



Mission of the Cross Lutheran Church
Members of the Lutheran Church-Missouri Synod
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MOTC NEWS & NOTES
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Sunday Worship at 9:30 AM
[Holy Communion celebrated every Sunday]
Fellowship Time 10:30 AM
Youth Sunday School 11:00 AM Sept.-May
Adult Bible Study at 11:00 AM
Weekly bible study Wednesdays @ 1:00 PM

✝ **By Scripture, Grace, and Faith Alone!** ✝

Greetings Brothers and Sisters in Christ



In the recent edition of the Reporter our Synods newspaper there was a short comment regarding denominations and the fact that most people see them as interchangeable. In other words, for most it really does not matter which one you belong to, so just pick the one you feel best fits your way of thinking even if it denies the veracity of God's Word. But this is not how true Lutheran Christians see it. They as the world concedes are an odd lot since they demand that the true Gospel be preached according to God's Holy Word and will not accept anything less. They are willing to die for the sake of the Gospel truth rather than condescend to compromise with others for the sake of earthly fellowship. They are those who see fellowship as unity in doctrine and practice so that the blessings of the Gospel of Jesus Christ are not relegated to the far reaches of Christendom. They are those whose love for the Lord and His Word cause them to stand steadfast in the midst of a world that would rather devise its own ideas on how salvation is accomplished rather than trust in the means of grace by which God works salvation in sinners through His Son Jesus Christ who died and rose again to redeem sinful mankind from His inevitable end in damnation under God's just wrath.

So in these waning hours of my ministry here at Mission of the Cross, I put the question to you, are you a member here as a faithful Lutheran Christian who holds the truth so dear that you could tolerate no other teaching than what our Lutheran Confession proclaim about God's Word. Or are you here simply because you dropped in one day and decided to stay because you liked the folks. Are you here because you are hoping this is a good place to be, but do not know what that means for sure?

My hope is that even if you are not clear on everything it means to be a true Lutheran Christian you still have the deep sense and hope of faith that says, yes, to confess as we do here is the right place to be and that to be elsewhere would not be in my best interest.

So why do I ask, because in the days ahead many changes will be taking place and it might be that you will find yourself disillusioned with the changes, with being patient with one another and no less in finding yourself frustrated at the possibility of having to wait for things to return to some kind of normal. (Whatever normal might be?)

It is in those moments that I would encourage you to remain faithful to what it means to be a Lutheran Christian and if you are not clear on that search the Scriptures and read up on our Lutheran Confessions and Catechism to remind yourself of what you are and what it means to uphold the truth come what may. In the days ahead it will be ever needful for you and your brothers and sisters to hang in there and hold fast as you continue to profess the truth through regular worship and fellowship with one another. It will not be the time on the other hand to refrain from going to church or in interacting with one another. To the contrary, it will be ever more important to show solidarity and support for one another.

Finally, as the Holy Spirit sends you a new shepherd and He will, it will be so very important to embrace him as your Pastor and to treat Him with the same respect and love you have shown to me and Sue over these past years. Yes, he will be different, will do things differently, speak differently and teach differently, but that is a good thing for as the Spirit works he will according to his abilities fill up what is lacking in you. So be assured that God will not allow His faithful children to be left wandering alone in the wilderness without a good under-shepherd who serves you on behalf of our Master, our Lord and Savior Jesus Christ.

In this brief message, therefore, I encourage you to remain faithful to the truth that sets us free from sin and brings us to the hope of our salvation through Christ Jesus. Thank you so much for allowing Sue and myself to serve you and be part of this congregation in such an intimate and wonderful way. You have as any pastor would dream of been a most gracious and loving group of Christians whose faithfulness I have no doubt has been well noted by our Lord who will say to you in due time, welcome home good and faithful servants. To that end, I say farewell and God's Peace, for this is not the end of our fellowship together with the Lord, but is only the beginning that will last throughout eternity. All our Love!

God's blessings! *Pastor and Sue Uhrinak*

Please take the time to read the Confessional Corner!!!

Our Mission Statement at MOTC

To bring peace, healing, and salvation through faith in Christ to all people by:

Supporting a powerful proclamation of His Gospel through Word and Sacrament;
Providing quality liturgy, education, pastoral care, and hospitality; and by fostering acts of love and mercy among the people of our church and community.

October Worship Schedule

October 2nd – Seventeenth Sunday after Pentecost

Gospel – Luke 17:1-10

Divine Service 3 - The Lord's Supper

October 9th – Eighteenth Sunday after Pentecost

Gospel – Luke 17:11-19

Divine Service 3 - The Lord's Supper/Confirmation

October 16th – Nineteenth Sunday after Pentecost

Gospel – Luke 18:1-8

Divine Service 3 - The Lord's Supper

October 23rd – Twentieth Sunday after Pentecost

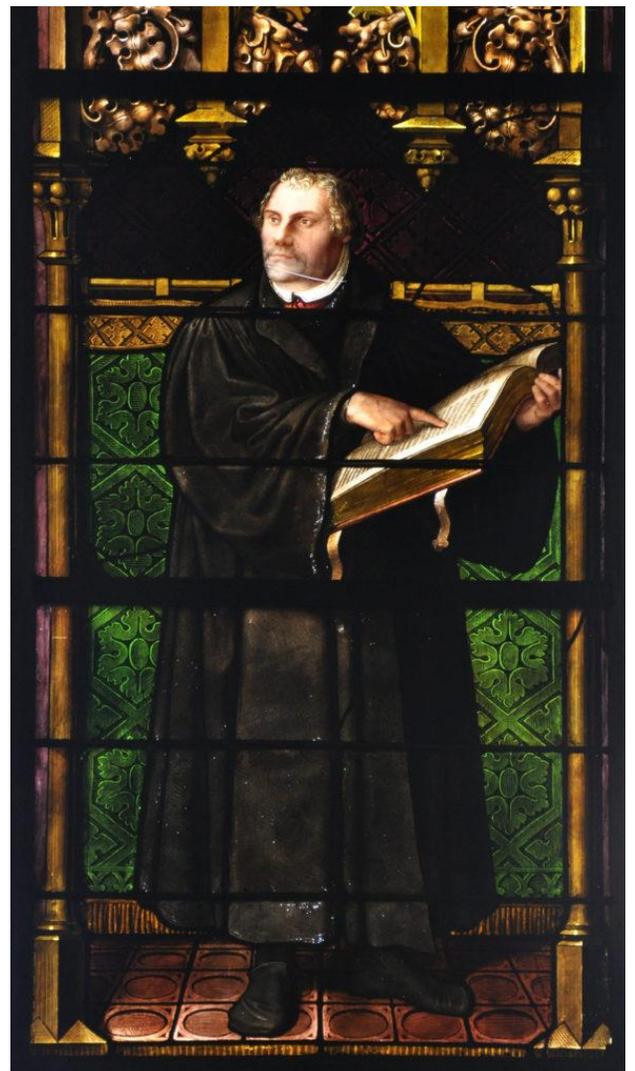
Gospel – Luke 18:9-17

Divine Service 3- The Lord's Supper

October 30th – Reformation Day

Gospel – John 8:31-36

Divine Service 3- The Lord's Supper



“The said Jesus to those Jews who believed on Him, ‘If ye continue in My word, then are ye My disciples indeed; And ye shall know the truth and the truth shall make you free.’”
John 8:31-32

God’s Word to Ponder

“Then Peter said unto Him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who, then, is that faithful and wise steward, whom his lord shall make ruler over his household, to give him his portion of food in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing.’”

Luke 12:41-43

Confessional Corner: Our Lutheran Understanding of Faith

UNITY IN DOCTRINE

Quotes from LCMS fathers - excerpted from a paper by Rev. Dr. Laurence White, Houston, TX

Dr. Francis Pieper, who served as both Synodical President and President of the St. Louis Seminary. Dr. Pieper's three volume Christian Dogmatics remains the basic theology textbook of our church today. Writing in the Synod's German theological journal "Lehre und Wehre" ("Doctrine and Defense") in 1890, Pieper responded to complaints from the leaders of the General Council that Missouri's criticism of the Council's doctrinal diversity was unfounded because the church formally subscribed to all of the Lutheran Confessions. He described the doctrinal unity of the Missouri Synod in this way:

"So also, the "Missourian" perspective is this: it is unfair and unjust to charge a church body with false doctrine, if that fellowship practices doctrinal discipline and attempts, according to the Word of God, to put an end to the false doctrine which has arisen among its individual members. However, it is completely fair, proper, and required by God's Word to charge that church body with false doctrine if the fellowship has told its individual members and indeed its leaders, "You may say whatever you want to." We Missourians only then hold a church body as such to be orthodox when the true doctrine sounds forth from all of its pulpits and professors chairs and in all writings which are published within the church body, and every false doctrine, on the contrary, as soon as it

makes its appearance, is eliminated in the way which God directs. According to this standard we judge others; according to this standard we also submit to be judged ourselves. We Missourians must and will be content to be judged according to the doctrine which is taught by our individual pastors whether in San Francisco or New York, St. Paul or New Orleans, or which is taught by our publications whether they be published officially or unofficially. If anyone should prove against us that even one pastor preached false doctrine, or even one periodical stood in the service of false doctrine, and we did not eliminate this false doctrine, we would thereby have ceased to be an orthodox synod and would have become a unionistic fellowship. In short, the mark of an orthodox church body is that throughout the church the true doctrine alone prevails, not only officially and formally, but also in actual reality."

This commitment to doctrinal unity was no mere intellectual abstraction. The basic concern is pastoral. It was founded in an intense concern for the salvation of souls and the spiritual well-being of our members. Dr. Pieper goes so far as to argue:

"The entire practice of our church rests upon this fact. For example, we unhesitatingly transfer members from our congregations in St. Louis to our sister congregations in San Francisco. But this only occurs because we know that the member who have been released will find the pure doctrine in all of its articles in that new congregation. Under the same assumption, other congregations can release their members to the congregations in St. Louis. The unhesitating transfer of members to other congregations of our fellowship would be unconscionable if we could not assume that the pure doctrine sounds forth from every pulpit in the Synodical Conference. If we were to define an orthodox fellowship in any other way, if we would say that it does not depend on the doctrine which actually sounds forth but only on the officially recognized doctrine; or if we believed that it was sufficient for a majority of the pastors to teach the right doctrine, we would then have already given up the distinction between an orthodox church and a unionistic fellowship. We would then be deceiving orthodox Christians when we encouraged them to join any one of our congregations without misgivings."

In 1923, Professor Frederick Bente presented a similarly uncompromising view of Missouri's doctrinal unity to the Synod gathered in convention in Fort Wayne, Indiana. He declared his own generation's firm resolve to be faithful to the legacy of doctrinal unity which had been passed down by the Synod's founding fathers:

"Our fathers in the faith surrendered nothing; made no concessions; deviated not a hair's breadth from the old Lutheran position concerning the inspiration and inerrancy of the Scriptures. They delivered to us a fortress intact - no where a rock torn from the foundation, no where a breach, all walls strong and plumb. Results? Down to the present day, not a solitary modernist has ever been heard on the floor of the Synod which our fathers founded. Nor has a liberalist ever occupied a chair in her colleges and seminaries or filled a pulpit of her congregations. Concordia Publishing House, also founded by our fathers, in its publications from the first issue of "Der Lutheraner" down to

its latest book or pamphlet, there cannot be found a single sentence endorsing Darwinism, evolution, or any other liberal doctrine. The entire literature of our Synod does not contain a single statement which in any way denies the incarnation, the virgin birth, the atonement, the resurrection or any other Christian miracle, nor even a single passage that charges the Bible with any kind of error - religious, historical, chronological or astronomical. This large convention, together with all the pastors, professors, teachers, and laymen which it represents, believes and confesses the old creeds of Christendom...entirely, unanimately and without reservation, or without taking exception to a single clause. We all, with all our hearts still sing our old Lutheran hymns. As for the old Lutheran liturgies and sacred forms for baptism, the Holy Eucharist, ordination, etc., there cannot be found among us a single pastor or congregation desiring to modify them doctrinally."

Many would scorn this concept of doctrinal unity as a utopian ideal and impossibility. Our forefathers, however, were convinced that by the undeserved grace of God this impossibility had become reality in the Missouri Synod. These faithful men of God labored under no illusions as to the difficulty of maintaining genuine unity in doctrine and practice. Every facet of the Synod's life was dedicated to preserving and protecting that precious unity. C.F.W. Walther earnestly pleaded with the pastors and congregations of the Synod to recognize the value of this God-given treasure and to strive in every way to preserve and protect it. Beginning with parents in the home, and proceeding all the way through the synodical system to the office of president, our first president urged Missouri to be unwaveringly zealous in the preservation of her precious "jewel," genuine unity in doctrine and practice. Dr. Walther wrote:

"If we wish to preserve this jewel of ours then everyone must work at it in his position and calling and all of our church institutions must help toward that end. You fathers and mothers must already lay the foundation at home, and instill in your children early in life pure doctrine and understanding and an inner love for the same together with an aversion for all false doctrine. In your schools, you teachers must faithfully further this work begun at home, and where it has not been started, make a beginning thereof with a burning zeal so that you are not hindrances, but true helpers to the holy ministry. You pastors must not be satisfied just to give what you already have, but rather continue to read and study day and night in order that you may become richer in doctrine and understanding, stronger in refutation of error and more zealous in the work of the Lord. Think for a moment, to stand still is to die. We professors in our institutions for the training of servants in school and church must unceasingly give thought to making our institutions true schools of the prophets and high beacon lights in the land for which we would gladly see all else fail, if only the light of the pure doctrine of the apostles and the prophets continues to burn brightly. Even at our prep schools we must prepare for this with the highest earnestness. Toward this goal we must always carefully and zealously make full use of our pastoral conferences and synodical conventions. We must see to it that all of our publications and all of the printing means at our disposal are used with ever greater consciousness so that our readers are led to seek in our publications not interesting light religious reading, but rather nothing else than purity, basics and firmness

in doctrine and defense - no whoring with the spirit of the times, no amorous ogling of false doctrine, no respect of persons. Our synodical guardians, our presidents, must be concerned not merely with being guardians of human regulations, but rather guardians of the purity of doctrine and understanding."