

OCTOBER 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Elders	Ushers 5th— S. Loy, Z. Carey, D. Vetter 12th & 19th— B. Kramp, Charlie Jannsen 26th—R. Foreman, J. Carbone	Counters 5th—Todd & Mark 12th—Mike & John 19th—John & Mark 26th—Todd & Steve	1 7:00 p.m.—Confirmation	2	3 Office Closed Pastor’s Day Off	4
5 9:30am—D.S. I 11:00am—Adult Bible Study & Children’s Sunday School Pumpkin Pie Fest New Member recognition	6	7 10:00 a.m.—Women’s Bible Study 7:00p.m.—Trustee’s Meeting Puget Sound Pastor’s Conference	8 12:00—Senior Saints	9	10 Office Closed Pastor’s Day Off	11 8:00a.m.—Men’s Bible Study
12 9:30am—D.S. I 11:00am—Adult Bible Study & Children’s Sunday School Happy Birthday Pastor!	13 Columbus Day	14 10:00 a.m.—Women’s Bible Study 6:30p.m.—Elder’s Meeting	15 6:30 p.m.—Church Council Meeting	16	17 Office Closed Pastor’s Day Off	18
19 9:30am—D.S. I 11:00am—Adult Bible Study & October Fest	20	21 10:00 a.m.—Women’s Bible Study	22 7:00 p.m.—Confirmation	23 6:30 p.m.—Stewardship Meeting	24 Office Closed Pastor’s Day Off	25
26 Reformation Sunday 9:30am—D.S. I 11:00am—Adult Bible Study & Children’s Sunday School 12:00—Voter’s Meeting	27	28 10:00 a.m.—Women’s Bible Study	29 7:00 p.m.—Confirmation	30	31 Office Closed Pastor’s Day Off	Acolytes 5th—Andrew Vetter 12th—Daniel Vetter 19th—Emil Augustine 26th—Osteen Augustine

The Messenger

Beautiful Savior Lutheran Church and Preschool

October 2025



Volume 18, Issue 10

Crucified (Part Two)

By Pastor Sam Schuldheisz

There’s a marvelous picture of this in C.S. Lewis’s classic story, *The Lion, the Witch, and the Wardrobe*. The magical land of Narnia is stitched together by the sacrifice of Aslan the lion.

“It means,” said Aslan, “that though the Witch knew the Deep Magic, there is a magic deeper still which she did not know. Her knowledge goes back only to the dawn of time. But if she could have looked a little further back, into the stillness and the darkness before Time dawned, she would have read there a different incantation. She would have known that when a willing victim who had committed no treachery was killed in a traitor’s stead, the Table would crack and Death itself would start working backward.” (C.S. Lewis, *The Chronicles of Narnia. The Lion, the Witch, and the Wardrobe. New York: Harper Collins Publishers, 2001, p. 185.*) As good as the death destroying work of Aslan is in Narnia, what Jesus does in this world is even better, because it truly happened. In Narnia, Aslan’s sacrifice does for Lucy, Edmund, Susan, Peter, and all of Narnia, what Jesus Christ and him crucified does for us all in this world. Jesus, the Lion of Judah goes to the cross. Jesus is our willing victim and priest and mediator all at once. Jesus is the one who committed no treachery and yet, he who knew no sin became sin for us (2 Corinthians 5:21). Jesus is the one who is killed in the traitor’s stead - that’s you and me, traitors turned into children of God. Jesus is the one crucified for you, risen for you, the one who cracks the stone table of the grave wide open for you, and carries you on his back out alive again.

This is why the cross alone is our theology. Unlike the world around us, Jesus Christ and him crucified is steady. Stable. Steady. Steadfast. Firm. Faithful. Christ crucified is our anchor in the storm. Our mighty fortress from the enemy. Our trusty shield and weapon against the old evil foe. In the words of the Cistercian monks, *stat crux dum volvitur orbis*. “The cross stands firm while the world turns.”

There are many moments, minutes, hours, days, weeks, months, even years of our lives that seem wobbly, shaky, chaotic, wind-tossed and storm-driven. We have days, and sometimes long

nights, of darkness, despair, doubt, grief, guilt, shame, sorrow, and hopelessness. All too often we feel as if we’re standing on shifting sands, as if life itself is coming unraveled one thread at a time. Days when the devil, the world, and our sinful flesh cause us to come apart at the seams, to be undone and ensnared in a thousand knots of iniquities. For all the times you have moments, minutes, days, hours, weeks, months, and years like that, God has cross-stitched his promise across the pages of Holy Scripture for you.

Your life at some point, perhaps even now, might feel like a complete tangled mess of bare threads, but fear not. The great Artist of amazing grace is with you. You are his handiwork. And you are bound to and cross-stitched into the one who was pierced, not with needles and threads, but with nails and a spear for you and for all those dark, lonely, sinful days. Jesus Christ and him crucified sows his word and promise into your ears, hearts, and minds. You might feel like you’re losing your grip, on your last thread, but Christ holds fast.

And that’s not all. Jesus Christ and him crucified is the light in the darkness. As another Latin phrase goes, *Christi crux est mihi lux*. “The cross of Christ is light to me.”

Jesus Christ is the light of the world, the light no darkness, even the darkness of Good Friday, can overcome. When Joseph languished in the pit and later in prison, in the dark, forgotten by the world, God remembered Joseph and raised him up to the right hand of Pharaoh. He provided for many. He gave outrageous forgiveness to his undeserving brothers. When Jonah was in the dark, dank, and disgusting belly of the fish for three days and three nights, God remembered him, and commanded the fish to spit him out again on dry land. When David mourned and grieved his sin and shame with Bathsheba, God remembered him, and delivered him a promise. Out of the darkness of King David’s sin would come one who is David’s son yet David’s Lord, the King of kings and Lord of lords. The Light of the world. Jesus Christ and him crucified.

When you find yourself walking in the dark valley of the shadow of death, the same Lord who was with Joseph, Jonah, and David, is with you. The cross of Jesus Christ and him crucified is light and life and love, deep and wide and big enough to swallow all the darkness and shine with light undying. You are cross-stitched into Jesus Christ and him crucified. Your foundation. Your anchor. Your light.

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Church Office Hours
Monday—Thursday
8:30 a.m.—3:30 p.m.

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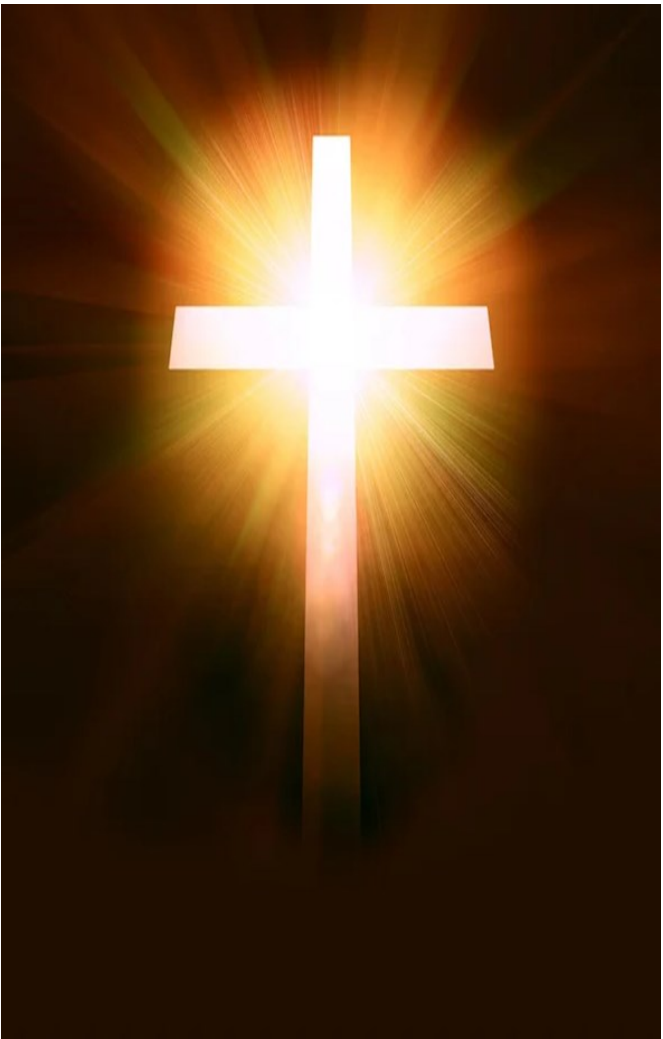
The Cross of Christ is Light to me
In death's dark vale and misery.
E'en though we walk through deepest night
Christ crucified will be our light.

When filled with fear and tossed about,
When stormed by gales of gloom and doubt,
When weeping tarries through the night,
The cross of Christ will be your light.

And though the world around us turns
The love of Christ will ne'er adjourn.
Christ's word, a lamp, our life, and guide
His cross forever will abide.

Oh cross of Christ, still lead us on
Until our final rest is won.
Come quickly, Jesus, Lord we pray
And bring us to the endless day.

All glory, thanks, and praise be sung
Unto the Father, Spirit, Son.
For now and all eternity,
The cross of Christ is light to me.



The Cross of Christ is Light to Me
Tune O WALY WALY (see Lutheran Service Book, hymn 595)
Sam Schuldheisz (2020, February 2 - The Purification of Mary and Presentation of Our Lord)



SENIOR SAINTS

Senior Saints will gather on Wednesday, October 8th at noon for a potluck lunch and program. Jeri Simonson will host. The theme will be "Celebrating Beautiful Savior's 65th Anniversary." A sign-up sheet for food items is posted in the usual location. All adults are welcome. Please bring any photos or other memorabilia that will showcase God's glory in planting our congregation.

Voter's Meeting
October 26th
After Bible Study and Sunday School

Welcome to our new members ~

- * Roman & Courtney Galanti, children Reese and Cosette
- * Sarah Carlson
- * Caleb Hamon
- * Justine & Edith Mutta

Sunday Adult Bible Study
11:00 a.m.
Join us in the Social Hall
Our topic is "Prepared for a Reason"

Men's Bible Study - Saturday,
October 11 @ 8:00 a.m.
We are studying Ephesians



OUR KITCHEN REMODEL IS DONE!!

We're ready just in time for the holidays and all the special events coming up at BSLC!
Join us for a dedication prayer on October 5th right after service.

STEWARDSHIP NEWS

Stewardship Sunday - You're Invited!

Join us on **Sunday, October 19th** during the **Sunday School hour** for a special event that spotlights our community connections. We'll be welcoming **representatives from a few local organizations** that our congregation has supported over the years. They'll share updates on their missions, highlight the impact of your support, and answer any questions you may have. Each organization will also host an information table with resources about their programs, ways to get involved, and how to stay connected. Whether you're curious about where your support has gone or looking for new ways to serve, this is a wonderful opportunity to learn, engage, and be inspired.

Let's come together for an engaging and informative morning—we'd love to see you there! Congregational Giving Survey

On Sunday, September 21, we invited the congregation to participate in a survey following the service. The purpose of this survey was to gather feedback on the potential addition of an online giving platform to complement our current giving options.

If you were unable to attend or would like to share further thoughts, we warmly encourage you to contact any member of the Stewardship Board. Your input is deeply valued as we consider how best to support faithful and convenient giving within our church family. Thank you!

****The Stewardship committee is collecting non-perishable food items (particularly peanut butter) for the next six weeks or so. Items may be left in the boxes in the Narthex and the entryway outside the offices.**

FELLOWSHIP



Pumpkin Pie Fest time is here: Mark your calendar for Sunday October 5th. Please bake up your favorite pumpkin pie or pumpkin dessert to share. There is a sign-up sheet by the drinking fountain. **We will welcome in our new members on this Sunday.** We hope you'll join us as we welcome our new members.

On October 19th we will celebrate **October Fest** with brats and root beer. Please see the sign-up sheet by the drinking fountain to help us out with salads, fruit, and veg-

Happy Birthday ~

10/1—Cheryl Diekmann
10/1—Alyssa Kreg
10/2—Richard Kittenger
10/4—Susan Wolf
10/10—Cora Last
10/12—Pastor Schuldheisz
10/14—Amy Kreg
10/24—Henry Jannsen
10/25—Jacob Notestine
10/25—Tobias House
10/27—John Simonson
10/28—Trina Foreman

Baptismal Birthday

3rd—Natasha Schuldheisz
15th—Alyssa Kreg
16th—Skylar Crady
18th—Amelia Vetter
18th—Andrew Vetter
18th—Nodira Vetter
20th—Diane Tiefel
22nd—Melissa Lee
23rd—Cathy Gordon
26th—Amy Kreg
26th—Pastor Schuldheisz

Happy Anniversary

10/4 Bill & Kathi Boyer
10/5 Paul & Susan Wolf
10/11 John & Jeraldine Simonson
10/20 Andrew & Joanne Lund
10/22 David Cohoe & Mandy Miller
10/26 Ed & Vivian Hohnstein

In the Library...

Submitted by, Scott Diekmann



On February 19, 1974, the majority of the students and faculty at Concordia Seminary in St. Louis (CSL) dramatically walked off campus, never to return. The black-crepe-draped statue of Luther, along with the "spontaneous" appearance of network TV cameras, stood as eternal witness to their apostasy. They marched off to form their own seminary, initially called Seminex.

Some of the factors leading to the walkout included:

- 1) A failure to control the Old Adam's desire to innovate theologically.
- 2) An ecumenical drive to merge with other synods, sometimes wrongly preferencing unity over doctrine.
- 3) Bad company. In the late 1940s some LCMS theologians flirted with the leading lights of German theological thought at the ecumenically-inclined Bad Boll Conferences in Germany. That, combined with the push to hire sympathetic profs with advanced degrees from liberal Protestant schools in the U.S. and Europe, led the exegetical department (Biblical interpretation) to contract the Higher-Critical Method of Scripture interpretation (HCM)—a very nasty hermeneutical virus. It rapidly spread through the majority of the faculty and most of their students. And while the virus has many symptoms, what kills the patient is a related syndrome now known as Gospel Reductionism.

What is Gospel Reductionism? Rev. Dr. Gregory Lockwood explains:

Basically it's the tendency to reduce the Bible to the gospel. Gospel reductionism tends to allow the Bible authority only in matters which are explicitly part of the gospel or may be developed from the gospel. Exponents of gospel reductionism believe that considerable freedom should be allowed within the church in matters which are not an explicit part of the gospel. In this way, the rest of the Bible is relativised; it does not have the same authority.¹

When the Bible's foundational historic content and authority are challenged, inerrancy and the Law follow suit. All that's left is an experiential Gospels feeling to base and defend your faith, which is pure fideism—faith in faith.

Rumors of problems at Concordia Seminary had been circulating for years. For over a decade resolutions were passed at national conventions related to those problems, but the issues were hard to pin down. The faculty dissimulated.² Dr. J. A. O. Preus, elected Synod President in 1969, appointed a Fact Finding Committee, who interviewed many of the seminary professors. A synodical Chernobyl occurred on September 1, 1972, when the report of their findings was released, contained within President Preus's report to the synod, nicknamed "The Blue Book" due to its blue cover.³ Imagine the reaction of the well-catechized LCMS laity when they read these statements of CSL personnel:

Professor Robert W. Bertram, perfectly illustrating Gospel Reductionism: "The only 'doctrine' that I find the Lutheran Confessions operating with is the *doctrina evangelii*, the doctrine of the Gospel."

More Gospel Reductionism from a CSL student: "I would subscribe to the Confessions, even though I disagreed with some of the doctrinal sections, if it served to preach the Gospel."

Professor Fred Danker, demonstrating the result of HCM: "It isn't important whether I think it happened, but the thing is it's important that I understood what the Lord was doing when He was walking on the water and what the text is saying that He was trying to tell me through that event."

Professor Richard Caemmerer, in a fideistic jettisoning of the true facts of Biblical history: "Faith does not depend on the facts, the documentation, the buttressing, the historical accuracy of what you are building your faith on. Faith is a supernatural act." 1 Corinthians 15:1-20 doesn't fit into his theological universe.

And my favorite comment, by Professor Alfred von Rohr Sauer (PROF. B):

PROF. B: ...God intervenes in the process [of evolution] which He himself started and by a special manipulation puts His image into these two people.

COMMITTEE: So you are saying that out of the mass of ape-like creatures running around God picked two and called them Adam and Eve and then it takes off from there?

PROF. B: This is right; He chose a segment of that earlier creation and made it into the human race, right.

When you buy into Gospel Reductionism, everything in Scripture is either Gospel or not-Gospel. A loosely defined Gospel is kept, and the rest of Scripture is free game. Out go miracles, the third use of the Law (as a guide)—or the entire Law—and the Confessions. In comes a social Gospel and a vehement rejection of any synodical (or Scriptural) authority, including teaching standards at the seminary—because that's Law, not Gospel. All these moves are aided by HCM, which, at best, says the Bible *contains* the word of God. But it doesn't work to throw out the Law. All people inherently recognize there is such a thing as law, or ethics. The faculty tried to get around this by teaching that it was the Gospel that tells us what to do, calling this "Evangelical imperatives," which is a complete oxymoron. "Gospel commands" are a terrible confusion of Law and Gospel—which eventually leads to a loss of the Law *and the Gospel*.⁴

In real life, what does a Lutheran church that's lost the Gospel look like? It looks like the world. The people that formed Seminex eventually merged with the LCA and the ALC, forming the ELCA—and they were the driving force in its formation. And while the ELCA claims to preach the Gospel, their Gospel looks like this: supporting Palestinian rights, the rights of transgender and nonbinary Americans, and apologizing to people of African descent for the ELCA's historical complicity in slavery and its enduring legacy of racism. Whether you're for or against these issues is beside the point. The point is that these things are left-hand secular kingdom issues, and are not what the Church is about. Yet this is their "Gospel." "So they hide Christ's glory and rob consciences of firm consolation."⁵ Consider instead Luther in the Large Catechism: "Everything, therefore, in the Christian Church is ordered toward this goal: we shall daily receive in the Church nothing but the forgiveness of sin through the Word and signs, to comfort and encourage our consciences as long as we live here" (LC, Part II, 55). And knowing *this*, is, of course, why *it's great to be a Lutheran!* This is what the Church is about. If we forget this by confusing Law and Gospel, we are lost, temporally and eternally.

Alas though, today you only get the abbreviated cinematic version of the Battle for the Bible, not the book version. The book version is much better, and here's a few of the best from our library:

If you're looking for an excellent summary of the *Battle* from a number of angles and a number of authors, *Rediscovering the Issues Surrounding the 1974 Concordia Seminary Walkout*, published by CPH in 2023, is hard to beat. Scott Murray's two essays are particularly helpful. They teach one how to recognize the nuance of Gospel Reductionism, which can often be disguised by pious-sounding but redefined Lutheran phraseology. Ken Schurb's essay "Gospel and Scripture" is also helpful. And finally, after wondering all this time how HCM actually "works," here's a good article that explains it: Timothy H. Maschke's "The Historical-Critical Method."

The book *Exodus from Concordia: A Report on the 1974 Walkout*, was published in 1977 by the Board of Control of Concordia Seminary, which was the governing body for the seminary at the time. It is a comprehensive linear history of the events in the Battle for the Bible, beginning in the 1960s and ending in 1977, and reads like a current day political battle between two warring sides. If you're looking for examples of human depravity, this is a good place to start—all written from a confessional Lutheran perspective. Plus, it's got some great retro photos.

Dr. Kurt E. Marquart was a beloved professor at Concordia Theological Seminary in Fort Wayne for 31 years. His book, *Anatomy of an Explosion: Missouri in Lutheran Perspective*, written in 1977, is vintage Marquart—it's like sitting in on a seminary class for laymen. Well beyond the nuts and bolts of the crisis itself, Marquart takes us back to the reformation and our Lutheran church fathers to lay a foundation for what follows.

Lastly is John Warwick Montgomery's *Crisis in Lutheran Theology: The Validity and Relevance of Historic Lutheranism vs. Its Contemporary Rivals, volume I*. Some of the essays in this book served as the can opener that took the lid off the contents of Concordia Seminary's aberrant theology as he toured the synod, making presentations on the crisis. Credit Dr. Montgomery for first introducing the concept of Gospel Reductionism in his humorously titled 1966 essay "Current Theological Trends in Lutheran Church—Missouri Synod, or A Brief Plea for the Indoctrination of Minimal Logic into our Doctrinal Discussions before We Scuttle the Ship," which is in his book.

The Battle for the Bible is still being fought in the LCMS. Next month we'll take a look at the tactical and operational maps to see where the conflict has taken us.

Endnotes

1. From Dr. Lockwood's essay "The Gospel and the Scriptures," available here: <https://web.archive.org/web/20110218092221/http://www.clai.org.au/articles/thegos~2.htm>.
2. The faculty redefined orthodox terms such as Biblical authority, inerrancy, infallibility, Biblical truth, historicity, the literal interpretation of Scripture, doctrine, theology, Christian freedom, and a *quia* subscription to the Confessions. They then claimed to uphold these things, without acknowledging their redefinition, thus deceiving the Synod. Reference Pastor Tom Baker's report about this in his well-done monograph "Watershed at the Rivergate: 1,400 vs. 250,000," available here: <https://archive.org/download/BakerTomWatershedAtRivergate/Baker%2C%20Tom-Watershed%20at%20Rivergate%20%28ABBY%29.pdf>.
3. Officially titled "REPORT OF THE SYNODICAL PRESIDENT to The Lutheran Church—Missouri Synod In compliance with Resolution 2-28 of the 49th Regular Convention of the Synod, held at Milwaukee, Wisconsin, July 9 -16, 1971." You can download the *Blue Book* here: <https://ctsfw.net/media/pdfs/Preus/AQReportoftheSynodicalPresident1971.pdf>.
4. Dr. Scott R. Murray talks about this in his essay "The Third Use of the Law," contained in *Rediscovering the Issues Surrounding the 1974 Concordia Seminary Walkout*.
5. Phillip Melancthon in *Treatise on the Power and Primacy of the Pope*, 44, in the *Book of Concord*.

PRESCHOOL NEWS

It's hard to believe we're already wrapping up the first month of preschool. It can be a challenge for children at the beginning of a new school year, especially for those with no prior preschool experience, but they're settling into their new routines, and doing surprisingly well. They seem genuinely happy to be here, some of them not wanting to leave at the end of the day, which is a testament to our wonderful teachers and assistants.

Thanks to all who take a name from the prayer partner board this year. While a couple of our students are church members, some of the others have no church affiliation, so your prayers for them and their families are important.

God's House is in full swing, and the children always enjoy this time and interaction with Pastor in the Sanctuary. He's teaching them Bible stories, the Lord's Prayer, the Apostles' Creed, and about different things in and around the church. Of course, we never leave without singing a few songs before returning the classroom.

We had our first library day in mid-September. The children love coming to our little in-house library to check out a book bag for the week to share with their families.

October is fire safety month, and we'll have our first fire, earthquake and safety drills, and a visit from the Fire Department. The kids get very excited watching and waiting for the fire engine to pull into the parking lot. The fire-fighters do a very nice presentation that includes some safety tips...what to do, and not do, in a fire emergency, and show the children all the different gear they have to wear to be safe while fighting fires.

To wrap up the month, we'll be setting aside our regular curriculum for a day to have some Fall fun. The children will have a dress-up day, and there will be games, cookie decorating, and some fun crafts. One of their favorite things to do is making pumpkin volcanos with Mrs. Waetzig.

As Fall settles in, you may have noticed a new crispness in the air, and we're beginning to see a few falling leaves, and tinges of reds, oranges and yellows gracing some of the trees. I hope you'll take the opportunity to pause now and then, just breathe in the fresh Fall air, and take in all the breathtaking colors of God's beautiful handiwork. Even in this troubled world, we have so much to be thankful for. God's richest blessings to you all.

TEACHER ASSISTANT NEEDED IN MARCH - We are in need of a teaching assistant in our 3 year old class, **beginning March 23, 2026**. Please contact Kathy Heddlesten if you or someone you know might be interested.

PRESCHOOL TEACHERS NEEDED - Both of our teachers, and their teaching assistants will be moving on at the end of our current school year. A teaching credential is not required. The only requirement is that you have a love for children, and a desire to be part of our mission to teach the little ones about how much God and His Son Jesus love them. The 3-year-old class is 2 mornings a week, and the Pre-K class is 3 mornings a week. Enrollment for next year begins in February, and we don't want to have to close the preschool due to lack of teachers. Please prayerfully consider this opportunity, and if you or someone you know might be interested, please contact Kathy Heddlesten for further details.