



**IMMANUEL LUTHERAN, ROCKWELL CITY, IOWA  
&  
TRINITY LUTHERAN, KNIERIM, IOWA  
CONGREGATIONS OF THE LUTHERAN CHURCH - MISSOURI SYNOD**

**“CHURCHES IN THE COUNTRY”**

**“UNITED TOGETHER WITH CHRIST IN THE  
LIKENESS OF HIS DEATH AND HIS RESURRECTION.”  
[ROMANS 6:5]**

**DUAL PARISH ESTABLISHED IN 2003**

**From Pastor Chadric A. Dietrich**

In this month’s newsletter you may notice that there is something missing, and maybe you don’t; but it is the list of Bible readings. The list, present in the newsletter since before I arrived, had the purpose of drawing us into God’s Holy Word throughout the week until we arrived again on Sunday morning to gather into God’s presence that He would speak to us through that same Word.

But for the past little while, I have been wanting to develop some sort or guideline for you to use throughout the week; an order that has a Scripture reading, a psalm, a series of prayers and a list of petitions to guide our daily prayers throughout the week. I have developed such an order, and you will receive a copy on Sunday. It is my hope that this order will guide your daily prayers and encourage you in your daily prayers. I encourage any feedback that you may have.

As we focus on daily prayer this month, we remember that as baptized Children of God we live our lives from Sunday to Sunday. What we hear and receive on Sunday shapes who we are throughout the week. In the Divine Service, the worship service, we hear God speak to us, announcing again and again His judgment against sin and at the same time proclaiming the forgiveness of our sins; pointing us to Jesus Christ and His coming to die and rise for us sinners. As we gather for the Divine Service, we hear the announcement that we have the forgiveness of sins, life and salvation in Jesus Christ, and that reality is made known to us, not only in our ears but also in the mouth as we receive His true body and blood in the Sacrament of the Altar. And having received the fullness of Jesus Christ, having been strengthened in the one true faith and having been shaped by the means of God’s holy gifts, we leave the Divine Service to live out our daily in relationship to God and to our neighbor; fearing, loving and trusting God above all things and loving our neighbor as ourselves. Our daily prayers, on Monday thru Saturday, are filled with what we received on Sunday and they bring us back once again to Sunday as we gather together as the communion of saints in the Divine Service to receive with a thankful heart from the loving and generous hand of our gracious Lord and Savior Jesus Christ.

***Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. [1 Thessalonians 5:16-18]***

## SEPTEMBER 2011 CALENDAR

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|--|---|
| <b><u>Thursday, September 1</u></b>    | 12:30 p.m. Trinity's Ladies Aid at Pizza Ranch in Manson  |
| <b><u>Sunday, September 4</u></b>      | 9:00 a.m. Worship / Holy Communion at Trinity   |
| <b><u>Wednesday, September 7</u></b>   | 9:00 a.m. Adult Bible Study at Immanuel<br>5:00 p.m. Midweek at Trinity<br>6:00 p.m. 5 <sup>th</sup> and 6 <sup>th</sup> grade Confirmation at Immanuel<br>7:00 p.m. 7 <sup>th</sup> & 8 <sup>th</sup> grade Confirmation at Immanuel |
| <b><u>Thursday, September 8</u></b>    | 6:30p.m. Elder's at Immanuel<br>7:30p.m. Council at Immanuel  |
| <b><u>Saturday, September 10</u></b>   | 5:00 p.m. Evening Service at Immanuel   |
| <b><u>Sunday, September 11</u></b>     | 8:45 a.m. Worship / Holy Communion at Immanuel<br>10:00 a.m. Sunday School at Immanuel<br>10:15 a.m. Worship / Holy Communion at Trinity  |
| <b><u>Monday, September 12</u></b>     | 6:30 p.m. Working Women's Group at Immanuel   |
| <b><u>Tuesday, September 13</u></b>    | 10:00 a.m. Communion at Sunny View  |
| <b><u>Wednesday, September 14</u></b>  | 9:00 a.m. LWML Rally at Immanuel, Pomeroy<br>5:00 p.m. Midweek at Trinity<br>6:00 p.m. 5 <sup>th</sup> and 6 <sup>th</sup> grade Confirmation at Immanuel<br>7:00 p.m. 7 <sup>th</sup> and 8 <sup>th</sup> grade Confirmation         |
| <b><u>Saturday, September 17</u></b>   | 8:00 a.m. Men's Ministry Event at St. Matthew, Mapleton   |
| <b><u>Sunday, September 18</u></b>     | 8:45 a.m. Worship / Holy Communion at Immanuel<br>10:00 a.m. Sunday School at Immanuel<br>10:15 a.m. Worship / Holy Communion at Trinity  |
| <b><u>Tuesday, September 20</u></b>    | 9:30a.m. Communion at Sunny Knoll<br>10:00a.m. Communion at Sunnyview   |
| <b><u>Wednesday, September 21</u></b>  | 9:00 a.m. Bible Study at Immanuel<br>5:00 p.m. Midweek at Trinity<br>6:00 p.m. 5 <sup>th</sup> & 6 <sup>th</sup> grade Confirmation at Immanuel<br>7:00 p.m. 7 <sup>th</sup> & 8 <sup>th</sup> grade Confirmation at Immanuel         |
| <b><u>Thursday, September 22</u></b>   | 1:30 p.m. Immanuel's LWML   |
| <b><u>Sunday, September 25</u></b>     | 8:45 a.m. Worship / Holy Communion at Immanuel<br>10:00 a.m. Sunday School at Immanuel<br>10:15 a.m. Worship / Holy Communion at Trinity  |
| <b><u>Monday 26 and Tuesday 27</u></b> | Pastor Gone to Pastor's Conference in Urbandale   |
| <b><u>Wednesday, September 28</u></b>  | 9:00 a.m. Adult Bible Study at Immanuel<br>5:00 p.m. Midweek at Trinity<br>6:00 p.m. 5 <sup>th</sup> & 6 <sup>th</sup> grade Confirmation Instruction<br>7:00 p.m. 7 <sup>th</sup> & 8 <sup>th</sup> grade Confirmation Instruction   |

## SEPTEMBER BIRTHDAYS

1 – Dakota Slack  
2 – Robert Olsen  
3 – Doris Burmeister  
3 – Paul Simon  
3 – Abigail Stelling  
4 – Karen Fitzner  
5 – Patricia Essing  
7 – Grant Rosendahl  
8 – Julie Lowry  
9 – Sandra Van Scoy  
9 – Michelle Rosendahl  
9 – Jason Folsom  
10 – Nicholas Kraft-Daisy  
11 – Delaney Marine  
11 – Richard Rosendahl  
11 – Cooper Harman

13 – Libbie Lowry  
13 – Tom Hiler  
14 – Nicholas Stelling  
14 – Mark Essing  
14 – Taylor Reiss  
15 – Vicki Church  
16 – Kim Quade  
16 – Nancy Rogers  
18 – Kylee Skramstad  
21 – Kenneth Martin  
22 – David Andersen  
22 – Randy Neumann  
23 – Chloe Peterson  
24 – Gene Folsom  
28 – Craig Hartwig  
30 – Joel Ludwig

## SEPTEMBER ANNIVERSARIES

1 – David and Nancy Schofield  
3 – Steve and Kim Vosberg  
6 – Evan and Barbara Kretlow  
8 – Kim and Linda Martin  
9 – Morley and Mary Jane Alpers  
16 – Robert and Julie Lowry  
18 – John and Kari Hanks  
21 – Jimmy and Sandra Van Scoy  
24 – Philip and Ella Marie Fistler  
26 – Donald and Denise Heimgartner  
26 – Roger and Stella Hepp  
30 – Dwaine and Charlotte Ludwig

### SERVING AT IMMANUEL

GREETERS:

ROGER AND STELLA HEPP

ALTAR GUILD:

MARGE HEPP AND IOLA ZIMBECK

USHERS:

TROY MELOHN AND DOUG MARINE



## Witness, Mercy, Life Together. >> Observations on the ELCA Churchwide Assembly



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*These comments were made by the First Vice President of the Lutheran Church-Missouri Synod, the Reverend Herbert Mueller. I thought you might find them interesting. Pastor Dietrich*

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At the invitation of Rev. Dr. Mark Hanson, presiding bishop, I attended the second half of the 12th Church wide Assembly of the Evangelical Lutheran Church in America (ELCA), Aug. 15-19, in Orlando, Florida, to represent The Lutheran Church—Missouri Synod (LCMS). Everyone was very cordial and gracious, repeating several times how glad they were I was there, so I'm very thankful to Dr. Hanson and his staff. No opportunity was given me to speak to the delegates, but I was introduced along with about 20 leaders from other church bodies, including the following: Grady Parsons, Presbyterian Church USA, who brought greetings on behalf of the ELCA's full communion partners; the Rev. Dr. Michael Kinnamon, National Council of Churches general secretary; plus representatives from other groups such as the Reformed Churches of America; Christian Church Together in the U.S.A.; Evangelical Lutheran Church in Canada; the World Council of Churches; the Episcopal Church; the Mennonite Church; the Disciples of Christ; the United Church of Christ; the Moravian Church; and Rev. Martin Junge, the general secretary of the Lutheran World Federation. Interestingly, after we had left the stage, a representative from the Islamic Society of North America, with whom the ELCA has had discussions, spoke and brought greetings of peace.

Though the ELCA is about twice our size, fewer voting delegates (about 1,000 compared to our 1,200-plus) made up their assembly. They debated a shrinking budget (their assembly adopts an overall budget for two years) and reductions in funding campus and youth ministries. It adopted a social statement on genetics and the church body's own anti-malaria campaign, separate from the Lutheran Malaria Initiative.

Our Synod has always recognized many other Lutherans in North America and works toward greater doctrinal concord, seeking deeper relationships on the basis of the Word of God. We have our long-time partners in the Lutheran Church – Canada (whose congregations historically were members of the LCMS in Canada). We are also growing into our relationship of altar and pulpit fellowship with the Association of American Lutheran Churches declared several years ago after thorough theological discussion. In addition, we have our many partners around the world in the International Lutheran Council. We also have ongoing conversations with a number of others, and of course, we continue to meet twice a year with the leadership of the ELCA in the Committee on Lutheran Cooperation.

What gave me a persistent melancholy feeling observing this Churchwide Assembly, however, is the sense that the ELCA is simply on a different course than the LCMS, particularly with regard to the authority of Scripture. In 2009 the ELCA, rejecting the prohibitions of God's Word, recognized "life-long monogamous same-gender relationships" and allowed non-celibate homosexual ministers to serve as pastors.

In essence, some members of the ELCA still hold the position that such homosexual activity is sinful. Other members of the ELCA hold the position that such activity is acceptable to God. Officially, both positions are allowed by the national body, but in effect, the latter position has become the norm. There was no sign at this assembly of any move to reconsider these actions.

As a Synod, we believe these decisions represent a clear contradiction of the Word of God. Most of us in the LCMS are deeply grieved by this because we believe the ELCA, in effect, has allowed, contrary to Scripture, the pernicious idea that homosexual activity is just as pleasing to God as sexual activity within Holy Marriage.

What makes this discussion even more painful is that, in the recent memory of many of us, we were much closer to parts of the ELCA. The American Lutheran Church (ALC), one of the predecessor bodies of the ELCA, and The Lutheran Church—Missouri Synod lived in altar and pulpit fellowship for 12 years. I remember well the close relationship enjoyed thereby between St. James – ALC and Holy Ghost – LCMS, two blocks apart in Bergholz, New York, when I served my vicarage at Holy Ghost. The two congregations jointly supported a parish school. During the year I was there, on Ascension Day 1978, the congregations celebrated their first joint Communion service, and there was not a dry eye in the house. Personally, I have close family members who belong to ELCA congregations. Many more folk in both church bodies are able to tell of countless long-standing connections of family and friendship. Yet now, tragically, the LCMS and the ELCA are traveling roads that diverge rather than converge.

What does this widening gap mean for cooperative relationships between our churches? The 2010 Convention of the LCMS asked the leadership of our Synod to prepare theological criteria for evaluating these cooperative ventures, mostly in the area of social ministry and the care of hurting people. These criteria have been prepared, and we have begun an extended process of examining carefully these ventures. Where we conclude we can in good conscience continue without compromising God's Word, we will do so. However, where we conclude the differences make cooperation impossible, there will, in time, be a careful and orderly disengagement. As a confessional Synod we simply cannot participate in efforts that imply any agreement with the positions taken by the 2009 ELCA Churchwide Assembly.

Why is this necessary? Our Synod maintains the position that God Himself has reserved the act of sexual union for marriage between one man and one woman. On the basis of God's Word and evidenced by 2000 years of Christian teaching, we believe that fornication, adultery, and homosexual activity are all sin before God<sup>1</sup>, sins which need to be confessed as such, so that they can be forgiven, as the Scripture says, "*If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.*"<sup>2</sup> Some may dismiss our position as biblicism or legalism. Yet the Word of God remains true. In the wider

context of this verse we can see how these issues DO affect the Gospel:

This is the message we have heard from Him and proclaim to you, that God is light and in Him is no darkness at all. If we say we have fellowship with Him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us. My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.<sup>3</sup>

This is the only way any of us are able stand before God. We claim nothing of our own, but can only plead the merits of Jesus Christ. All else is darkness and leads away from the truth, for if we say we have not sinned, we make Him a liar, and His Word is not in us. Only Jesus can save us, for only Jesus is the sacrifice that bears in our place the full wrath of God on account of our sin.

This is why we cannot call good what God has called sin. Accepting homosexual activity as good (which is the effect of the ELCA's 2009 action) promotes a false security about behavior God has forbidden and from which He longs to redeem us. It leads to self-justification rather than that justification God has promised all who trust His forgiving mercy through the death and resurrection of His Son, Jesus Christ, our Lord.

This is not a happy situation. We humbly recognize we in The Lutheran Church—Missouri Synod have many faults, many of which are often more visible to those outside than to us insiders. But we are also bound to the Word of God. We pray that the Lord would enable us to love every sinner enough to be honest with them about the Word of God regarding both repentance and forgiveness. We pray that by His Spirit we drink deeply of His Word and joyfully keep the Gospel of forgiveness central to our life together. We pray for our brothers and sisters in the ELCA, and for all of us, that the Lord would preserve us and that we may both humbly seek and boldly confess Christ and His Word before the world.

Peace in Christ,  
+ Herbert Mueller

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<sup>1</sup> See 1 Corinthians 6:9-11, et al. Yet we have much work to do to improve our ministry in these areas. Discussion is under way to develop helps for pastors and congregations to serve folks in these situations.

<sup>2</sup> 1 John 1:9

<sup>3</sup> 1 John 1:5-2:2