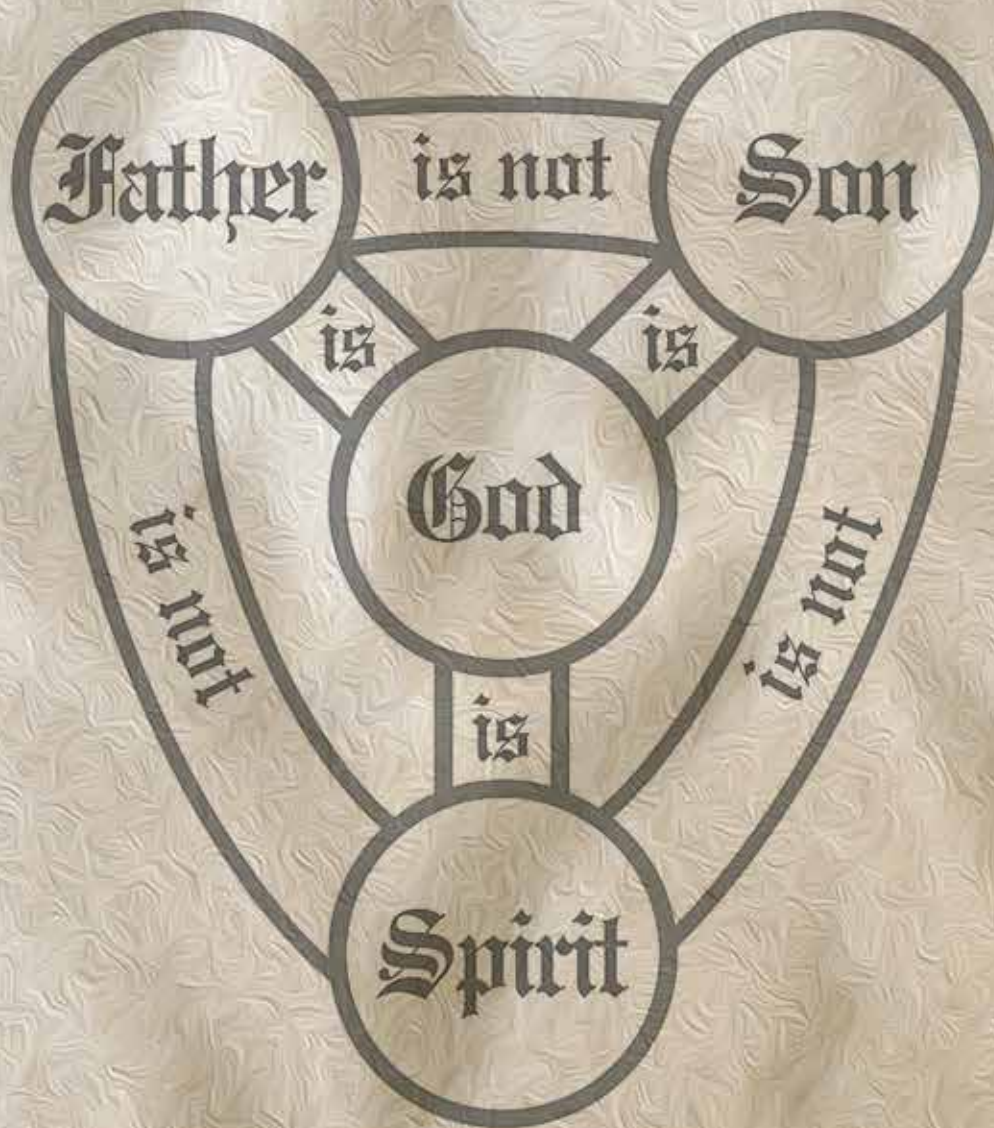


# LUTHERAN SPOKESMAN

*"...The Scripture Cannot Be Broken." (John 10:35)*



**One + One + One = One**

Three Persons, each separate and distinct from the other two,  
each in and of Himself entirely God, and yet not three Gods, but one.

# One + One + One = One

## Do you understand?

The *Athanasian Creed* says, in part, "So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God."

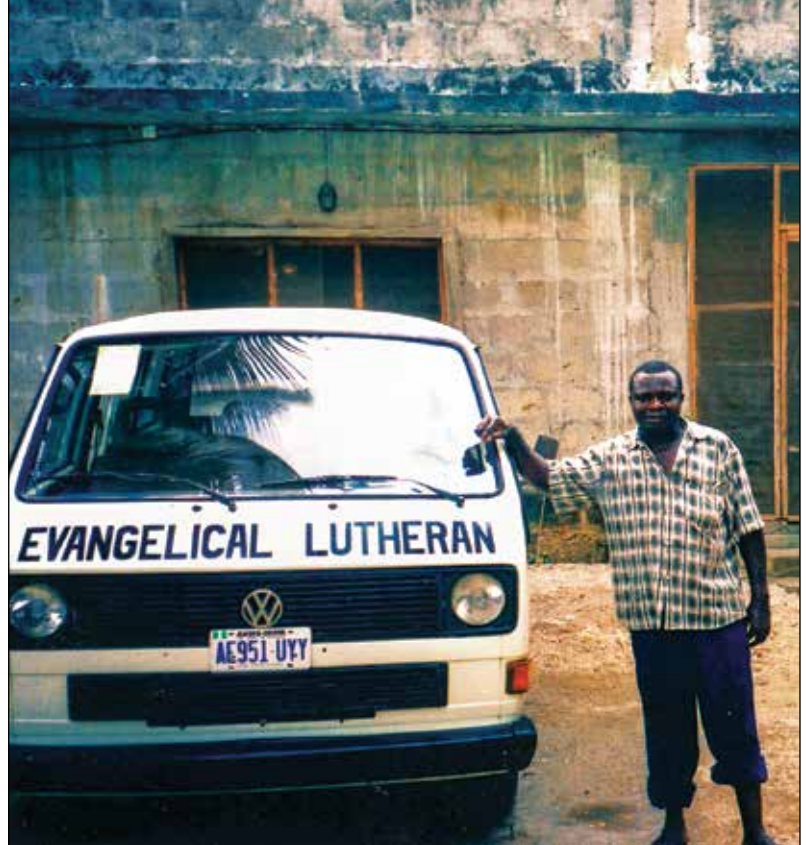
Three Persons, each separate and distinct from the other two, each in and of Himself entirely God, and yet not three Gods, but one. Do you understand how that can be? Neither do I. I don't understand it, but I believe it. I believe it because God has clearly revealed this truth about Himself.

Moreover, this truth is not merely a theological abstraction. The Trinity is active in our everyday life. Consider our prayers as just one example. The Father hears and answers the prayers of His children. The Son has cleansed us of our sins, so that we may confidently approach the holy God as a dear child approaches his beloved father. The Holy Spirit makes intercession for us (Romans 8:26).

We praise and thank the one true God—Father, Son, and Holy Spirit—for revealing His Triune nature to us, and for being our Creator, Redeemer, and Sanctifier.



**Craig Owings** is assistant editor of the *Lutheran Spokesman*, retired from teaching at Immanuel Lutheran School in Mankato, and presently living in Cape Coral, Florida.



Page 10



Page 8



Page 9



Page 12

**Give the gift of the Gospel** with a subscription to the *Lutheran Spokesman*. \$18.00/year – Send subscription to: Mr. Benno Sydow, Business Manager  
2750 Oxford Street North, Roseville, MN 55113  
or email: [bennosydow@yahoo.com](mailto:bennosydow@yahoo.com)

**Postmaster: Periodicals postage paid at St. Paul, MN 55113 and additional offices (825-580). ISSN#0024-7537. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville MN 55113**

The *Lutheran Spokesman* is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession (CLC). Website address: [www.clclutheran.org](http://www.clclutheran.org). Editor: Paul Naumann, 3315 46th St E, Tacoma, WA 98443, E-Mail to [pgnaum@aol.com](mailto:pgnaum@aol.com); Assistant Editor: Craig Owings; Art Director/Designer: Matthew Schaser, Staff: James Albrecht, Theodore Barthels, David Bernthal, Wayne Eichstadt, Daniel Fleischer, David Fuerstenau, Frank Gantt, Mark Gullerud, Jay Hartmann, Richard Kanzenbach, John Klatt, Paul Krause, David Lau, Joseph Lau, Delwyn Maas, James Naumann, Nathan Pfeiffer, David Reim, Andrew Schaller, Caleb Schaller, Thomas Schuetze, Mark Weis. Material submitted for publication should be sent to Editor Paul Naumann three months before date of publication. Announcements and other short notices should also be sent to Editor Naumann. Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. E-Mail to [Bennosydow@yahoo.com](mailto:Bennosydow@yahoo.com). Individual subscriptions (foreign-U.S. currency only): \$18.00 (\$22.00) for one year; \$34.00 (\$42.00) for two years; \$50.00 (\$62.00) for three years; sent in bulk to congregations: \$15.00. • Spokesman Online Version at: [www.lutheranspokesman.org](http://www.lutheranspokesman.org)  
Printed in U.S.A.



## IN THIS ISSUE VOL. 57 NO. 12 — June 2015

|   |           |
|---|-----------|
| Jehovah Blesses You! .....                                      | <b>3</b>  |
| Faithful .....  | <b>5</b>  |
| The Comfort of Your Confirmation .....                          | <b>6</b>  |
| “Let Us Hold Fast Our Confession” .....                         | <b>7</b>  |
| To Trust or Not to Trust.....                                   | <b>8</b>  |
| Why Can't Non-Members Be Soloists at Weddings or Funerals?..... | <b>9</b>  |
| Down the Switchback Road .....                                  | <b>10</b> |
| Charles Porterfield Krauth .....                                | <b>11</b> |
| Mount Zion Evangelical Lutheran Church.....                     | <b>12</b> |
| July “Bread of Life” Readings.....                              | <b>14</b> |
| The Starfish Approach .....                                     | <b>15</b> |
| Seen in Passing .....   | <b>16</b> |
| Announcements .....   | <b>16</b> |

# Jehovah Blesses You!

*“And the LORD spoke to Moses, saying: ‘Speak to Aaron and his sons, saying, “This is the way you shall bless the children of Israel. Say to them: ‘The LORD bless you and keep you; The LORD make His face shine upon you, And be gracious to you; The LORD lift up His countenance upon you, And give you peace.’” ‘So they shall put My name on the children of Israel, and I will bless them’” (Numbers 6:22-27).*

**W**e hear those words every Sunday. This is not just the wish of your pastor; God instructed Aaron to use these words to bless His people. When His servants pronounce this benediction, something wonderful happens: God’s name is placed upon you. Remember, when you see the word *LORD* with all capital letters, that represents God’s personal name. The popular English pronunciation is *Jehovah*, but most Hebrew scholars believe it was something more like *Yahweh*.

Jehovah places His name upon you and identifies you as His own, so that you receive Him and have His promise, "I will bless them."

There are three parts to this blessing, each coming from Jehovah, the LORD. These blessings can be summed up with the words "protection," "grace," and "peace."

*"Jehovah bless you and keep you."*

James reminds us that "Every good gift and every perfect gift is from above and comes down from the Father of lights" (James 1:17). Absolutely everything good is a blessing from God the Father. He blesses us by daily and richly giving us everything we need to live and enjoy life. He also keeps us or protects us in body and soul, watching over us and keeping us as His own children.

*"Jehovah make His face shine upon you, and be gracious to you."*

Psalm 31:16 says, "Make Your face shine upon Your servant; Save me for Your mercies' sake." Three times in Psalm 80 the Psalmist says, "Cause Your face to shine, and we shall be saved." When God's face shines upon us, we receive His grace and salvation.

God gave this benediction to Moses *after* the people had shown their rebelliousness and worshiped the golden calf. God still wanted to bless His people. That is amazing grace!

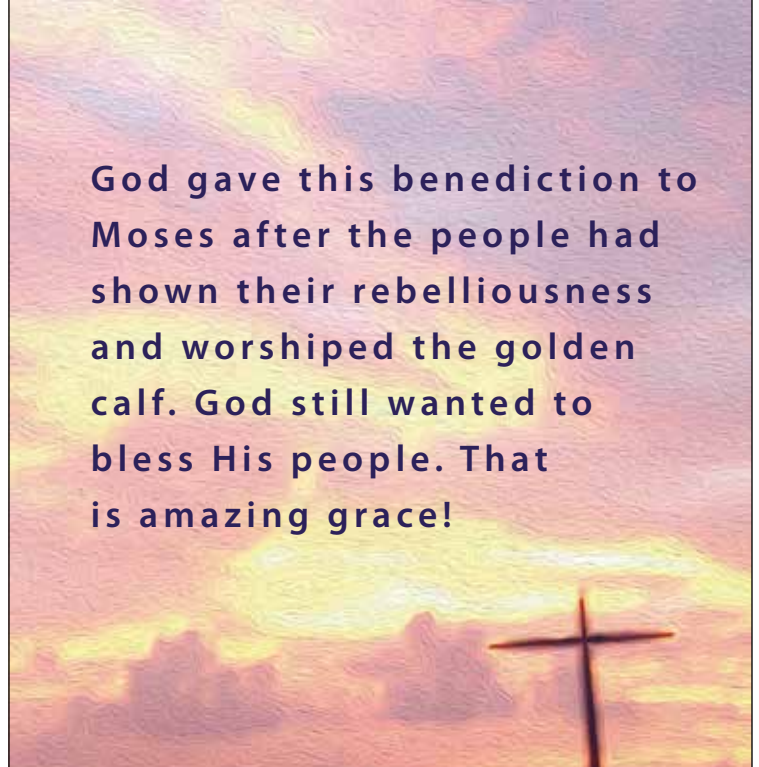
His grace comes to us through Jehovah the Son. Many prophecies about Jesus also call Him Jehovah. Jesus is Jehovah together with the Father. Jehovah's face shone upon us and was gracious to us when Jesus took all our sins upon Himself and bore God's wrath for us. In Christ we are forgiven, and God's gracious face shines on us. Everything is good.

*"Jehovah lift up His countenance upon you, and give you peace."*

A child can tell if his father is angry or happy before his father says a word, just by looking at the countenance of his face. If he is angry, the child sees it and cowers. If the father is happy, the child sees that and feels peace and joy. So we have peace when we see Jehovah's countenance lifted or smiling upon us. When God smiles at us, everything will be good.

How can we see God's face to know if He is smiling or scowling? That is the work of the Holy Spirit, or "the Spirit of Jehovah," as He is often called in the Old

**God gave this benediction to Moses after the people had shown their rebelliousness and worshiped the golden calf. God still wanted to bless His people. That is amazing grace!**



Testament. The Holy Spirit reveals God's smiling face to us in His Word, as He does in Isaiah 12:1, "Though You were angry with me, Your anger is turned away and You comfort me."

The Spirit of Jehovah also works in our hearts to convince us of God's grace and favor in Christ, so that we truly have peace, and hope for the future. As the Spirit reveals through the Apostle Paul, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through Whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God." Then He goes on, "Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us" (Romans 5:1-2,5). Oh, the peace and hope we have, when through the Spirit of Jehovah, we know and feel the great love of God in Christ!

What blessing! With the name of Jehovah, our triune God, placed upon us, we have it all. Father Jehovah keeps us in His loving embrace. Jehovah the Son gave Himself for us so that none of our sins will cause His face to be turned from us. And with the Spirit of Jehovah working in our hearts, we will truly have peace, as we see God's countenance ever smiling upon us.

Let us not overlook this wonderful part of our worship service, but give full attention to the closing benediction, and receive Jehovah's blessings in faith.



**David Reim** is pastor of St. Paul Lutheran Church in Vernon, British Columbia.

# FAITHFUL

On the third Sunday of June, we are given the opportunity to reflect with thanksgiving on the blessings of our fathers. We buy cards, neckties, and golf balls to show our appreciation to those who worked so hard to raise us, train us, and provide for us.

We are especially thankful for faithful Christian fathers who took seriously the Lord’s call to “. . . bring [their children] up in the training and admonition of the Lord” (Ephesians 6:4). In addition to making sure their children had food, clothing, and shelter, these faithful fathers made sure they heard the Word of God. They brought their children to Sunday school and church services. They led family devotions and prayers. They taught their children about Jesus.

Father’s Day is also an opportunity for fathers to give thanks to God for their children. While children are the joy of most fathers, there can be no greater joy for a Christian father than to see his children following the Lord Jesus. “Whoever loves wisdom [in particular Christian wisdom, the wisdom of Scripture] makes his father rejoice” (Proverbs 29:3).

If we are being honest with ourselves and our God, we will find another emotion that affects us on Father’s Day. Namely, guilt. Guilt for times we did not give our fathers the love and respect that God commanded. Guilt for the hard time we gave Dad when he tried to get us to work on our memory work or how he almost had to drag us to church on Sunday.

Honest fathers will also wrestle with guilt. Guilt for the times when we disciplined our children out of frustration and anger, rather than in love and patience. Guilt for the times we failed to be the spiritual shepherd of our own homes, when we put worldly things ahead of the spiritual needs of our children.

Therefore, let us not take our eyes off of Jesus—even on Father’s Day! And what do we find in Jesus? Faithfulness! Though Jesus was actually His step-father’s God and Lord, we stand in awe as we read in Luke 2, “[Jesus] went down with them [Mary and Joseph] and came to Nazareth, and was subject to them” (Luke 2:51). Though Jesus was far greater than Joseph, Jesus subjected Himself to (placed

the faithful  
Son of God  
who died  
to cleanse

father and child  
alike from all their  
unfaithfulness.

Himself under) Joseph and gave him perfect love and respect. Jesus stood in our place and was a faithful son to His step-father.

As we read on in Jesus’ life, we continue to be amazed at what a faithful son He was. When the horrifying shadow of Calvary’s cross loomed on the horizon, He prayed to His heavenly Father, “Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will” (Mark 14:36). What the Father was asking His faithful Son to do was beyond comprehension. The Son was to suffer for the sins of unfaithful children and fathers. Yet there was no whining or complaining to His Father that “It’s not fair!” Instead, this Son continued to be faithful to His Father, desiring most of all that His Father’s will would be done. Jesus was “. . . obedient to the point of death, even the death of the cross” (Philippians 2:8).

As we wrestle with a mix of emotions on Father’s Day (it is on the Lord’s Day—Sunday, June 21), let us gather together in the Lord’s house and beneath the cross of Christ to view with repentance and rejoicing the faithful Son of God Who died to cleanse father and child alike from all their unfaithfulness. Having forgiveness for our unfaithfulness, let us continue to give thanks to our Heavenly Father for all His faithful blessings, especially the blessing of Christian fathers!



**Nathan Pfeiffer** is pastor of Trinity Lutheran Church in Spokane, Washington.

# The Comfort of Your Confirmation

*“Be faithful until death and I will give you the crown of life”*  
(Revelation 2:10).

“**T**his certifies that (fill in your name), having received a thorough instruction in the sacred teachings of the Christian religion as found in the Holy Scriptures and confessed by the Lutheran Church, and having vowed before God and this Christian congregation to be faithful to our Lord Jesus Christ and His saving Gospel, was received into communicant membership by the solemn rite of **CONFIRMATION.**”

Recognize those words? If you're a high school-age Lutheran or older, you probably have them printed on a document tucked safely away somewhere at home. If you're a younger Lutheran attending middle school or junior high, they are words you will likely see printed on a document that will be given to you on your confirmation day.

Confirmation is a rite that has been observed in the church for many years. It usually takes place when our young people are about fourteen. As they reach an age when they are able to learn about the Christian faith into which they were baptized, they are enrolled in catechism class. Over a period of two or three years, they are provided thorough instruction in the main parts of Christian doctrine (the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Holy Baptism, the Office of the Keys and Confession, and the Lord's Supper), as summarized in Martin Luther's *Small Catechism*. Upon completion of their studies, they are invited to make a public confession of their faith and to pledge lifelong faithfulness to Christ and the teachings of His Word.

The rite of confirmation is not mandated in the Bible. It is a fine custom, though, and something from which Christians of every age can draw comfort for their lives as disciples of Jesus. The comfort of our confirmation isn't based, however, on the vows we made (or will make) to Him on that special day. Rather, it is based on the vow that our heavenly Father made to us long before, on the day of our baptism. It was then that He adopted

us as His children and dressed us in robes of holiness by bringing us to faith in Jesus, washing away our sins, and promising to keep us as His own through time and eternity.

A key Gospel truth that confirmation students learn during their years of studying the catechism is that when our heavenly Father makes a promise, He keeps it. When Adam and Eve fell into sin, God promised to send a Savior to repair the broken relationship that existed between Him and sinful mankind by crushing Satan (Genesis 3:15). *And He did!* When the Savior embarked on His ministry, He promised to carry through to completion the great work of redemption His Father gave Him to do for us (John 4:34). *And He did!* When He entered upon the road that would lead to His crucifixion on Calvary, He promised to restore Himself to life after three days (Mark 8:31). *And He did!* So, too, we can rest assured that Jesus will keep the promise He has made to stay with us through our days of pilgrimage, to nurture and sustain our faith in the face of the attacks made on it by Satan, the world, and our flesh. By what means? Through the Word that we hear proclaimed at His house from week to week. By the Sacrament of Communion we receive regularly, as from His hand, for the remission of our sins. By the reading of and meditating on His Word that we do, during the years following our confirmation. Every Christian, built up and confirmed in the faith through Christ's Word and the Sacrament of His body and blood, has the solid comfort that *“He who has begun a good work in you will complete it until the day of Jesus Christ”* (Philippians 1:6). We may pray with all confidence:

**“Thine forever, God of Love!  
Hear us from Thy throne above;  
Thine forever may we be Here and in eternity!  
Thine forever! Oh, how blest  
They who find in Thee their rest!  
Savior, Guardian, heavenly Friend,  
Oh, defend us to the end!  
Thine forever! Thou our Guide,  
All our wants by Thee supplied,  
All our sins by Thee forgiven; Lead us,  
Lord, from earth to heaven.”**

*(The Lutheran Hymnal, 338:1-2,5)*



**Thomas Schuetze** is pastor of St. Paul Ev. Lutheran Church in Lakewood, Colorado.

# “Let Us Hold Fast Our Confession”

*“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Hebrews 4:14-16).*

**W**hat wondrous encouragement our Lord gives us to remain faithful! To strive to be diligent in all matters of faith. Before God we are laid bare, even molecule to molecule, laid out flat. Nothing can be hidden from our Lord. For many, that brings terror, but for Christ-believers that brings joy. I cannot—even if I desired—hide anything from Jesus. He knows me perfectly and loves me unconditionally. Jesus knows my myriad faults, and yet He forgives me. The fact that our Lord has perfect knowledge of us and still calls us His own is amazing grace!

Jesus is our Great High Priest. The Old Testament priests would offer sacrifices that were a preaching of Law and Gospel. Those sacrifices showed the people that sin was a deadly matter that could only be paid for in blood. They showed them that neither animal blood nor their own blood could pay the price demanded. The sacrifices showed that sin demanded death! That was the Law, but the sacrifices also proclaimed the Gospel in all its beauty by pointing the people ahead to the coming Savior, Who alone could and would pay for the sins of the world with His own blood. He would be the sacrificial Lamb slain for the sins of the world. What a powerful message of sin and grace!

Jesus was the ultimate sacrifice for the sins of the world. His death atoned once for all mankind. As our High Priest, He understands everything we go through in this life; nothing escapes His sight, and He is always there to help. The Lord promises, *“I will never leave you nor forsake you”* (Hebrews 13:5).

Further, *“We do not have a High Priest who cannot sympathize with our weaknesses, but was in all points*

**The fact that our Lord has perfect knowledge of us and still calls us His own is amazing grace!**

*tempted as we are, yet without sin”* (4:15). Jesus was and is flesh of our flesh, true man as well as true God. During His earthly life He underwent the severest temptations that have ever come upon any person. Jesus was tempted His whole life so that His entire being—body and soul—would sometimes be rocked to the very core, yet He never sinned. In the Garden of Gethsemane He declared His soul to be “. . . exceedingly sorrowful, even to death” (Matthew 26:38). Not to speak of the attacks of the devil, which hounded Him time and again.

Jesus understands all the temptations we face, the continual attacks on our soul that we fight daily. He is understanding toward our weaknesses; He knows what it means for weak flesh and blood to battle with the forces of darkness. Jesus faced every temptation without sinning, and He then took upon Himself our sins and paid in full the price they demanded. He held the course relentlessly, making us the recipients of His grace.

Jesus encourages us daily through His Word to place all our trust in Him, knowing He loves us beyond measure. Let us, then, approach with confidence the Throne of Grace, that we may “. . . obtain mercy and find grace to help in time of need” (4:16). Without the redemption won by Jesus, no sinner would dare come near the holy and righteous God. Through the merits of Jesus, however, we are enabled to approach the very throne of the great God Himself with joy and confidence. Through Jesus we are given God’s grace in place of the condemnation we deserve. We find peace through the forgiveness of sins. Christian faith stands on the absolute certainty that Jesus, our High Priest, has won a full and complete reconciliation! There can be no greater comfort!



**Jay Hartmann** is pastor of Faith Lutheran Church in Coloma, Michigan.

# TO TRUST OR NOT TO TRUST

*“Then Jacob was left alone; and a Man wrestled with him until the breaking of day. Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob’s hip was out of joint as He wrestled with him. And He said, ‘Let Me go, for the day breaks.’ But he said, ‘I will not let You go unless You bless me!’” (Genesis 32:24-26).*

**I**nstead of simply trusting in the Lord, Jacob took matters into his own hands.

That was the way Jacob operated through much of his life. He knew the Lord and heard of God’s promises from his father and grandfather, yet Jacob still felt that he needed to manipulate events to ensure all worked out well. He was not deterred by the fact that things didn’t always work out as well as he hoped.

For example, he wondered how he could be sure to get the blessing when his father was determined to give it to his brother. Merely trusting in God might not be enough. He concluded he needed to deceive his father to ensure he received it. That did not turn out well.

The Lord loved Jacob and for many years had worked to transform him from someone who needed to be in control to someone who trusted fully in God. To this end, the Lord approached Jacob near the ford of the Jabbok River.

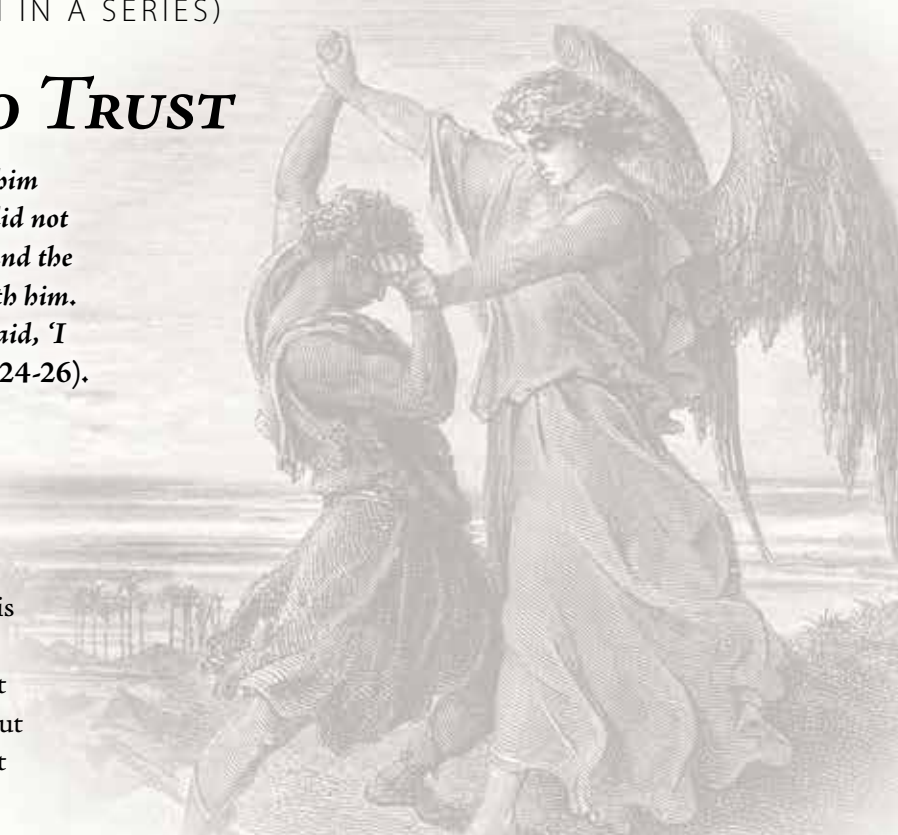
Jacob thought he was well prepared for what was coming, but he didn’t anticipate a wrestling match that lasted through the night. The contest was a perfect draw until dawn. Then, with a mere touch, the Man dislocated Jacob’s hip. The injury was so severe that, from that day, he would not be able to walk without a limp.

Before this night, Jacob believed he needed to be in control of his life and that his problems were outside of himself; God, however, wanted Jacob to realize that his real struggle all along had been with Him. Jacob had been wrestling with God most of his life.

Jacob: “My problem, Lord, was that You gave me a father who wanted to give the blessing to my brother.”

The Lord: “No, Jacob, your problem was that you did not trust Me.”

The Lord had heard this before. Adam said, “*The woman whom You gave to be with me, she gave me of the tree, and I ate*” (Genesis 3:12).



The Lord hears similarly from us. We may think of our circumstances, lack of resources, or the maliciousness of others as reasons why we cannot fully trust God. Our problem, however, is not outside of us but rather within. We put limits on how much we will trust God. Whether we look at the day-to-day details of life or at the big picture of eternity, something inside of us feels that we need to help Him. This feeling increases intensely when we sense our life going in a direction different from what we think is best. That is when we think God *really* needs our help!

In truth, that is when we *really* need God’s help. He wants to lead us to the point at which we despair of our own wisdom and strength, and rely entirely on His. To transform us from being proud and controlling to being humble and trusting may require a process; but God loves us and will do what it takes to make it happen, even if it leaves us with a limp.

The Holy Spirit will bring the Word of God to bear as we experience life, so that we depend less on ourselves and trust ever more in God. One benefit of this is that we won’t feel the need to be in control anymore. We can take a breath and—finally—relax .



*“Be still and know that I am God”*  
(Psalm 46:10).

**Delwyn Maas** is pastor of Gift of God Lutheran Church in Mapleton, North Dakota.



# Why Can't Non-Members Be Soloists At Weddings Or Funerals?

**M**ay someone who is not a member of a congregation in the Church of the Lutheran Confession (CLC) sing or be an accompanist in, for example, a wedding or funeral conducted by one of our pastors? Since these aren't regular Sunday morning services, does that give us more leeway to have non-members sing or play?

What is a worship service? In a worship service we have (among other things) prayers, hymns, Scripture readings, and a sermon. We have all these things in our wedding and funeral services, so that makes them worship services. Whatever God's Word says about worship services also applies to our weddings and funerals.

What if, although this person isn't a member of the CLC, he nonetheless is a Christian? If we say he can't sing a solo or play an instrument during one of our services, aren't we judging his faith? Everyone who trusts in Jesus alone as God and his Savior from sin is saved and is our fellow believer (John 3:16). We are not judging his faith. In Acts 17:10-11 we're told that after the Bereans heard the Apostle Paul preach, they "*searched the Scriptures daily to find out whether these things were so.*" From this we learn that not just the pastors, but also all the members of a church are responsible for what that church teaches. We also learn that God wants us to test what an individual or a church teaches to see if it agrees with what His Word says (I John 4:1). If someone who is a Christian is not a member of the CLC, God expects us to test what he and his church teach.

Paul says in 1 Corinthians 1:10, "*Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.*" In our worship and fellowship with others, our Lord wants us to "*all speak the same thing,*" that is, to be in agreement with each other on all the doctrines of His Word. Paul tells us in Romans 16:17, "*Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which*

**...all the members of a church are responsible for what that church teaches.**

*you learned, and avoid them.*" Our Lord wants us to avoid religious fellowship with those who teach contrary to His Word.

We welcome visitors to our church services, of course, and no one is forbidden from voluntarily joining in our worship. The difference comes when someone takes a facilitating role in the worship service as a soloist or instrumentalist

Some might object: "We're not talking about having a non-CLC member preach or teach at one of our services, just sing a solo or play. Aren't those different?" The songs in our worship services are all religious songs. The music in our services is either religious music or, if not, then music conducive to worship. Those who sing solos and play musical instruments during our worship services, though they are not leaders in the same sense that pastors are leaders, are nevertheless being given a prominent role in the worship service. If such people come from outside our fellowship, this ignores our differences in teaching and gives the false impression that those differences aren't important. As we heard in 1 Corinthians 1:10, our Lord wants us to worship and fellowship with those with whom we're agreed on His Word.

Jesus says, "*If anyone loves Me, he will keep My Word*" (John 14:23). We show our love for Jesus by remaining faithful to His Word. When we're considering soloists or accompanists for our worship services, or anything we do, we want to be faithful to our God and His Word.

If you have further questions on this topic, or would like a more complete discussion, please talk to your pastor. He's called as your spiritual shepherd and will be happy to study and apply Scripture with you in these matters.



**Terrel Kesterson** is pastor of St. Stephen Lutheran Church in Mountain View, California.

# Down the Switchback Road

There arises a question, in working overseas, whether the missionary should drive himself or hire a driver. One concern is what kind of liability would be involved if there were an accident, or even if someone were killed in an accident. In our first term in Nigeria, both my wife and I drove, though the Mission Board was in favor of our hiring a driver from the beginning. Finally we gave in, and when we returned for a second time, we decided to hire a driver. This man could not only drive, he also relieved the missionary of the time and responsibilities connected with maintenance of

the vehicle. In Nigeria there was good reason for concern that when work was done on a vehicle, no faulty parts be put in. Our driver in Nigeria, Ekpo, was a member of the Efa congregation (see page two for a picture). Ekpo did admirably in all areas. He has since gone to be with the Lord, but we remember him fondly for all the work he removed from our shoulders: changing oil, changing tires, knowing where to go and how to get there, and looking out for us and our family. If we had trouble with anyone along the way, Ekpo could discourage him with his frown and barrel-chested body.



Kumar, our missionaries' current driver in India

When we moved the base of our operations to India, the question of a driver arose yet

again, and we decided to hire one. Quite a number of the drivers we had did not do a good job and didn't last long. One man, Manoharan, evidently had been employed in office work, and we found out that he was not suited for driving. However, this discovery came only as a result of some experiences. One experience that basically ended his service was an accident in coming down a switchback road



(Left to right): night watchman, missionaries Ed Starkey and Matt Ude, Vanessa Ude, driver Kumar

in the hills above Vaniyambadi. Manoharan had already proved that he was fast; some would say too fast. And he had not always been careful with impediments in the road like strolling water buffaloes and rocks. But the clincher for his termination was the switchback. We were coming down the road with the hills on one side and a steep drop-off on the other. At one point Manoharan squeaked out, "No brakes!" Right away I advised him to start bumping against the up side of the road, and the rocks that were there along the road. He did, and we went bumping along, gradually being slowed by hitting whatever was there in order to keep from speeding up and going over the edge. Finally we hit a big enough rock that it not only stopped us but flipped us on our side in the middle of the road. Manoharan was hanging above me held by his seatbelt, moaning. I told him it would all be alright and I crawled out. I loosened his seat belt and he crawled out, too, just as a truck full of workers was coming up the hill. They turned the car right side up and pushed it to the side of the road. They were not as powerful as the angels who kept us from going over the edge, but they did manage to get the damaged car to the side. Manoharan referred to that little green car as "the devil car." It is our wonderful Lord Who takes care of us, come what may.

Now in India our missionaries have a driver named Kumar, who is everything you would want in a driver, except that he is not a Christian yet. Pray that through the influence of our missionaries and their wives, Kumar and his wife and daughter may come to believe in our God—the God who can do anything!



**David Koenig** was an overseas missionary for many years, and continues to be active in missions. He lives in West Columbia, South Carolina.

# Charles Porterfield Krauth

## *A Lutheran Giant with Feet of Melancthon*



**A**mong early Lutherans in America, few can be said to have had as profound an impact on the theological trends of his time as Charles Porterfield Krauth. In an era characterized by doctrinal apathy and rampant unionism, Krauth's voice was one of the very few raised in defense of faithful, confessional Lutheran teaching. Among English speakers (Walther and the Missourians were German), Krauth was truly a Lutheran giant. Yet he was a giant with feet of clay. Like Philipp Melancthon before him, his otherwise sterling theology exhibited scattered flaws, and, in the application of doctrine, he had a tendency toward toleration and compromise that somewhat vitiated his fine confession.

Krauth was born on March 17, 1823, in Martinsburg, Virginia. His father was a Lutheran pastor who later became a prominent professor at the Lutheran Seminary at Gettysburg, Pennsylvania, where Krauth himself would eventually study. Krauth showed himself a theological prodigy from an early age, entering college when he was eleven and graduating from the seminary just after his eighteenth birthday.

In that era, little consideration was given to confessional unity, and most protestant denominations—including Lutherans—mixed freely. Krauth's first call was to a congregation in Canton, Maryland. He found it to be of such mixed membership that one faction was even promoting universalism, the idea that all people will eventually be saved! He wrote despairingly to his father, "There is not to my knowledge one Lutheran in the congregation." Here he got his first taste of how hard it is to be confessional and popular at the same time.

As the years passed, Krauth served in a variety of preaching and teaching positions in Maryland, Virginia, and Pennsylvania. One thing that didn't change was his determined Biblical scholarship and his voracious appetite for reading. He read everything. As he grew in scholarship and in familiarity with the Lutheran confessions, Krauth became a stronger and stronger advocate for pure Lutheran doctrine. By 1850 he had

As we approach the 500th anniversary of the Reformation, we take a brief look at the lives of some of the most influential and important Lutheran theologians.

assembled a large theological library, and had himself translated many Lutheran confessional documents into English. At this time he describes himself as having ". . . come to the conviction that the whole truth of the authoritative Word was nowhere set forth with such clearness, purity, and fullness as in the collected Confessions of the Lutheran Church." He became editor of an influential journal, *Lutheran and Missionary*. Later in life he helped found the then-conservative General Council, and served as its president from 1870-1880. Krauth's *magnum opus* was a large book both historical and theological in nature entitled *The Conservative Reformation and its Theology*. No less an authority than C.F.W. Walther described Krauth as ". . . without doubt the most eminent man in the English Lutheran church of this country."

It is notable that, at a time when the doctrine of church fellowship was poorly understood and seldom practiced, Krauth recognized that joint worship among those with differing confessions was contrary to God's Word. He drew much criticism for supporting the famous Galesburg Rule: "Lutheran pulpits for Lutheran ministers only; Lutheran altars for Lutheran communicants only." Yet, when it came to the actual application of this and other principles, Krauth's gentle and irenic nature often tended toward accomodation rather than separation, even when separation was clearly called for.

Charles Porterfield Krauth, in his time, was a mighty influence for Lutheran confessionalism, and for faithfulness to the teachings of God's Word. Indeed, his influence continues to be felt down to our day, in which you may well find *The Conservative Reformation* on your own pastor's bookshelf. Yet it is a tragedy of American Lutheranism that his leadership, though it carried far, did not carry quite far enough. It is said that he led English-speaking Lutherans right up to the border of the promised land, but couldn't lead them in. Following his early death at age sixty, none of his colleagues stepped forward to take up his confessional torch, and the General Council began a long theological decline. Whatever became of this church body, you ask? After many mergers and transformations, we know it today as the Evangelical Lutheran Church in America, or ELCA.



**Paul Naumann** is pastor of Ascension Lutheran Church in Tacoma, Washington, and editor of the *Lutheran Spokesman*.

## Mount Zion Evangelical Lutheran Church— Madison Heights, Michigan

In a way, the story of Mount Zion Evangelical Lutheran Church in Madison Heights (Detroit), Michigan, begins with Aquila and Priscilla (Acts 18). No, Mount Zion doesn't claim to trace its origins to the first century. But it is noteworthy that government actions and employment needs were part of the reason this early Christian couple moved from one metropolitan area to another—and was involved at one time or another with Christian congregations in Rome, Corinth, and Ephesus. Similar circumstances made the Detroit area in Southeast Michigan a place where CLC people, moving in and out, have for many years come together around the Word of God.

In the 1970s, three pastors traveled from Michigan's Upper Peninsula to visit members of theirs in the Detroit metropolitan area. The Lord led the people they met with to form a congregation and to take the name of Mount Zion Lutheran Church. Their desire for Word and Sacrament led the new congregation to call Paul Tiefel, pastor of Redeemer Lutheran Church in Sister Lakes, to serve them. Serving this remote congregation meant a trip, whether by car or train, of nearly two hundred miles each way, twice a month.

Pastor Tiefel did this for a total of twelve years. The first resident pastor, John Klatt, worked a full-time secular job in order to carry out his call. Pastor Mark Bernthal came south ninety miles from Saginaw to conduct services for Mount Zion for a number of years.

All of this is evidence of the Holy Spirit's work. The Spirit is the One who creates the desire to hear the message of the crucified and risen Savior—and then



Some members of Mount Zion Lutheran Church

sustains His called workers. It is the Spirit Who enables a congregation to continue for years despite having no resident pastor and no place of its own in which to gather. He focuses hearts on the Word of the Redeemer when membership numbers rise and fall, and when fellow CLC members move in and later move on. It's part of God's plan to use the Gospel to call, gather, enlighten and send forth. So it is that people fortified by the Word shared at Mount Zion went on to become active members of CLC churches in Florida, Wisconsin, Michigan and other states.

Mt. Zion Lutheran Church began with intermittent services conducted by visiting pastors from other CLC congregations. We now have weekly services conducted by our own full-time resident pastor. However, our present blessings have not diminished our gratitude for the blessings God bestowed upon us through our fellow CLC members and their congregations. It was with the arrival of the CLC exploratory missionary Walter



A "shepherd boy" at Mount Zion Vacation Bible School

Schaller that Mount Zion first received monetary support from the CLC. Without this support, the pastor could not have served full time. As their history would indicate, the people of Mount Zion are especially grateful for the willingness of sister congregations in Michigan to share their called servants. Besides the pastors noted above, Vacation Bible School teachers have come to help from Gethsemane of Saginaw and Redeemer of Sister Lakes, and—through the Traveling VBS program—from all over the CLC. For more than a decade, Mount Zion has also participated with these same sister congregations in a week-long summer Youth Camp, as well as in joint Reformation services.

Every Sunday as the people of Mount Zion gather for worship, the chancel furniture speaks both of the Savior's Gospel in Word and Sacrament and of the congregation's connection with fellow believers in the CLC. The altar, pulpit, lectern and baptismal font were gifts from the people of First Lutheran, Faulkton, South

Dakota. They were originally hand-crafted by Leland Grams, one of the pastors whose faithfulness to the Word was used by the Lord to bring the CLC into being.

In 2008 Mount Zion, using a Church Extension Fund loan, was able to purchase an existing church building in the north-central suburb of Madison Heights. This blessing of the Lord was received with much enthusiasm and appreciation. For over 30 years the different people who met for services at Mount Zion had made use of members' homes, a school, various rented halls, an apartment complex's community room, and a Weight Watchers' facility. (On one occasion, the Weight Watchers' site was flooded, and services were held in a nearby bakery instead. Talk about a conflict of interest!) One of the ways the Lord turned the years without a building into a blessing was Vacation Bible School. Mount Zion ended up using an area park for VBS for a number of years. Non-member attendance was sometimes over twenty, and on occasion led to further opportunities to share the Word.

Mount Zion currently conducts a monthly service and youth Bible study at a home in Cleveland for members in Ohio and Pennsylvania. The classes continue via video conferencing on the Sundays when the pastor is not on site, and audio sermons are posted weekly at Mount Zion's on-line website. The people of Mount Zion see the Gospel work in Cleveland as part of the reason their congregation continues to exist "out on the edge." They believe that the Lord will continue to use their presence in this corner of the Mitten State to encourage CLC people whom He sends this way—and to share with visitors the message of forgiveness through the atoning sacrifice of God's eternal Son, now risen and ruling His Church the world over.



**Walter Schaller** is pastor of Mount Zion Evangelical Lutheran Church in Madison Heights, Michigan.

# July 2015

TLH = The Lutheran Hymnal, 1941; WS = Worship Supplement 2000; SC = Martin Luther’s Small Catechism;

[ ] = Minor Festivals or commemorations in the Christian Church Year

| Date          | Reading  | Verse                     |
|---------------|--|---------------------------|
| <b>Jul 1</b>  | <b>Lamentations 3:22-33</b>  | <b>TLH 537</b>            |
|               | What can hardship profit a person? How about as an opportunity to observe the Lord’s compassion?   |                           |
| <b>Jul 2</b>  | <b>Matthew 7:1-5</b>   | <b>SC Confession I</b>    |
|               | Some use this to excuse sin (“Don’t judge me!”). But Jesus doesn’t say not to point out sin, but rather that we should avoid hypocrisy.        |                           |
| <b>Jul 3</b>  | <b>2 Corinthians 8:1-9</b>   | <b>TLH 97:3</b>           |
|               | The riches we have in Christ overflow, often in the form of rich generosity.   |                           |
| <b>Jul 4</b>  | <b>Acts 22:17-29</b>   | <b>TLH 575</b>            |
|               | Paul used his citizenship to further the preaching of the gospel. How might you use your citizenship to God’s glory?                           |                           |
| <b>Jul 6</b>  | <b>Isaiah 12:1-6</b>   | <b>PS 124</b>             |
|               | [Commemoration of Isaiah] As in His famous 40th chapter, Isaiah here, too, rejoices that God comforts His people with the gospel of salvation. |                           |
| <b>Jul 7</b>  | <b>Mark 6:1-13</b>   | <b>PS 119:57-64</b>       |
|               | Only the Word of God can turn the unbelieving heart, so Jesus sends out His disciples with that Word.  |                           |
| <b>Jul 8</b>  | <b>Acts 9:1-22</b>   | <b>PS 119:65-72</b>       |
|               | Yes, the Word of God can even work on the worst of sinful hearts.  |                           |
| <b>Jul 9</b>  | <b>Ezekiel 2:1-5</b>   | <b>PS 123</b>             |
|               | A rebellious person may not listen to the Word of God, but we preach it regardless of the reaction.  |                           |
| <b>Jul 10</b> | <b>2 Corinthians 12:1-10</b>   | <b>TLH 427</b>            |
|               | Our troubles serve to highlight God’s grace and mercy—and keep us from thinking too highly of ourselves.                                       |                           |
| <b>Jul 11</b> | <b>Exodus 3:1-15</b>   | <b>TLH 455</b>            |
|               | Do you wonder how many Israelites thought God wasn’t listening? Truth is, He heard them all along (v. 9).                                      |                           |
| <b>Jul 13</b> | <b>Romans 6:12-18</b>  | <b>PS 99</b>              |
|               | Whom do you serve? Not sin, for Christ has done away with it at the cross! Rather serve righteousness.   |                           |
| <b>Jul 14</b> | <b>Genesis 4:3-16</b>  | <b>SC Command. Concl.</b> |
|               | The sin of murder stands out, but so does God’s patient mercy. Look how He spared Cain in hopes he would repent!                               |                           |
| <b>Jul 15</b> | <b>Amos 7:7-15</b>   | <b>PS 81</b>              |
|               | Who holds the “plumb line” in your life? A pastor or friend who shows you when you are sinfully off-center?                                    |                           |
| <b>Jul 16</b> | <b>Ruth 1:1-17</b>   | <b>WS 763</b>             |
|               | [Commemoration of Ruth] It was more than family ties that made Ruth want to stay with Naomi. She was drawn to Naomi’s God                      |                           |

| Date          | Reading   | Verse                      |
|---------------|---|----------------------------|
| <b>Jul 17</b> | <b>Ephesians 1:3-14</b>   | <b>TLH 372</b>             |
|               | Are you ever troubled by your sins or afraid you might not be a child of God? Then remember God chose you!  |                            |
| <b>Jul 18</b> | <b>Mark 6:14-29</b>   | <b>SC Commandment II</b>   |
|               | When you speak rashly, try repenting rather than worrying about what the dinner guests might think.   |                            |
| <b>Jul 20</b> | <b>1 Kings 17:1-24</b>  | <b>WS 761</b>              |
|               | [Commemoration of Elijah] The widow received her son back alive, but the miracle had an important side-effect: it confirmed Elijah’s preaching (v. 24). |                            |
| <b>Jul 21</b> | <b>Ezekiel 3:17-21</b>  | <b>PS 85</b>               |
|               | [Commemoration of Ezekiel] God made Ezekiel a watchman, and he faithfully watched, speaking words both of woe and blessing during his ministry.         |                            |
| <b>Jul 22</b> | <b>Matthew 27:55-28:7</b>   | <b>WS 727</b>              |
|               | [Festival of St. Mary Magdalene] Mary’s faithfulness to Jesus is truly exemplary, but what Jesus did for her is worthy of greater praise.               |                            |
| <b>Jul 23</b> | <b>Matthew 18:15-22</b>   | <b>SC Confession II-IV</b> |
|               | The goal of church discipline is to restore the sinner to the right relationship to God and other Christians  |                            |
| <b>Jul 24</b> | <b>Mark 6:30-44</b>   | <b>PS 103</b>              |
|               | Jesus’ vacation gets interrupted, but instead of being upset, Jesus gives the crowds the Word they dearly need.   |                            |
| <b>Jul 25</b> | <b>Acts 12:1-10</b>   | <b>TLH 259</b>             |
|               | [St. James the Elder, Apostle] You may remember Peter’s famous escape, but you may not remember how James’s martyrdom led up to it.                     |                            |
| <b>Jul 27</b> | <b>Ephesians 3:14-21</b>  | <b>TLH 235</b>             |
|               | A model prayer that we might pray while having a friend, or anyone else, in mind.   |                            |
| <b>Jul 28</b> | <b>Genesis 9:8-17</b>   | <b>PS 106</b>              |
|               | God is good at giving us reminders of His promises. A rainbow here, a bronze snake later, then even an empty tomb.                                      |                            |
| <b>Jul 29</b> | <b>John 11:5</b>  | <b>PS 136:1-9</b>          |
|               | [Mary, Martha, and Lazarus] Meditate on this one verse—and add your name to the end of the sentence.  |                            |
| <b>Jul 30</b> | <b>Mark 6:45-56</b>   | <b>PS 56</b>               |
|               | When Jesus says to you, “Don’t be afraid!” He says it as one who has power to override even the most certain laws of nature.                            |                            |
| <b>Jul 31</b> | <b>Mark 15:43-47</b>  | <b>TLH 429</b>             |
|               | [Joseph of Arimathea] Joseph was a secret disciple (cf. Jn 19:38), but here we see his boldness growing when his Savior’s cross is on his mind.         |                            |

# THE STARFISH APPROACH

An old man, walking the beach at dawn, noticed a young man ahead of him picking up starfish and flinging them into the sea. Catching up with the youth, he asked what he was doing. The young man said that the stranded starfish would die if left in the morning sun. “But the beach goes on for miles and miles, and there are millions of starfish,” countered the man. “How can your effort make any difference?” The young man looked at the starfish in his hand and then threw it to safety in the waves. “It makes a difference to *this one*,” he said.

**M**ost of us get the jitters when it comes to sharing our faith. What can we do to grow in our confidence to tell others about Jesus? Start with the Starfish Approach—simply share the Gospel with *one person at a time*.

If you can make a difference in the life of just one person by sharing your faith, then you are an evangelist! Of course, having a close connection to Jesus yourself is crucial. Our Savior says, “*I am the vine; you are the branches. If a man remains in Me and I in him, he will bear much fruit; apart from Me you can do nothing*” (John 15:5). Just as a branch connected to the vine gives evidence that it is alive by producing a bunch of grapes, so Christians connected to Christ by faith will naturally demonstrate their spiritual life by giving testimony about Jesus to others. Apart from Him we can’t do anything, including sharing our faith. Our connection with Jesus stays close as we stay in His Word. God’s Word is the source of knowledge about our Savior and the power to give us confidence to tell of Him.

Evangelism is sharing the Good News of Jesus with people. There are many books and programs to instruct and assist us with evangelism. Some of these may be helpful, but the impression that they can leave with us is that evangelism is quite complicated. Essentially, though, it is not. There are three basic things needed for evangelism to

---

These brief topics were written to help Christians think about the ways in which they share the Gospel with others. Cut this page out if you like and post it on your refrigerator. Decide for yourself whether this is a helpful addition to your “outreach repertoire.”

---

take place: the Gospel, people who have the Gospel, and people who need to hear the Gospel.

God has revealed the Gospel in the Bible. That’s the first thing needed. By God’s grace, we have it. The Holy Spirit used the Gospel to bring us to faith in Christ. That’s two. The third thing for evangelism is people who need Jesus. They are people who don’t have faith in Him, or they are people who may confess Jesus but do not actively participate in a Christian church. There are millions of these people in North America alone. And the number is growing. The immensity of the job before us can be overwhelming, but remember that God works on the hearts of people *one at a time*.

Sharing the Gospel can make a difference for the people that you know who need Jesus. Identify them. Are there some among your family? How about people with whom you work or those that share leisure time with you? Do you have neighbors whose cars regularly stay stationary in their driveways on Sunday mornings? Do you know people in the organizations or groups that you attend who have little to do with Jesus? Pray for them! Speak to them! Bring the Word to them! You can’t evangelize the whole world, but you don’t need to. If the Word you speak plants the seed of faith in even a single heart, imagine the immense eternal difference to that individual! Would not your entire life have been worth living if God used you to bring even a single person into His kingdom of grace?

Use the Starfish Approach! To the question, “How can your effort make any difference?” you can answer, “*It makes a difference to this one!*”



## ANNOUNCEMENTS:

### 2015 Church of the Lutheran Confession General Pastoral Conference

Immanuel Lutheran College,  
Eau Claire, Wisconsin  
10:00 A.M., June 16th through  
noon, June 18, 2015



#### Agenda:

- Old Testament Exegesis: Joel 3:9ff—Pastor Thomas Schuetze
- New Testament Exegesis: 1 Thessalonians 5:12ff—Pastor David Pfeiffer
- A Pastoral Approach to Suicide—Pastor Michael Wilke
- Biblical Principles Regarding Marriage & Divorce—Pastor Mark Tiefel
- Concerning Church Fellowship Summary—Board of Doctrine (Chairman: Pastor Em. Daniel Fleischer)
- How to Better Instruct and Prepare our Young People—Confirmation Materials (catechisms, Bible studying, topical) and Approaches—Pastor Michael Gurath
- Is 1 Corinthians 1:10 Correctly Used as a Sedes for the Doctrine of Fellowship?—Pastor Luke Bernthal
- What does Scripture mean by the term, “Last Days” and how does that apply to the so-called “Signs”?—Pastor Rick Grams

Chaplain: Pastor Nathanael Mayhew  
Service speaker: Pastor James Naumann  
Liturgist: Pastor Timothy Wheaton  
Organist coordinator: Pastor Paul Krause  
— Submitted by Pastor Wayne Eichstadt, CLC Secretary.

In accord with our usage and order, **Mark Tiefel**, who was called by Redemption Lutheran Church, Lynnwood, Washington, to be its pastor, was installed on April 12, 2015. Preaching for the service was Pastor Paul Tiefel, Jr. Also participating in the service was Pastor Robert List.

— Pastor P. Naumann.

In accord with our usage and order, **Edward Starkey**, who was called as pastor by Resurrection Lutheran Church, Corpus Christi, Texas, was installed on Easter Sunday, April 5, 2015. Also participating in the service was Kelly Lassig, chairman of the congregation.

— Pastor Em. Paul Fleischer, Vacancy Pastor

**Immanuel Lutheran Church - Orlando** is meeting at a new address as of May 10. **Worship is the 2nd and 4th Sundays of the month beginning at 8:00 A.M.** at 721 West New England Avenue, Winter Park, FL 32789

## SEEN IN PASSING

*Items of interest from various sources of religious news and opinion, in print and on the web.*

### Young Evangelicals Bowing To “Political Correctness.”

“Liberalism is alive and well within the Evangelical community,” says Chelsen Vicari, a journalist who covers religious trends in America. “Taking cues from the political Left, what’s called the ‘Evangelical Left’ is trying to persuade the Millennial generation to compromise biblical commitment for the sake of political correctness. And when the Evangelical Left couches their liberal theology in buzzwords like ‘compassion,’ ‘equality’ and ‘co-exist,’ Millennial Evangelicals are afraid to oppose. Liberal Evangelical authors tell young Evangelicals that if they accept abortion and same-sex marriage, then the media, academia and Hollywood will finally accept Christians. Out of fear of being falsely dubbed intolerant or without compassion, many young Christians are buying into theological falsehoods. Millennials are forgoing the authority of Scripture and embracing a cafeteria-style Christianity — all in the name of tolerance and compassion.” Vicari, Chelsen. ‘How Many Millennials Are Evangelical In Name Only? *Family, God, Opinion*. The Stream 24 Mar. 2015. Web. 26 Mar. 2015.

### Whatever You Do, Don’t Mention The Devil.

The general synod of the Church of England has voted to remove all references to the devil in its form for Holy Baptism. Instead of “renouncing the devil and all his works and all his ways,” the new wording urges people simply to “reject evil.” The change was proposed “out of sensitivity to the unchurched, and especially to youth.” N.a. ‘Rejecting the Devil.’ *The Christian Century* 18 Mar. 2015:9. Print.

### “Why I Quit the Praise Band.”

... is a recent article by Eric Anderson, a young Missouri Synod pastor and former advocate of contemporary worship. “When we’re at church, we’re on holy ground. The sanctuary is a holy place. In order for something to be holy, it must be different, set apart. Not common. Praise

music is common. It sounds like everything else in the world around us today (in some cases, it’s even a cheap imitation of that . . .) Recently I was talking with a guy who was complaining because his congregation has contemporary services, and he was upset because they wouldn’t play some AC/DC song he liked. I’m sure the pastor of that congregation would never do something as stupid as include an AC/DC song in a service. But here’s the thing: lyrics aside (which don’t really matter much in praise & worship music anyway), an AC/DC song wouldn’t be aesthetically out of place at most contemporary services. I get why that guy was frustrated. A pastor at a local non-denom congregation near my first parish came out one Easter Sunday riding a motorcycle in the chancel. This sort of irreverence would be right at home in many contemporary services. St. Paul once told the Galatians he wished those who were insisting on circumcision would go the whole way and emasculate themselves (5:12). Something similar could be said about contemporary worship. If you really want the people to feel comfortable, why not go the whole way and play some AC/DC? Otherwise, you’re just teasing them.” Andersen, Eric. ‘Why I Quit The Praise Band.’ *Steadfast Lutherans*. 20 Mar. 2015. Web. 26 Mar. 2015.

### Luther Action Figure A Big Hit.

A tiny figure of Martin Luther has become the fastest-selling Playmobil toy of all time, with an initial run of 34,000 selling out in 72 hours.

With the 500th anniversary of the Lutheran Reformation approaching, 95% of sales were in Germany, reportedly “. . . to parents wanting their children to know history.” Now if only the sales were to parents wanting their children to know *religion* . . . N.a. ‘Toying with Luther.’ *The Christian Century* 18 Mar. 2015:9. Print.

