

the **REP**ORTER

Editor's Entry

I am amazed that an entire year of *the repORter* is in the archives, and that today we begin Volume 2, Issue 1: the 2016 Epiphany edition. For those who help me edit this newsletter—Sara, Elizabeth, Gerry—and for all who either regularly or occasionally contribute content to it, I offer both my gratitude and great admiration for the work you do. It truly is a labor of love.

Let me encourage anyone and everyone at Our Redeemer to contribute articles to *the repORter*. Do you have a particular interest or hobby you'd like to share with your fellow parishioners? Do you know of someone whose "story" should be told? The door is *always* open to new contributors.

In this edition, enjoy:

- Getting to know Bee Sell and her delightful family;
- Learning more than you thought possible about chasubles;
- Being updated on the marvelous recovery exhibited by Pastor Dan Chambers—whom you generously supported;
- Understanding why Pastor calls on you and why you (need to) call on him; and
- Hearing about Pastor Chris Rosebrough's marvelous presentation at College Hill.

Also in This Issue:

Word Cloud Puzzle; Event Calendars; Upcoming Hymns & Readings; Divine Service Attendance & Contribution Graphs

A Blessed Epiphany Season to All!

-Greg Gerjerts



Pastor's Post

Call Your Pastor

By Pastor Michael Knox

Your Pastor is involved in much of your life. He is there when you are baptized and granted the new life of salvation in Jesus. He is there each week preaching the Word of God leading you to a life of repentance and toward a confidence in Christ's redeeming work. He is there teaching you as a catechumen the truth of Scripture and the Small Catechism so that you may confess the Lutheran faith and be welcomed into the communion fellowship of the congregation. He is there administering the Sacrament of the Altar so that through receiving the body and blood of Jesus for the forgiveness of your sins you may grow strong in faith and in love for your neighbor. He is there to hear your confession of sin and to forgive you of those sins in the stead and by the command of Christ. He is there teaching Bible Class so that all your life you may grow in the knowledge of the truth of God's Word, flee from false teachers and teaching, and be guided throughout life by the Scriptures which are a lamp unto your feet and a light unto your path. He is there when you are dying as he proclaims the victory of Jesus over death and the grave so that you may, with Jesus, entrust your spirit into the hands of your Heavenly Father.



From the beginning of your life until its end your Pastor is there so that you might have faith in Jesus. That's what your Pastor has been called by Jesus to do.

There is another time in your life when your Pastor is there—when you are sick, hospitalized, or facing surgery. In fact, a very important part of your Pastor's work "during the week" is making calls on the sick.

Why does your Pastor want you to call him when you are sick? Why does he visit you when you are hospitalized? Why does he meet with you when you are preparing for surgery? The reason may not be what you think.

Your Pastor doesn't come to visit so that the surgery is more successful. He's not a good luck charm; the result of your surgery or sickness will be the same whether he is there or not. You entrust yourself into the hands of physicians, nurses, and other caregivers who will be God's instruments of mercy and who will care for your body.

Your Pastor doesn't come to visit so that he can pray better or more effectively than you can. Yes, of course he will pray. God desires that you pray in times of need. But know this without any doubt: your Pastor's

Continued on Page 3

As if You Were There

The Reverend Chris Rosebrough at College Hill Lutheran Church

By Gerry Peterson

I have always been curious about the circumstances under which the Gospels were written. No, my faith was not at risk. I firmly believed that all of the Scriptures are the inspired Word of God. But when were the Gospels written? Did someone named Mark really write the Gospel of Mark? As a book person, I wondered about the situations in which the books were written.

Recently I had the opportunity to attend a presentation by Pastor Chris Rosebrough at College Hill Lutheran Church. Pastor Rosebrough is a well-spoken Lutheran pastor best known for his association with Pirate Christian Radio. He was at College Hill primarily to talk to college students, whose Christian faith and beliefs are challenged seriously both inside and outside their classrooms. But even as one of the older people who were there that day, I had a chance to learn a great deal, too.

Pastor Rosebrough devoted a good part of his presentation to showing that a person does not need to take the circumstances of the early Christian church strictly on faith. Those circumstances are well documented by plenty of early eyewitnesses. The Gospels do not stand out as being different from their times. They fit well with first century secular life. If a person wishes to doubt the authenticity of the Gospels or the existence of Jesus Christ, then he should also doubt seriously the work and existence of many well-known and widely-accepted classical Greek and Roman writers and historical figures. There are many more early manuscripts attesting to the life and work of Jesus than there are manuscripts relating to secular figures of that day.

Pastor Rosebrough produced good evidence that the Gospels or their root traditions were beginning to be gathered, compiled, and composed already in the 40s A. D., within a few years of the death of Jesus. And they were composed by eyewitnesses and companions of Jesus, or people who took dictation from those eyewitnesses. These were people, such as Matthew and Peter, who worked daily with Jesus during his three-year ministry. The form in which we read the Gospels today is more polished than the early forms, but relatively complete Gospels were in place by the end of the first century A. D.



Pastor Rosebrough also took time to show that the Gospels are true to their time of composition. The geography, customs, settings, names, homes, and language all fit the first century A. D. If a Gospel writer says that it took a half day to walk from one place to another, then it did indeed take that time. Pastor Rosebrough did this especially to show that other “Gospels” that have arisen from time to time just plain get things wrong. We continue to see this even in our day. Someone will say that he has discovered a new “Gospel” in an archeological dig or a remote monastery. The secular media will make a major production of this, primarily because the new “Gospel” usually portrays Jesus in a less-than-flattering, sometimes scandalous situation. For example, they will report that Jesus was married and had a family. Or they will say that Jesus did not really die. But even a cursory examination of new “Gospels” shows that they are later compositions showing no sign of orthodoxy, catholicity, spiritual transcendence, or apostolic influence.

Pastor Rosebrough provided a great deal of evidence for his contention that the Gospels were written early and true to historical fact. I will provide just one impressive example. About fifteen years ago Israeli historian and lexicographer Tal Ilan studied Jewish Palestinian personal names from the time of Jesus. She recorded over 2500 names inscribed on ossuaries, the boxes in which people’s bones were buried in those days. As you likely know, trends in personal names change over the years. When I was growing up, boys were named Robert, William, Richard, and John. Girls were called Margaret, Susan, Kathy, and Ann. Today the boys are named Jacob, Derek, and Dylan. Girls are Brittany, Megan, and Lindsay. According to Professor Ilan, ancient Jewish Palestinians also had favorite names for their children. Popular male names were Simon, Joseph, Judah, Yohanan (John), and Joshua (Jesus). Popular female names were Mary, Salome, and Martha. Biblical scholars checked this list of popular names against names used in the New Testament. They found that the most popular names in the Jewish population in the first century A. D. appeared in very close proportion to the personal names

in the New Testament. When they ran the list of popular names against the fake “Gospels”, the proportion was not even close. In other words, the Gospel writers got it right because they gave an account of real people in real situations.

Listening to Pastor Rosebrough was enlightening. Before his presentation, I had no doubt about the Gospels. But I must admit that I was happy to add secular confirmation to my faith in their authenticity as the true, inspired Word of God.

Hymn Cycle

Epiphany Season Hymns To Peruse and Practice

3 JANUARY 2016, THE 2ND SUNDAY AFTER CHRISTMAS, DS SETTING THREE

The Readings: I Kings 3:4-15, Ephesians 1:3-14, Luke 2:40-52

Hymn of Invocation, Now Sing We, Now Rejoice	386
Gradual, Let Our Gladness Have No End	381
Hymn of the Day, Within the Father's House	410
Distribution Hymn, O Come, All Ye Faithful	379
Distribution Hymn, We Praise You, Jesus, at Your Birth	382

6 JANUARY 2016, THE EPIPHANY OF OUR LORD, DS SETTING THREE

The Readings: Isaiah 60:1-6; Eph. 3:1-12; Matthew 2:1-12

Hymn of Invocation, From God the Father, Virgin-Born	401
Hymn of the Day, Brightest and Best of the Stars of the Morning	400
Distribution Hymn, As With Gladness Men of Old	397
Distribution Hymn, Hail, O Source of Every Blessing	409

10 JANUARY 2016, THE BAPTISM OF OUR LORD, DS SETTING THREE

The Readings: Isaiah 43:1-7, Romans 6:1-11, Luke 3:15-22

Hymn of Invocation, All Christians Who Have Been Baptized	596
Hymn of the Day, To Jordan Came the Christ, Our Lord	406
Distribution Hymn, I Bind Unto Myself Today	604
Distribution Hymn, To Jordan's River Came Our Lord	405

17 JANUARY 2016, THE 2ND SUNDAY AFTER THE EPIPHANY, DS SETTING THREE

The Readings: Isaiah 62:1-5, I Corinthians 12:1-11, John 2:1-11

Entrance Hymn, Hail to the Lord's Anointed	398
Hymn of the Day, Come, Join in Cana's Feast	408
Distribution Hymn, Soul, Adorn Yourself With Gladness	636
Distribution Hymn, The People That in Darkness Sat	412

24 JANUARY 2016, THE 3RD SUNDAY AFTER THE EPIPHANY, DS SETTING THREE

The Readings: Neh. 8:1-3, 5-6, 8-10; I Cor. 12:12-31a; Luke 4:16-30

Hymn of Invocation, Thy Strong Word	578
Hymn of the Day, O Christ Our True and Only Light	839
Distribution Hymn, O God of God, O Light of Light	810
Distribution Hymn, O Word of God Incarnate	523

31 JANUARY 2016, THE 4TH SUNDAY AFTER THE EPIPHANY, DS SETTING THREE

The Readings: Jer. 1:4-19, I Cor. 12:31b-13:13, Luke 4:31-44

Hymn of Invocation, Songs of Thankfulness and Praise	394
Hymn of the Day, Praise the One Who Breaks the Darkness	849
Distribution Hymn, O Morning Star, How Fair and Bright	395
Distribution Hymn, Son of God, Eternal Savior	842

7 FEBRUARY 2016, THE TRANSFIGURATION OF OUR LORD, DS SETTING THREE

The Readings: Deut. 34:1-12, Hebrews 3:1-6, Luke 9:28-36

Processional: From God the Father, Virgin Born	401
Hymn of the Day, O Wondrous Type! O Vision Fair	413
Distribution Hymn, I Come, O Savior, to Thy Table	618
Distribution Hymn, Thee We Adore, O Hidden Savior	640
Final Hymn, Alleluia, Song of Gladness	417

10 FEBRUARY 2016, ASH WEDNESDAY, DS SETTING THREE

The Readings: Joel 2:12-19; II Cor. 5:20b-6:10; Matt. 6:1-6, 16-21

Hymn of Invocation, O Maker of the World, Give Ear	<i>printed</i>
Hymn of the Day, From Depths of Woe I Cry to Thee	607
Distribution Hymn, Chief of Sinners Though I Be	611
Distribution Hymn, Jesus, Refuge of the Weary	423

14 FEBRUARY 2016, THE FIRST SUNDAY IN LENT, DS SETTING THREE

The Readings: Deut. 26:1-1; Romans 10:8b-13; Luke 4:1-13

Hymn of Invocation, Triune God, Be Thou Our Stay	505
Hymn of the Day, Oh, Love, How Deep	544
Distribution Hymn, A Mighty Fortress	656
Distribution Hymn, O Christ You Walked the Road	424

21 FEBRUARY 2016, THE SECOND SUNDAY IN LENT, DS SETTING THREE

The Readings: Jer. 26:8-15; Phil. 3:17-4:1; Luke 13:31-35

Hymn of Invocation, God Has Spoken by His Prophets	583
Hymn of the Day, Christ Is the World's Redeemer	539
Distribution Hymn, Christ, The Life Of All The Living	420
Distribution Hymn, Lord, Thee I Love With All My Heart	708

28 FEBRUARY 2016, THE THIRD SUNDAY IN LENT, DS SETTING THREE

The Readings: Ezekiel 33:7-20; 1 Cor. 10:1-13; Luke 13:1-9

Hymn of Invocation, By Grace I'm Saved	566
Hymn of the Day, Jesus, Your Boundless Love So True	683
Distribution Hymn, The Man Is Ever Blessed	705
Distribution Hymn, Lord of Our Life	659

Call Your Pastor

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prayers are not heard any more loudly or clearly by God than those from you or from any other Christian. Your Pastor is not nearer to God, nor does he have special privileges with Him. One of the reasons he does pray with you and for you is that in times of weakness, sickness, fear, or doubt, it is hard to pray. Your Pastor doesn't come to visit you so that you won't die. God has not promised that you will not face death, and all of the visits from your Pastor won't keep that from happening if it is God's will.

So why does your Pastor want you to call him when you are sick? Why does he visit you when you are hospitalized? Why does he meet with you when you are preparing for surgery? Your Pastor visits for the same reason that he is there in all those other times in your life—so that your faith in Jesus may be strengthened by the Word and Sacraments. That's it. That's all there is. That's all you need: faith in Jesus!

The next time you are sick, or in need, or facing surgery—please, call your Pastor.

A blessed Epiphany!

Parishioner Profile:

Bee Sell

By Sara Lair

Pop! Whisk! Thwong! These are the sounds in the background at the Black Hawk Tennis Club during the interview for this edition's Parishioner Profile. Let's meet a most interesting woman: Bee Sell. Bee is married to Jeff Sell, and they have four children: Caroline, Catherine, Karen and Christopher. Christopher is taking tennis lessons—thus, the venue for the meeting with Bee.

Bee is a native of Malaysia (her grandparents emigrated from China) and has five brothers and one sister. She speaks three languages fluently: English, Bahasa (Malay), and Chinese—in fact, four Chinese dialects.

Bee, whose parents placed a very high value on education for all of their children, attended boarding

school in England at the age of 17 to obtain a “pre-university” education. At age 19, Bee traveled to Buffalo, New York, for a year, then attended the University of Iowa for her undergraduate degree. While at Iowa, she became associated with the international student organization. Her future husband, Jeff Sell (from Cedar Falls), was also a student at Iowa and the two became casual friends.

After graduating from Iowa, Bee went back home to Malaysia for a time to work. Later, she decided to go to college in San Francisco to obtain an MBA. With degree in hand, Bee worked for a few years in New York City at the Bank of New York and the Bank of California.

Jeff, after getting his business degree in finance at Iowa, decided to pursue pharmacy, and is now a pharmacist at CVS in Cedar Falls. By this time, Bee decided to revisit Iowa and again met Jeff. Their friendship developed into love, and they were married in 1991 at the Little Brown Church in Nashua. They

moved to California for a few years, but after starting a family, decided to return to Iowa to raise their children. Bee considers Iowa her home.

Their oldest daughter, Caroline, will graduate from American University in Washington, D.C., this spring (after only three years at the university) with a degree in public health. She will pursue further education.

Catherine is a college student in Ft. Lauderdale, Florida, where she has a swimming scholarship. Catherine loves competition and is pursuing a business degree.

Karen is a junior at Cedar Falls High School, plays the piccolo, and is learning Chinese. Karen is active with Our Redeemer youth activities.

Christopher is an 8th grader and plays the bassoon and oboe in band and bass in orchestra. No doubt you've seen him serve as an acolyte at Our Redeemer, and he is active in youth activities.

Bee did not grow up a Christian—in fact, she was first introduced to Christianity while a child. Christianity could not be practiced in churches in Malaysia when Bee was growing up, and she remembers “sneaking out of the house” to attend a Christian Sunday school in a private home. She also remembers reading *Portals of Prayer*. After coming to the States, Bee regularly visited churches during her student days.

The Sells were given instruction in the Lutheran faith in Waterloo and were members of Ascension Lutheran prior to coming to Our Redeemer. Their oldest daughters attended the preschool at Our Redeemer. When looking for a new church home, they remembered the great experience their daughters had at the preschool, visited Our Redeemer and, as they say, “the rest is history.”

Bee and her entire family love to travel—in fact, this interview was squeezed in between trips! Bee's sense of adventure is apparent, and she has instilled that feeling of “seeing the world” into her children. You may recall that Caroline recently spent time in France, and naturally the family has traveled to Malaysia to visit family and friends.

Get to know Bee, Jeff and their children; you'll be glad you did!



Begging Your Attendance

(All locations @ ORLC unless noted otherwise.)

January

- 6 Epiphany, Divine Service, 7:00 p.m.
- 9 Breakfast/Catechism Study, 7:30 a.m.
- 11 Church Council, 6:30 p.m.
- 15-17 High School Weekend @ College Hill Lutheran
- 18 Confession & Absolution, 7:00 p.m.
- 20-22 Symposia @ Concordia Theological Seminary, Fort Wayne, IN
- 29-30 Middle School Retreat @ Camp Io-Dis-E-Ca

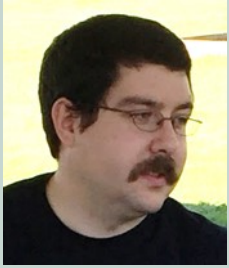
February

- 9 Shrove Tuesday (pancakes served 11:00 a.m. to 1:00 p.m., and 5:00 to 7:00 p.m.)
- 10 Ash Wednesday Divine Service, 7:00 p.m.
- 13 Breakfast/Catechism Study, 7:30 a.m.
- 13 LWML Prayer Service @ Grace Lutheran, 9:00 a.m.
- 15 Confession & Absolution, 7:00 p.m.
- 17 Lenten Midweek Service, 7:00 p.m.
- 24 Lenten Midweek Service, 7:00 p.m.

March

The Chasuble

By Vicar Willie Grills



In the next few months you will notice something new being worn by Pastor during the Divine Service. New to our use here at Our Redeemer, but something that has been a part of the Church since its earliest days. Pastor will soon be wearing a chasuble.

The chasuble is a poncho-like garment worn over the alb and stole, worn only by clergy, and used exclusively by the celebrant at the Eucharist (Lord's Supper). Its color changes with the liturgical season.

This vestment will be borne only when the Lord's Supper is served. When you see Pastor wearing a chasuble, know that the life-giving forgiveness found in the eating and drinking of Jesus' precious Body and Blood will soon be yours. It is a marker that points to this great reality.

Like any liturgical vestment, the idea is to draw attention away from the man and, instead, direct our focus to what is being done. Whether Pastor is reading the Word of God, preaching, or administering the Sacraments, the focus should be on God working through His Word and not on the man used as his vessel.

The chasuble will be a beautiful garment, indeed something very fancy, and this begs the question: "Why are the vestments so fancy if our intention is to move the attention away from the man?" To that we offer this simple explanation: "The vestments are 'fancy' to draw attention to themselves. They are meant to remind us that we are not in the world in the Divine Service. We leave the world and enter the royal court of the Lord, God Himself is present for us, God Himself speaks, absolves, and feeds us. The men who wear the vestments step in and out of them, utterly replaceable. They are lost, indistinguishable, one from the other, in the vestments. They don't

express their personalities, styles, or tastes. They are covered up."¹

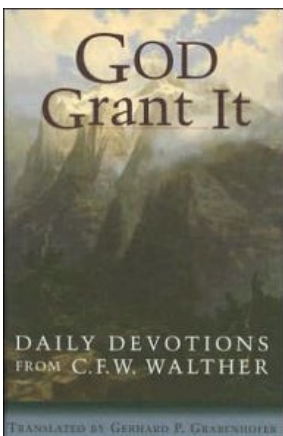
We are united with the church catholic as we continue to adopt the traditional Lutheran liturgical practices. Things that are meet, right, and proper. Worship elements that do not contradict Scripture but rather uphold Scripture and serve the Word.

As the Pastor serves using these Biblical and traditional means, and as the Pastor wears the same vestments of the shepherds who have come before him, we should rejoice. When the Pastor stands in the midst of the congregation, insofar as he is faithful to his calling and confession, he is not speaking of his worldly thoughts and opinions. He is speaking in the stead of Christ, bringing Christ's gifts for you. The chasuble is simply another beautiful reminder that our Lord is present in the Divine Service offering the forgiveness of sins, life, and salvation.

¹Petersen, David. <http://redeemer-fortwayne.org/blog> (retrieved 12/15/2015).



To Quote Walther . . .



Oh, what a glorious, miraculous building is the Church! Its temporal earthly poverty is only the course shell of the precious pearl of its eternal heavenly riches. Here, its life is still hidden with Christ in God. On earth, only the person who possesses wealth recognizes it. The worldly-minded heart that regards only temporal and visible goods as riches cannot understand the glory of the Church. However, the day is coming when the invisible Church will become visible, and then the world will be astonished to see how rich the apparently poor Church was. For the earthly beggar was really a disguised heavenly queen, receiving the kingdom that was prepared for it from the beginning of the world. ***Then the world will also learn that it did not subjugate the Church, but that it was subjugated by the Church; that the world did not tolerate and preserve the Church, but that the Church tolerated and preserved the world; that the Church was not the servant of the world, but that the world was the servant of the Church; that everything in the world, the great as well as the small, must stand in service to the Church.*** In short, the world will understand that Saint Paul spoke truly when he called the Church the poor one that yet makes many rich, saying of it, "For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours!" (1 Corinthians 3:21-22).

From:

God Grant It: Daily Devotions from C.F.W. Walther, 2006, Concordia Publishing House
Devotion for Sunday, the 23rd Week after Trinity

Web Gem: The Book of Concord

The Confessions of the Lutheran Church

<http://www.bookofconcord.org>

By Tom Wemlinger

What does it mean to be a “Lutheran”? What is it that distinguishes Lutheranism from the hundreds of other denominations out there? Do we all believe pretty much the same things, or are there important differences in the way Lutherans view the Scriptures? Following is a quote from our featured Web Gem:



“What is a Lutheran? While there are a variety of ways one could answer this question, one very important answer is simply this, ‘A Lutheran is a person who believes, teaches and confesses the truths of God’s Word as they are summarized and confessed in the Book of Concord.’ The Book of Concord contains the Lutheran confessions of faith.”

Introductions

- What is a Lutheran?
- What is the Book of Concord?
- Book of Concord FAQ
- What are the Lutheran Confessions?
- The Gospel and the BoC
- The Bible and the BoC
- The Gospel and the Bible
- + Historical Introductions to the Lutheran Confessions

Sources and Context

- 1517 Luther’s 95 Theses
- 1518 Heidelberg Disputation
- 1520 Condemnation of Luther
- 1521 Excommunication of Luther
- 1529 Admonition to Confession
- + 1530 Johann Eck’s 404 Theses
- 1530 Luther’s Exhortation
- 1530 Roman Confutation
- 1549 Consensus Tigurinus
- 1580 German BoC
- Translation of German BoC
- 1592 Saxon Visitation Articles

Other Resources

- Weekly readings from the BoC
- Daily readings from the BoC
- TDP readings from the BoC on facebook
- Dare to Read the BoC
- Subscribe in a reader
- Download a PDF of the BoC
- Facebook Resources

Most people who call themselves Lutherans are familiar with at least a few of the Lutheran Confessions, or “symbols”, which include the three ecumenical Creeds and the Small Catechism. But there are several other Confessional documents to which Lutherans subscribe, to wit: The Large Catechism, The Augsburg Confession & Apology, The Formula of Concord (Epitome & Solid Declaration), The Smalcald Articles, and the Treatise on the Power and Primacy of the Pope. This is, as you might imagine, a lot of material to digest, and it is important for us as Lutherans to have at least some familiarity with our Confessional writings. Is there an easy way to find out what our Confessions have to say on a particular topic?

Indeed, there is! The full text of the Book of Concord of 1580 is available online, at www.bookofconcord.org. The site is easily navigable and searchable, and contains a wealth of historical information in addition to the Confessional texts. The texts themselves are from The Triglot Concordia: The Symbolical Books of the Evangelical Lutheran Church, and are in the public domain.

The navigation menu, which is always available, contains links to the various individual writings as well as to other helpful areas of the site. In the Introductions section, you’ll find explanations of how the Confessions relate to the Scriptures and how the Book of Concord came to be compiled, as well as a FAQ that addresses such questions as: “A friend of mine says it is wrong to use creeds or confessions. How do I respond?”

The section titled “Sources and Context” includes links to several important works that provide a historical backdrop for the writings that eventually became our Lutheran Confessions. These writings include Luther’s 95 Theses and the Heidelberg Disputation, both of which give insight into Luther’s growing understanding of Biblical theology and how it was incompatible with that of the Roman Church of his day. Under “Other Resources” you can download reading guides, subscribe to daily readings, or even download a PDF file of the full text of the Book of Concord.

When exploring this site, you may find that a few of the links are broken. Some of the material is linked from outside sources and therefore may not be up-to-date, but texts and historical materials are normally available. Just go to Our Redeemer’s Links page and click on “The Lutheran Confessions” to begin your journey through the Book of Concord!

Pastor Dan Chambers: A Very Tough Guy!

By Gerry Peterson

A few years ago our congregation took a special collection for Pastor Dan Chambers. Pastor Chambers was a Missouri Synod pastor in Illinois. After Christmas services in 2011, he and his family went to Texas for a vacation. Shortly after arriving there, he was hospitalized with an infection that arose as a complication from a previous surgical operation.

It was a terrible infection. Pastor Chambers spent the next 580 days in the hospital, first in overcoming the infection and then in dealing with the damage it had done. During this time his Illinois church let him go, and his medical insurance ran out. His lack of medical coverage is what led our congregation to send its gift to him.

Recently I read an update on Pastor Chambers in a column on Chad Bird's new Website: *chadbird.com*. Chad Bird is a fine writer, a former member of the Fort Wayne seminary faculty, and the author of two hymns in our current hymnal. Mr. Bird lives in Texas and visited Pastor Chambers in the hospital.

Mr. Bird writes that, as the months passed, he frequently thought that Pastor Chambers would be dead before he visited the next time. Mr. Bird offered the comfort of God's Word and Promise. But Pastor Chambers could not walk. At times

he could barely talk or even respond. He underwent many surgical operations to contain the infection and to repair its damage. It was a grim situation.

Pastor Chambers is a very tough guy. Eventually he did begin to turn the corner. His wife and two children did everything they could to support his recovery and then his rehabilitation. Local Missouri Synod pastors prayed with him and offered the Lord's Supper. Seminary classmates called and visited. Strangers helped to pay his staggering bills. Above all, though, God still had plans in this world for Pastor Chambers.



Pastor Chambers is now out of medical facilities and living in his own home in San Antonio. He is still in a wheelchair

and will likely continue to have medical problems for a very long time. But he has recovered to the extent that he has accepted a Call to a Texas hill country church, Evangelists Lutheran Church, Kingsbury. He was installed as pastor in that church on November 29, 2015.

I will let Chad Bird provide the summary for this brief note:

“DAN CHAMBERS IS A PASTOR WHOM THE LORD RAISED UP TO BEAR WITNESS TO ALL OF US THAT, NO MATTER WHAT WE LOSE IN THIS LIFE, WE CANNOT LOSE LIFE ITSELF, FOR HE WHO IS OUR LIFE—JESUS THE CHRIST—WILL NEVER LET US GO.”

Our Redeemer 904 Bluff Street
Cedar Falls, IA 50613



To:

