

LUTHERAN SENTINEL

A PUBLICATION OF THE EVANGELICAL LUTHERAN SYNOD

pg. 10

DO

LUTHERANS

WORSHIP

LUTHER?



IT IS WRITTEN:

The eternal gospel to proclaim. (Revelation 14:6)

Simultaneously Saint and Sinner

Dear Members and Friends of our ELS:

We are on the eve of the 500th anniversary of the Lutheran Reformation. Next year, worldwide celebrations will give thanks to God for the remarkable accomplishments of His servant Dr. Martin Luther, who helped bring needed reform to a corrupted and burdened church. In our wider confessional fellowship (Confessional Evangelical Lutheran Conference), we are making plans to observe a special triennial convention with the focus on the Reformation. The location and date will be Grimma, Germany, June 29-July 2, 2017.

It was 480 years ago this October when Luther wrote an important defense for the doctrine of justification, the central teaching of the Bible. Luther's "Disputation Concerning Justification" was conducted on October 10, 1536, as part of an academic exam for two men (Schenk and Motz) who were granted theological credentials at the University of Wittenberg.

The disputation by Luther deals especially with what seems a contradiction for the Christian faith: If sin is forgiven by Christ and if a believer is holding on to this credited "holiness of Jesus" for salvation, how does this agree with the reality that every Christian still has much sin daily? It is a question that needs a proper answer. Our sinful flesh and Satan work hard to have believers doubt that the forgiveness of sins by our God is real.

In his presentation on this critical question, Luther reminds us that faulty human reason takes us down the wrong path. We must appeal only to what the Word of God says:

Reason argues in this way: If you have been justified, you cannot be a sinner. But the argument is not valid. For reason does not know or understand the magnitude of divine mercy or how important it is and how effective faith is... We truly thank God, because his imputation is greater than our impurity. And sin, which in substance is not being removed, shall be imputed as having been removed and shall be absorbed by the goodness of God who conceals it on account of Christ who overshadows it, although it remains in nature and substance... On no condition is sin a passing phase, but we are justified daily by the unmerited forgiveness of sins and by the justification of God's mercy. Sin remains, then, perpetually in this life, until the hour of the last judgment comes and then at last we shall be made perfectly righteous. For this is not a game or delusion, that we say, "Sins are forgiven by faith and only cling to us, because that newness of life has miraculously begun." In short, the term "to be justified" means that a man is considered righteous (LW 34:166-167).

This righteousness from God comes through faith in Jesus Christ to all who believe (Romans 3:22).

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LUTHERAN SENTINEL

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Starting from Scratch. What does that take?

"If the apples don't come from the grocery store, then where DO they come from?" the young child might ask.

Post-Industrial-Revolution life can make it difficult to see the fundamental origins of some of our most basic daily-bread items. We might be able to say the same thing of our own local Lutheran congregations. Many of these have been around long enough and are substantial enough in property and assets that the meager details of their beginnings may be very foreign to us as well.

A church starting from scratch? What would that look like? What Does that Take?

A FEW PRACTICALS:

A Place with People – The word “church” as found in the New Testament is from a Greek compound word that simply means “ones called out.” That fundamental understanding of “church” means that essential to a church beginning are those “ones” – people! Your synod’s Board for Home Outreach is regularly and studiously looking at U.S. demographics to see where people are concentrating for work and to live that we might put the Gospel – that which calls ones – in those concentrations.

A Pastor Called – Contrary to much of American Christian thought and practice, our missionaries are not “self-called.” I didn’t move to Parker County, Texas, on the basis of a vision or gut feeling. You called me here! Your synod’s Board for Home Outreach, speaking on your behalf, commissioned me to bring the Gospel to the concentration of people here. St. Paul speaks of this practice by way of teaching questions: *And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?* (Romans 10:14-15).

A Purse – Putting the Gospel in the midst of people is a study, but it isn’t rocket science. You see these concentrations of people (or voids) happening around you, too. At any given time, there are countless population centers that would prove opportune for the Gospel. But like many other good things in life, finances are a constraint. Whenever our mission board (BHO) is able to call and send a missionary to one of these concentrations of people, there are significant finances

behind that – YOUR FINANCES! Your generous offerings – through your local congregation’s thank-offerings or private donations directly to synod missions – make that Gospel outreach possible. This is what St. Paul calls “partnership in the Gospel” (Philippians 1:5). Thank you!

A Plan of Action –

(See Pastor Krause’s article in July/August issue)

A Persisting Petition – On his very best day, that missionary called by God to carry the Gospel to that given population center is rife with sin: pride of what his time and efforts seem to show; despair over his many sins and shortcomings. He is flesh, naturally focused on self. This natural disposition is spiritual death. And God brings rescue for it in Jesus. In his Sacristy Prayer, Luther teaches pastors to pray continually for this rescue from spiritual death:

Use me as Thy instrument in Thy service. Only do not Thou forsake me. For if I am left to myself, I will certainly bring it all to destruction. Amen.

Isolating as it can feel, God doesn’t leave that exploratory missionary to himself. For that missionary – a profound sinner – God sent His Son to become flesh, to live under the law, and with His shed blood to redeem that missionary from all his pride and despair (Galatians 4:4-5). That exploratory missionary lives on God’s persisting presence in the person and work of His Son Jesus. It can’t be otherwise.

As you keep the ELS mission work in your prayers, you might simply include a missionary’s name (or your own pastor for that matter) in the petition of Psalm 51:

Lord,

*Cast (missionary’s/pastor’s name) not away
from Your presence
and take not your Holy Spirit from him.
Restore unto (missionary’s/pastor’s name)
the joy of your salvation,
and uphold him with a willing spirit. Amen.*

REVEREND

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A NOTE FROM THE ANNIVERSARY OFFERING COMMITTEE:

Our home missions work is an integral part of our ELS. Be sure to support the Anniversary Offering by giving generously.

Visit els.org/offering to learn more and support our students and missions online.

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QUESTION:

Q

Is there somewhere in the Scriptures that tells us what we are to call God, a name He prefers?

A

ANSWER:

“God reveals himself to us in the names given to Him in Scripture; for example: Jehovah (Exodus 3), Lord (Isaiah 61), Ancient of Days (Daniel 7), Jesus (Matthew 1), Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace (Isaiah 9); He also reveals himself to us in his works. God requires that His name be used in the right way for the support of truth in our life and in our worship” (ELS Explanation of the Small Catechism, page 46).

Moses asked God, “Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?” And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you’” (Exodus 3:13-14). The Hebrew for this name of God is called the Tetragrammaton, meaning “four letters.” They are transliterated as “YHWH” and come from the Hebrew verb “to be.”

Scholars debate the pronunciation. In an attempt to follow the Second Commandment strictly, Israel didn’t say the name. They preferred to say “Adonai” or “Lord” in place of the Tetragrammaton. English editions translate the word “LORD.” The four capital letters show that this is God’s personal name. The ancient texts didn’t point the vowels to reveal the pronunciation. We guess that it is “Yahweh.”

God has another name that is easier to remember. The angel told Joseph, “And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.” So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us” (Matthew 1:21-23).

God, who gave His name to Moses, sent His Son as a human baby. He gave Him the name that proclaims what He would do for every human being. Jesus is the Savior, our Savior. Begotten of the Father from eternity, He became human to live the holy life God demanded of us. Jesus stepped into our shoes and substituted for us so that His Father could credit us with His life and holiness. He stepped into our shoes by taking our sin to the cross to suffer the penalty sinners deserve. He did that for all of us. By faith in Jesus’ name, we are God’s children and eternal.

God’s Word is the means by which God makes Himself known to us. God’s Word has been translated into most known human languages. There are many pronunciations of these names in these many languages. We call God “Jesus.” He is our Lord and Savior.



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the *Gospel* according to ISAIAH

PART 5: ISAIAH SEES THE SUFFERING SAVIOR (ISAIAH 53)

“The teaching of the prophets, in those places where they speak of Christ, is nothing but the true, pure, and proper gospel. Thus when Isaiah in chapter 53 says how Christ would die for us and bear our sins, he has written the pure gospel.” – *Martin Luther*

.....

Isaiah is allowed to see to preview Jesus’ sufferings and death. He states it as an accomplished fact. Isaiah writes in the past tense about something that will happen 700 years later. You can also read the historical description in Matthew 26-27, Mark 14-15, Luke 22-23, and John 18-19. But Isaiah says something that the Gospels don’t say. Isaiah says “for us.” This is the Gospel! This is a Gospel sermon. Isaiah points to Christ crucified, and then he points to you. Christ crucified... for you!

▶ **READ:** v. 1-3 from your Bible

The truth is, we don’t look very good. Jesus’ being “despised and rejected” and His “sorrows” are all laid at our door. “Mine, mine was the transgression,” we sing in Lent. Our sins did this to Him. But the “for us” comes in how He volunteered Himself to be “acquainted with grief.”

Jesus is rejected by men so you will not be rejected by the Father; the rejection and scorn you experience is shared by Him. He makes your sorrows His sorrows and your griefs His griefs. These verses teach Jesus’ solidarity with you in all the woe you experience in this sinful valley of sorrows. He shares your misery that you might share His glory!

▶ **READ:** v. 4-6 from your Bible

Isaiah describes what happened to Jesus – “He was wounded... He was bruised... His stripes...” This leads us to have sympathy for Jesus. But it is the other way around. He has sympathy for us!

Verse 4 says, Surely He has borne our griefs and carried our sorrows, or as St. Matthew says in his Gospel: He has taken our infirmities/pains and borne our sicknesses (8:17). If you have sins, griefs, or sorrows or if you have physical, mental, or emotional weakness, pain, or sickness, Jesus not only feels for you but He has felt it with you and for you. He carried it. The Lutheran hymn says: “O what precious balm and healing, Jesus, in Thy wounds I find! Every hour that I am feeling pains of body and of mind” (ELH #293).

The most important words in these verses are the “for us” phrases: He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him ... the LORD has laid on Him the iniquity of us all. This is the Gospel. Jesus paid for all the guilt of all of your sins.

➤ **READ:** v. 7-9 from your Bible

The Father knows “the wrath and stripes are hard to bear” (ELH #331:2) and conveys this loving concern for His Son. He encourages Him by making promises about what Christ will do. He will “*open blind eyes, bring out prisoners from the prison,*” etc. These are promises that Christ would free people from the prison of the Law.

In these verses, it is good to notice the passive verbs, what was done to Jesus: “He was oppressed and He was afflicted... He was led as a lamb... He was taken... He was cut off.” This is Jesus’ passive obedience, what was done to Him for our salvation.

But it is also good to remember that Jesus said, “I have power to lay down My life, and I have power to take it again” (John 10:18). So this is also Jesus’ active obedience: what He did to keep the commandments perfectly for us. He refrained from disobedience. He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth (53:7).

This comforts you with the forgiveness of your sins. The words you regret saying – the words of sinful anger, the hasty words of judgment, the blasphemous words of unbelief and doubt – they are forgiven by Jesus’ perfect control of His words. The impatience with which you act out is forgiven by Jesus’ willingness to be led as a lamb to His death. In His holiness and innocence, you are forgiven of all your sins!

➤ **READ:** v. 10-12 from your Bible

The words “My righteous Servant shall justify many” include not only Jesus’ death but also His resurrection. He was raised for our justification (Romans 4:25). God the Father approved of Jesus’ innocent suffering and death and raised Him from the dead as proof that Jesus’ death completely paid for the sins of everyone in the world – including you.

*On my heart imprint Thine image,
Blessed Jesus, King of grace,
That life’s riches, cares and pleasures
Have no power Thee to efface.
This the superscription be:
Jesus, crucified for me,
Is my life, my hope’s foundation,
And my glory and salvation*

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Accidentally LUTHERAN LYRICS

WHEN A POPULAR ARTIST OR SONGWRITER, PROBABLY BY PURE ACCIDENT, GIVES EXPRESSION TO THE CHRISTIAN FAITH IN KEEPING WITH LUTHERAN CONFESSION.

SONG: SYMPATHY FOR THE DEVIL
ARTIST: THE ROLLING STONES
YEAR: 1969

“Pleased to meet you,
 hope you guessed my name
 But what’s puzzling you
 is the nature of my game.”

It was one of the strangest comments I’ve heard on a Sunday morning. Serving a new Call, I had just preached a sermon on the dangers Satan poses to our faith. A middle-aged woman shook my hand and said, “I have always appreciated how the Devil is very real at this church!” At first I wasn’t sure what she meant. She explained that at a previous congregation, her pastor rarely – if ever – spoke of Satan as an actual and real enemy, making him even more dangerous. She appreciated that our church took him and his work seriously, and she was happy that I would continue in that doctrine.

In the Nicene Creed, we state that we believe in “all things visible and invisible.” This includes this evil foe, who tries to bring deadly woe to those who are justified through faith in Christ and are bound for heaven. St. Paul reminds us “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12).

In 1969, the Rolling Stones released the song “Sympathy for the Devil,” which lists off numerous ways Satan has played a role in historical events, such as wars and assassinations. (The very month the song was to be released, Robert Kennedy was shot, so the wording was quickly changed to include both Kennedys.) The lyrics are written from Satan’s point of view, as if he must introduce himself, and plead for some sympathy and courtesy. Unintentionally, Mick Jagger has described an interesting aspect of the Devil’s approach, which is often one of subtlety and hidden cunning.

Just as a daredevil lure is used to mask a hook for destroying the fish, Satan often tempts us with things that appear to be to our benefit, only to hide his true motive of laying our souls to waste. Jagger is right when he says that Satan truly has stolen many a man’s soul and faith. We should not be puzzled by the nature of Satan’s game. His purpose is not merely to cause us to sin, but to fall in love with our sin and pull us from Christ.

Although this song seeks sympathy for the devil, thanks be to our heavenly Father that He took no sympathy on our greatest enemy. Instead, through the incarnation of His Son and by His innocent suffering and death, He has now crushed the head of this serpent. By the simple weapon of faith which clings to Christ alone for salvation, we possess all power over Satan’s schemes. Through Word and Sacrament, God continues to keep us at a safe distance from his evil work.

Dr. Martin Luther wisely took Satan seriously. His morning and evening prayers include the petition that the evil foe would have no power over us. Following the great reformer’s lead, may the Devil continue to be considered a very real enemy of our faith so that we always stay by the side of the Valiant One, Christ Jesus. By this Savior’s work, the Devil is already judged; the deed is done. At our Lord’s side, we tremble not; we fear no ill.

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Empty Cross or Crucifix: Which one is correct?



Growing up in North Minneapolis, fellow Lutherans thought Roman Catholics wear a crucifix and Protestants wear an empty cross. In reality, Lutheran and Roman Catholic Church buildings display both types of crosses. Neither cross is right or wrong.

Lutherans do not avoid looking like Roman Catholics. We consider ourselves to be the original Catholics. Because the Church of Rome strayed from God's truth, Luther and the church of the Reformation took a stand. The foundation of our stand is the Holy Scriptures of the Old and New Testaments.

The early Christians used a cross as a Christian symbol. Though there is no biblical command, early Christians quickly assumed the practice of making the sign of the cross on their bodies. A cross was found in a Christian gathering place in Herulaneum, a city near Pompeii destroyed by the eruption of Mt. Vesuvius in AD 79.

Crosses symbolize the suffering and death of our Savior, the Lord Jesus. God sent His Son into this world to be born of the Virgin Mary and to suffer and die for the sins of the world. In his Gospel, St. Matthew recorded Jesus' predictions of His suffering, death and resurrection in three places (Matthew 16:21, 17:22, 20:17-20). He comforted the Emmaus disciples after His resurrection: Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself (Luke 24: 25-27).

God in His justice needed to punish all sin, including our sin. God made Jesus to be our sin so that He would not need to punish us (2 Corinthians 5:21). This is the message of the Church, as St. Paul explained: For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness (I Corinthians 1:22-23). For I determined not to know anything among you except Jesus Christ and Him crucified (I Corinthians 2:2). A cross or crucifix over the altar, around our neck, or on our walls reminds us that Jesus loved each one of us so much that

He willingly suffered hell in our place so the Holy Trinity could declare us innocent of all our sins.

A crucifix more graphically symbolizes Jesus' suffering, but the empty cross also proclaims His death. Both are symbols. Lutherans are neither commanded nor forbidden to use either one over the other. They are mere reminders.

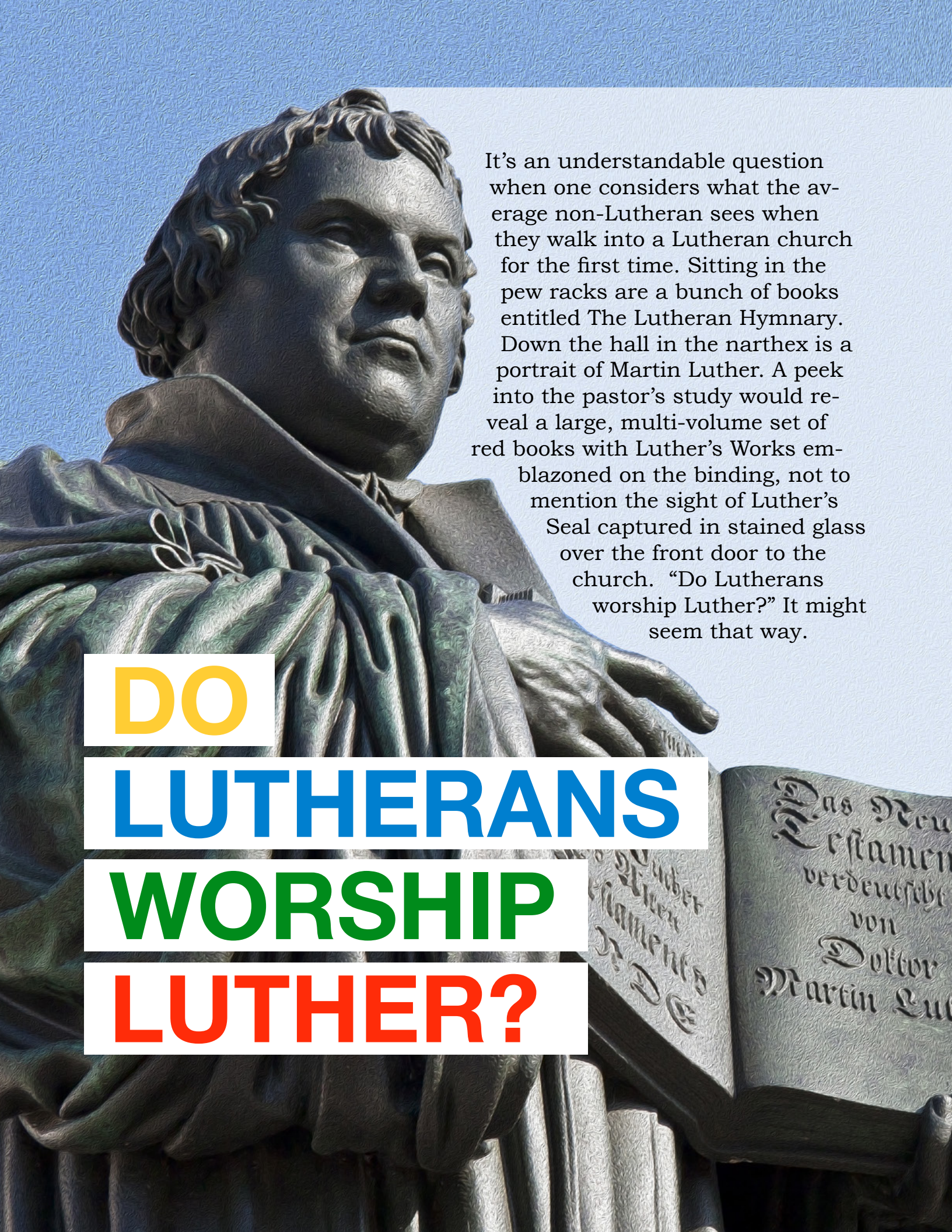
Jesus also commanded believers: Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" (Matthew 16:24-26).

Jesus suffered on a cross for us. We live under a cross also. We expect the world to hate us. We will suffer, as did our Lord. Our cross will be taken from us on the great day of the resurrection of the body. Until then, it hangs around our necks.

Sadly, one cross Luther endured during the Reformation came from the Swiss theologians. They thought he didn't go far enough. As a part of their reformation, all images, including the crucifix, were removed from their churches. They believed such images constituted idolatry. The empty cross was preferred. Some Reformed pastors teach that the empty cross symbolizes Jesus' resurrection. This is not correct. The empty tomb proves the resurrection. The cross is a symbol of suffering.

Until Jesus returns, we live under the cross. We will suffer. We will die in Jesus in the sure and certain hope of life forever. Until then, the crucifix or the empty cross remind us that Jesus loved us to death. Even in our suffering, we belong to Him.

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It's an understandable question when one considers what the average non-Lutheran sees when they walk into a Lutheran church for the first time. Sitting in the pew racks are a bunch of books entitled *The Lutheran Hymnary*. Down the hall in the narthex is a portrait of Martin Luther. A peek into the pastor's study would reveal a large, multi-volume set of red books with Luther's Works emblazoned on the binding, not to mention the sight of Luther's Seal captured in stained glass over the front door to the church. "Do Lutherans worship Luther?" It might seem that way.

DO

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We Lutherans ourselves might wonder the same thing, especially at this time of year. We gather together with our fellow believers for special afternoon Reformation services, often to hear sermons that direct our minds and hearts back to the early part of the sixteenth century with stories about Martin Luther's life and work. We're almost disappointed if we don't hear the words "Here I stand" at some point during that service. What does this mean? Are we worshiping Martin Luther?

Lutheran Preaching Does Not Worship Luther

Occasionally, a congregation may hear a quote from one of Martin Luther's writings or an anecdote from his life. That does not mean, however, that Lutherans are worshipping Luther.

Lutherans recognize that Martin Luther is not God. He was a sinner like the rest of us. He could be short-tempered at times, and as much good as he accomplished with his words, some of his words were not good. In the years before his death, Luther wrote some particularly terrible things about Jews, for instance.

So how do Lutherans deal with Martin Luther's shortcomings? Some might be tempted to eulogize Luther, exaggerating the good he did in his life while downplaying or ignoring the bad. Yet that would be dishonest. Besides, Lutherans have no need to eulogize Luther—or anybody else, for that matter. One of the blessings God has granted us in the Reformation is the ability to be honest about our shortcomings as sinful human beings. Recognizing our own faults, we cling to Christ all the more.

Lutheran Preaching Points to Christ

Instead of eulogizing Luther, true Reformation preaching points to Christ—and that's not a distinction to be taken lightly. Prior to the Reformation, it was precisely Christ Himself and His saving work that was missing from most preaching. Martin Luther himself often spoke of how he feared Christ until he came to know Christ as revealed in Scripture. People knew Christ the Law-giver and Christ the Judge, but they didn't know Christ the Savior.

So the Reformation gave a great gift to preaching by restoring the message of Christ and Him crucified to its place of primacy in the sermon. The famous Wittenberg altar painting by Lucas Cranach the Elder (a contemporary of Luther) depicts the kind of preaching Martin Luther gave back to the church. The people are on the left; Luther is in the pulpit on the right; but the message is in the middle: Jesus Christ on the cross to pay for the sins of the world.

That message of Christ crucified for sinners continues to be the hallmark of Lutheran preaching to this day. In the Lutheran church, someone might occasionally hear a sermon about Martin Luther, but hopefully every service and every sermon—even the ones that mention Luther—are based on the Word of God and direct us back to the death and resurrection of our Savior.

"Do Lutherans worship Luther?" No, we don't. Lutherans worship Christ. It's as simple as that.

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Why These *Same Old Songs?*

The music that you hear in church is very different from the music that you hear on the radio. There are several reasons for this. The first is the purpose that the music, and just the music, of the Church is meant to serve. The worship of the Church is when Christians are gathered together around God's Word and Sacraments. They are gathered together; in other words, they are united.

The unity of mind and spirit in the church is brought about by the Word of God. And the unity of mind and spirit in the church should be supported by the way in which the church functions, including the music which guides the way in which the church worships.

To put it plainly, there is not one single genre of music which is preferred by all the members of any congregation. As a general rule, people prefer the music that they listened to when they were in their teens and twenties. If

the Church were to either pick a certain era of popular music for use in worship or if the Church were to tie itself to the ever-changing pop music scene, then it would be impossible for many Christians not to feel like they have been culturally "left in the dust."

This is one of the purely practical reasons for retaining the traditional music of the Church. It is a genre of music on which everyone can agree because it is a genre of music which inherently doesn't care about preference. Even though the music of the liturgy and hymns of the Church would seem to fall into the camp of what is called "classical music," that doesn't mean that all of the music of the church was written a long time ago.

It is true that many of our hymns are old, and it is true that essentially all the music of the historic liturgy is very old. But there are also new hymns being written right now. And there will continue to be Christian composers who will create new hymns and new musical arrangements of the liturgy. These additions will not be good or bad because they are old or new. They will be good or bad because they either do or don't accomplish the purpose that is meant for the music of the Church.

One of these purposes, the one stated above, is to not pick the musical tastes of one gen-

eration over another. This includes the way in which we perceive music. When you are sitting or standing in church, the music that you hear and sing shouldn't remind you of a rock concert that you recently attended. The music of the Church should remind you of Church.

A second purpose of Church music has to do with what worship is. Christian worship is not, primarily, something that we Christians do. The fundamental purpose of worship, and the structure around which the worship of the Church is built, is the fact that we need to receive what God gives us in the Means of Grace. The three pillars of the liturgy are: Confession and Absolution, the reading and preaching of God's Word, and the reception of the body and blood of Christ in the Lord's Supper. This is the primary reason why we come to church, not to give but to receive. It is only after we have been "given to" by God that we give back to Him. And when we give back, we do it.

Worship is not a show that we watch. Worship is something in which we actively participate. To give thanks to God and to proclaim all the wonders of what He has done is a right and privilege that God has given to all his redeemed children, not just to those whom He has also blessed with above-average musical abilities. This is not to say that every Christian necessarily has a good singing voice. What this does mean is that the music of the worship of the Church needs to be the sort of music that can be sung by a lot of people, not just a select few.

When visitors attend services at my congregation, one of the questions I always ask them is "What did you think of the service?" One of the most common replies to that question is that they are surprised/amazed at how much

the congregation sings. (They also usually express surprise at how good the singing at Hope is, given the fact that we aren't a very large congregation.) The reason why the music of our worship gives them a reason to be surprised is because congregational singing, including how large a part it plays, is one of the distinctive markers of Lutheran worship.

This is why we keep using these "same old songs" in worship. The genre of church music is one on which everyone can agree because it is a genre unconcerned with preference. Church music is not meant to only be watched and listened to. It is a genre of music meant to include everyone. God has blessed all of us with his gifts of faith, forgiveness, and salvation. Just as we have all been blessed by God, so also we all have the right to return our thanks to God.

When Luther enacted his liturgical reforms, this universal "right to sing" was central to his decision-making. Along with restoring congregational singing to a primary position in the worship of the Church, Luther also composed hymns and asked that singing be taught in schools. Luther understood that for young people to be raised in the faith, they should also be raised in song. As heirs of the Lutheran Reformation, we should treasure this Lutheran musical heritage and should strive to continue in it—both for our own sakes and also for the sake of those who have yet to be exposed to the true faith in and worship of the Triune God.

REVEREND
PAUL WEBBER
CONTRIBUTING WRITER
HOPE LUTHERAN CHURCH
WEST JORDAN, UT

LYA2016 DALLAS, TX

In your blest body let me be / E'en as the branch is in the tree / Thy life my life supplying.
P. NICOLAI



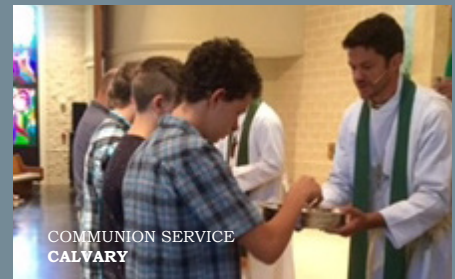
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THE SIXTH FLOOR
MUSEUM



COMMUNION SERVICE
CALVARY

The youth of the ELS traveled to Dallas, Texas, for the 2016 LYA Convention. This year's theme recognized Christian citizenship within the doctrine of the two kingdoms. The study of the doctrine of two kingdoms allowed the youth the opportunity to focus on this dual-citizenship vocation in morning and evening chapels, the daily Bible study sectionals, and with the keynote presentation by Dr. Wade Johnston from Wisconsin Lutheran College. With that theme as our guide, the youth were able to discern and appreciate their citizenship within both kingdoms where God rules and provides for us through different means.

The group toured the George W. Bush Presidential Library, the Sixth Floor Museum (site of the JFK assassination), and sang the national anthem at the Fort Worth Stockyards. In these events, the youth were able to live out civic reverence for our citizenship as Americans, where God provides safety and freedom through earthly authority in the form of our government within the kingdom of the left.

During the chapels and sectionals, through Christian fellowship, and in the Divine Service at Calvary Lutheran on Sunday morning, the youth were given many opportunities to revel in their citizenship rights in the kingdom of the right. As redeemed citizens in the family of the Church where God rules and provides for us through the Means of Grace, the youth were able to partake as beneficiaries of God's sustenance through the Word and Sacrament. The annual LYA Convention was a wonderful opportunity to join together around God's Word and encourage the youth to continue to use and appreciate these citizenship rights throughout their lives.

PSY.D
JOSHUA MEARS
YOUNG BRANCHES, EDITOR
HERITAGE LUTHERAN CHURCH
APPLE VALLEY, MN

SYNODSYNOPSIS

RECENT ORDINATION / INSTALLATIONS



REV. JEFFERY HENDRIX

CALVARY LUTHERAN CHURCH | ULEN, MN
GRACE LUTHERAN CHURCH | CROOKSTON, MN



REV. JOSHUA MAYER

REDEEMING GRACE LUTHERAN CHURCH | ROGERS, MN



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HOPE LUTHERAN CHURCH | LEANDER, TX



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OUR SAVIOR'S LUTHERAN CHURCH | BELVIEW, MN
ROCK DELL LUTHERAN CHURCH | ROCK DELL, MN

**Bethany Lutheran College &
Bethany Lutheran Theological Seminary**

announce

The 2016 Bjarne W. Teigen Reformation Lectures

October 27-28, 2016
Mankato, Minnesota

theme:

The Cost of Confessing:
Luther and the Three Princes

LECTURE 1 *Luther and Frederick the Wise*
by **DR. ROLAND ZIEGLER**

LECTURE 2 *Luther and John the Constant*
by **DR. CHARLES CORTRIGHT**

LECTURE 3 *Luther and John Frederick*
by **DR. DAVID LUMPP**

LUTHERAN SENTINEL

6 BROWNS COURT
MANKATO, MN 56001

2016 WOMEN'S MISSION SOCIETY RALLIES

DATE **SITE**
President / Contact

	AUDUBON, MN Terry Umphrey
09/24/16	NORTH BEND, OR Jan Sparley
	BREWSTER, MA Belva Lanciani, Janet Brogan
	MIDLAND, MI Flo Bruggemeier, Darline Weaver
10/01/16	JERICHO, IA Carol Volker
10/15/16	WISCONSIN DELLS, WI Diane Baxter
10/22/16	ROGERS, MN Stephanie Wentzlaff
11/12/16	KISSIMMEE, FL Sherry Duin
12/03/16	SAN ANTONIO, TX Jenna Thompson
02/11/17	BISHOP, CA Nancy Gilliland, Helen Allen

CROSS-STITCH is the unifying network of these mission rallies, connecting the circuits into a synod-wide organization and coordinating the offerings for maximum blessing to the missions. Much as individual congregations are clustered into regional circuits and all together are members of our synod, so also the various local and circuit Women's Mission Societies are under the umbrella of Cross-stitch for the sake of good stewardship and efficiency.

This year's Cross-stitch projects:

- \$10,000 **India** – Orphan Care
- \$ 2,500 **Peru** – Women's Scholarships
- \$ 5,000 **US** – Home Mission / Evangelism Outreach Matching Grant
- \$ 2,500 **Peru** – Food for Amazon Lutheran High School
- \$ 2,500 **India** – Orphans' College Scholarship
- \$ 5,000 **Korea** – Seoul Lutheran Theological Institute

We thank everyone for the unified support Cross-stitch provides for ELS missions! It is a very effective means for supporting our synod's outreach programs.

The Mission Society Rallies are a primary means for sharing information about our synod's home and world mission programs. All ELS members are invited to the rallies!