week classes will go on hiatus after June 13 and 14. The time of their resumption in the autumn will be announced.

Editor:
Pastor David Jay Webber

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FROM THE PASTOR'S DESK

During the week after Father's Day, June 18-21, the annual convention of the Evangelical Lutheran Synod will be held at Bethany Lutheran College in Mankato, Minnesota. As the Pastor of Redeemer, and as a member of the ELS Doctrine Committee, I will attend. Norman Hartigan and Donald Schmeissing, this year's delegates from our congregation, will also be there, together with Wayne Anderson, a member of Redeemer who serves on the synodical Board of Trustees. Why do we go to the trouble of participating in this convention each year? What is the purpose of the synod?

The word "synod" comes from the Greek language. It means a "walking together." So, the synod is the "walking together" of the various congregations that belong to it. The synod is not the "mother church," with each congregation being a "franchise" or "extension" of the synod. Rather, the synod is the cooperative churchly activities of the congregations. By means of the synod, the various



Pastor David Jay Webber

congregations of the ELS work together to carry out important aspects of the mission of the church that each congregation would probably not be able to do by itself. The synod is, therefore, governed collectively by the pastors and congregations that comprise its voting membership. That's why the Pastor of our church, and the delegates we have elected to represent us, go to the convention each year.

(Continued on page 3)

WORSHIP AND BIBLE STUDY TIMES

Scottsdale:

Sunday Divine Service: 9:00 a.m.
Refreshments after the Service
Sunday School & Bible Class: 10:30 a.m.

Queen Creek:

Sunday Divine Service: 4:00 p.m.
Sunday School & Bible Class: 5:15 p.m.

Wednesday "Bible & Theology" Study Group: 7:00 p.m.

(Call or e-mail for directions)

Thursday Bible Study: 10:00 a.m.

Calvin home in Scottsdale
(Call or e-mail for directions)

MARTIN LUTHER ON THE TRINITY

The Father is my God and Creator and yours, who created you and me. This same work, your creation and mine, was also performed by the Son, who is also my God and Creator and yours, just as the Father is. Likewise, the Holy Spirit created the selfsame work, that is, you and me, and He is my God and Creator and yours as well as the Father and the Son. This notwithstanding, there are not three gods and creators, but one God and Creator of us both. With this creed I guard against the heresy of Arius and his ilk, to keep me from dividing the one divine essence into three gods or creators and to help me retain in the true Christian faith no more than the one God and Creator of all creatures.



MARTIN LUTHER

On the other hand, when I go beyond and outside of creation or the creature and move into the internal, incomprehensible essence of divine nature, I find that Holy Scripture teaches me – for reason counts for naught in this sphere – that the Father is a different and distinct Person from the Son in the one indivisible and eternal Godhead. The difference is that He is the Father and does not derive His Godhead from the Son or anyone else. The Son is a Person distinct from the Father in the same, one eternal Godhead. The difference is that He is the Son and that He does not have the Godhead from Himself, nor from anyone else but the Father, since He was born of the Father from eternity. The Holy Spirit is a Person distinct from the Father and the Son in the same, one Godhead. The difference is that He is the Holy Spirit, who eternally proceeds both from the Father and from the Son, and who does not have the Godhead from Himself nor from anyone else but from both the Father and the Son, and all of this from eternity to eternity. ...

When we confess in the children’s [Apostles’] Creed: “I believe in God the Father Almighty, Creator of heaven and earth,” we do not mean to imply that only the Person of the Father is the almighty Creator and Father. No, the Son is likewise almighty, Creator, and Father. And the Holy Spirit is likewise almighty, Creator, and Fa-

ther. And yet there are not three almighty creators and fathers but only one almighty Creator and Father of heaven and earth and of us all. Similarly, the Father is our Savior and Redeemer, the Son is our Savior and Redeemer, and the Holy Spirit is our Savior and Redeemer, and yet there are not three saviors and redeemers, but only one Savior and Redeemer. Likewise, the Father is our God, the Son is our God, and the Holy Spirit is our God, and yet there are not three gods, but only one God. Likewise, the Holy Ghost sanctifies Christendom, so does the Father, so does the Son, and still there are not three sanctifiers, but only one Sanctifier, etc. “The works of the Trinity to the outside are not divisible.”

All of this has been said so that we may recognize and believe in three distinct Persons in the one Godhead and not jumble the Persons together nor divide the essence. The distinction of the Father, as we have heard, is this, that He derived His deity from no one, but gave it from eternity, through the eternal birth, to the Son. Therefore the Son is God and Creator, just like the Father, but the Son derived all of this from the Father, and not, in turn, the Father from the Son. The Father does not owe the fact that He is God and Creator to the Son, but the Son owes the fact that He is God and Creator to the Father. And the fact that Father and Son are God and Creator they do not owe to the Holy Spirit; but the Holy Spirit owes the fact that He is God and Creator to the Father and the Son. Thus the words “God Almighty, Creator” are found [in the Creed] as attributes of the Father and not of the Son and of the Holy Spirit to mark the distinction of the Father from the Son and the Holy Spirit in the Godhead, again, the distinction of the Son from the Father and the Holy Spirit, and the distinction of the Holy Spirit from the Father and the Son; namely, that the Father is the source, or the fountainhead (if we may use that term as the fathers do) of the Godhead, that the Son derives it from Him and that the Holy Spirit derives it from Him and the Son, and not vice versa.

(Martin Luther, “Treatise on the Last Words of David,” *Luther’s Works*, Vol. 15 [Saint Louis: Concordia Publishing House, 1972], pp. 302-03, 309-10)

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FROM THE PASTOR'S DESK

(Continued from page 1)

The ELS, as a Confessional Lutheran church body, is built on and around the Scripturally-based doctrinal unity that we share with the other members of the synod, and to which we remain committed. But this does not mean that governing and directing the affairs of the synod is always an easy task. Sometimes there are disagreements regarding the best way to proceed with a certain matter. Sometimes there are struggles and controversies regarding how best to explain our beliefs, or to put them into practice. Emotions can sometimes run pretty high. Mistakes, which later need correction, are sometimes made. In our sinful weakness, we are always in need our Savior's help and guidance, and of his grace and forgiveness.

But at the same time, there is great satisfaction in being able to participate in the larger work of the church, in terms of home and foreign missions, Christian education and publishing, the training of pastors and teachers, and other synodical endeavors that contribute toward the fulfillment of the "Great Commission" that our Lord has given us. As a small congregation there is only so much that we could do on our own. But when we stand and walk shoulder-to-

shoulder with other congregations, pooling our resources in a united effort, then much more can be done. In fact, Redeemer itself has been the beneficiary of the home mission efforts of the ELS, and in the support we continue to receive from the synod our congregation is still benefiting from these efforts.

We care deeply about our synod, and appreciate the importance of our membership in it. This does not mean that we always agree with the procedural decisions that a majority of the pastors and delegates may make. But it does mean that we will take our own role in the synod seriously; that we will voice our honest judgments as we participate constructively in the synod's deliberations; and that we will pray for the Lord's blessing on the God-pleasing work that the synod carries out on our behalf.

"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip [us] with everything good, that [we] may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen." (Hebrews 13:20-21, ESV)

— Pastor Webber

The synod is not the "mother church," with each congregation being a "franchise" or "extension" of the synod. Rather, the synod is the cooperative churchly activities of the congregations. By means of the synod, the various congregations of the ELS work together to carry out important aspects of the mission of the church that each congregation would probably not be able to do by itself.

Redeemer News

Several men of the Redeemer congregation hosted as reception for the mothers and other ladies of the congregation during the time of fellowship & refreshments after the service on May 13 (Mothers' Day). They wanted to express their thanks for all the worthwhile work that the Redeemer Ladies' Guild carries out during the year. A rose was also presented to each woman present in church that day.

Catharine Webber and Daniel Kissinger were confirmed at Redeemer on May 20. The service was followed by a reception, hosted by the Ladies' Guild. During the re-

ception special presentations were made by Norman Hartigan on behalf of Bethany Lutheran College, and by Angela Kohlgraf on behalf of Thrivent Financial for Lutherans.

As is the custom of Redeemer Lutheran Church, the Sunday School and Sunday Adult Class will go on hiatus for the summer after June 10. The mid-week classes will go on hiatus after June 13 and 14. The time of their resumption in the autumn will be announced.

Congregations and Synods: A View from the Nineteenth Century

By Ulrik Vilhelm Koren

But how about a whole church body, composed of many congregations? Is such a body instituted by God? Not directly. Wherever the apostles came and gathered souls by the word and sacraments, there a congregation was thus formed, the office of the word was established, and there was a church... The fact that all believers in the various regions did not manifest themselves as a single church or congregation was due, not to the nature or essence of the Church, but to the external circumstances: that they lived in different places, spoke different languages, etc. According to its essence the Church is one. ... But since Christ, in accordance with His promise, is Himself present in every place where He by His word has gathered a congregation and is in their midst with His gifts, therefore each local congregation possesses everything that it needs, and it does not have to look anywhere else for help in that respect. It is self-existent. But the inner unity between such a congregation and other congregations which have the same faith is not broken thereby, for this follows from the nature of faith. Therefore we see also that there was such intimate union in faith and love between the apostolic congregations. Not any external compulsion, but the inner need, brought about their union.

It follows from the circumstances in which the Church exists here in this world that this inner need, in the course of time, will necessarily manifest itself through planned cooperation between the individual congregations. For if God's commands concerning the preservation of the word, con-

cerning the maintenance of the pastoral office, and concerning the qualifications of those who are to be put into this office are to be followed; if the instruction

of the children and Christian discipline are to be promoted; if the command Christ has given concerning the preaching of the Gospel to all nations is to be carried out; if the need that love feels to help other suffering Christians, poor congregations, orphaned children, and lonely old people is to be filled; then it is self-evident that the individual congregation would not be able to carry it all out, and that the congregations which are in a position to do

so should join together and help each other in all these things. How would things go, if this duty were not recognized? And what could be the reason for a congregation's unwillingness to be along in such a union except this, that it had not recognized those duties and the demands of love? But if it, then, is a necessary consequence of faith and love that the inner unity of the Church manifests itself in external cooperation, how can this be done in a proper and God-pleasing way? Plainly only by joining together into one body and by adopting certain rules for cooperation. ...

If we hold fast to what we have taught above, from the word of God, about the essence of the Church and the independence of each congregation, it will not be difficult to understand how a body of free congregations must be governed. Such a church body cannot have any government "by divine right." But that there must be some govern-

(Continued on page 5)



Ulrik Vilhelm Koren

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Congregations and Synods: A View from the Nineteenth Century

(Continued from page 4)

ment follows from the fact that all things shall be done decently and in order, which is what God demands; but the government itself can belong only to the congregations, and it can be carried out only by the men who are sent and empowered by the different congregations for that very purpose. ...

The Synod, then, dare not have any authority over the individual congregation. It cannot impose anything upon it, cannot demand anything of it which God has not demanded, cannot levy taxes upon it. Since the basis on which the union into one body has been built is unity in the faith, the first point in the agreement must be that the individual congregation will not let its confession or its rules conflict with the word of God or Christ's will. This is not a power that the Synod assumes. It is God's demand and not men's, and this demand receives no more authority by the fact that the church body, the Synod, expresses it than if an individual presented it, although the common testimony might be a source of strengthening for one in need of it.

In order to preserve unity in faith and to make progress in Christian life, a body of orthodox congregations will, indeed, find it necessary to establish a special overseer's office for the pastors and congregations, such as has been the case from the earliest periods in the church. But at the same time the church body must take care to learn, from church history, how necessary it is that the execution of this office does not conflict with the principles given above. The bishops were not elected to rule. The Lutheran Church testifies to this in the Augsburg Confession, in the Apology, and in the Smalcald Articles. We elect these overseers or presidents, as we call them, not to rule but to remind us of our Savior's rule and His royal word, and, by supervision, admonition, encouragement, and advice to help us use and obey the word of God. They have no other

power than that of the word. To reach all the common goals that have been named – schools and educational institutions, distribution of books, missions, charitable institutions, and everything that can serve the kingdom of God – it is necessary that men and women who have the necessary qualifications are chosen and commissioned, and that the required funds are gathered and managed. Here we will be reminded of the words of the apostle Paul, when he in I Cor. 12 speaks about the different members of the body of Christ, and how one member needs the other, how the eye, the ear, the hand, the foot all have mutual need of each others' help, and that there must be no schism in the body, but that the members should have the same care for one another. Since the Church has been given no other rules with regard to all those things than that all things be done decently and in order, it becomes the task of the church body to learn how all such matters can best be arranged. And since there is no authority established by God to command in such matters, it follows that the church body cannot command or force anything upon the congregation either. ... Love will, indeed, render it necessary for the individual congregation not to reject such resolutions, if they do not conflict with the conscience, but it must be a free matter, since love is free. No compulsory commandment can be given.

(Ulrik Vilhelm Koren, "The Right Principles of Church Government," *Faith of Our Fathers* [Mankato, Minnesota: Lutheran Synod Book Company, 1953], pp. 129-31, 134-36)

Ulrik Vilhelm Koren (1826-1910) was the leading theologian of the old Norwegian Synod (the predecessor body of the Evangelical Lutheran Synod). He also served for many years as the president of the synod.

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REDEEMER LUTHERAN CHURCH

JUNE 2007

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
<p><i>Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good, that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen</i></p> <p>Hebrews 13:20-21, ESV</p>						1	2
<p>3 Divine Service 9:00am Service (S) 10:30am Sunday School/Adult Bible Class (S) 4:00pm Service (Q) 5:15pm Bible Class (Q)</p>	4	5	<p>6 Bible and Theology Study Group Canceled this week</p>	<p>7 10:00am Bible Study Calvin Home</p>	8	9	
<p>10 Service of the Word 9:00am Service (S) Ladies Guild meets after the service during fellowship time 10:30am Sunday School/Adult Bible Class (S) 4:00pm Service (Q) 5:15pm Bible Class (Q)</p>	11	<p>12 7:00pm Church Council</p>	<p>13 7:00 Bible and Theology Study Group at Loughran Home (Last class until autumn)</p>	<p>14 10:00am Bible Study Calvin Home (Last class until autumn)</p>	15	<p>16 Pastor in Minnesota for ELS Convention</p>	
<p>17 Divine Service 9:00am Service (S) 4:00pm Service (Q) Pastor in Minnesota for ELS Convention *</p>	<p>18 Pastor in Minnesota for ELS Convention</p>	<p>19 Pastor in Minnesota for ELS Convention</p>	<p>20 Pastor in Minnesota for ELS Convention</p>	<p>21 Pastor in Minnesota for ELS Convention</p>	22	23	
<p>24 Service of the Word 9:00am Service (S) Elders Meeting after fellowship time 4:00pm Service (Q)</p>	25	26	27	28	29	30	

(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

*On June 17, Rev. David Gray will serve as preacher and celebrant. Rev. Gray served for many years as Pastor of Emmaus Lutheran Church (WELS) in Phoenix. He recently retired. Rev. Gray will serve in Scottsdale and Queen Creek.

Someone to Dry the Tears

Illness. Sudden loss. Unexpected change. Loneliness. Uncertainty. Death. At some point we all need a shoulder to cry on because of these.

Finding that shoulder is the easy part, actually. When we need to cry, there is usually a shoulder nearby. Our spouse. A parent. A good friend. What is the *hard* part then? Finding someone who can make the tears *stop*. There is really only one who qualifies. That someone is Jesus! He gives us a shoulder to cry on, but he does much more. He has the power to dry our tears and give us hope.

We learn this from Jesus' ministry, on the day when He entered a town called Nain. As he approached the town a dead person was being carried out, the only son of a widow. She was crying. Though a crowd was around her—among them friends—no one in that crowd had power to stop her tears. Then Jesus went to her and said, **“Don't cry.”**

When we were young, our moms and dads often told us, “Don't cry.” Maybe it was over a scraped knee. But their loving words didn't make the pain in our knee go away. This widow was suffering from a bigger wound. And Jesus too said, **“Don't cry.”** But when it is *Jesus* saying, **“Don't cry,”** that makes all the difference!



You see, Jesus came into the world to know pain and death. Jesus would soon know the worst pain ever suffered: the pain of his cross, where he would suffer hell for the sins of all. Then he would endure death. His body would be laid in a tomb. Truth is, this is the death we all deserve because of our sins—even the dead son of the widow deserved it. But Jesus wouldn't remain in the tomb. He would rise again to life! Death never had any power over him. So when Jesus went to the widow's son to comfort her, he went to her with power over death. After comforting the woman with the words, **“Don't cry,”** he then spoke words of life to her son. **“Young man, I say to you, get up!”** And he did! Jesus had given him the gift of life!

While we can't expect every pain to be healed so dramatically, there is always HOPE in Jesus! His cross tells us that all of our many sins are forgiven! The empty tomb tells us there is eternal life for every sinner who believes in him! This is the one and only “tear-drying” hope! Thank you, Jesus!

“When the town was with her, his heart went out to her and he said, “Don't cry.” Luke 7:13

Produced by the ELS Board of Evangelism

Announcements

Pastor's trip to Minnesota

Pastor Webber will be away to serve as guest preacher at Bethany Lutheran Church (ELS) in Princeton, MN, on June 17, and to attend the ELS convention in Mankato, MN, June 18-21. Bethany supports the Queen Creek mission with their prayers and financial gifts. During the Pastor's absence those who are in need of pastoral care are invited to call Pastor Andrew Retberg (Scottsdale) at 480-459-0881, or Pastor William Herrmann (Gilbert) at 480-855-3619. In an emergency Pastor Webber can also be reached in Michigan by means of his cell phone: 602-616-4357.

Summer Hiatus

As is the custom of Redeemer Lutheran Church, the Sunday School and Sunday Adult Class will go on hiatus for the summer after June 10. The mid-week classes will go on hiatus after June 13 and 14. The time of their resumption in the autumn will be announced.

Redeemer Lutheran Church

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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
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



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 Lu-
theran Church; cor-
rectly 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