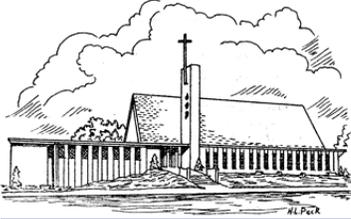


St. Peter's Lutheran Church

"Christ in Every Home, Every Day"



Special points of interest:

- Pulled Pork Fundraiser for parsonage on May 5th
- Youth Group May 12th
- BBQs @ the Parsonage start this month, May 29th!
- Collecting restaurant gift cards, swim fees, jackets & socks, and summer items like sunscreen and swim towels.

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Grace and peace to you,

It's not easy to admit, but times are always changing. If we do not adapt we will be left behind. Of course this does not refer to eternal things, like our doctrine and how that truth is expressed and echoed in our practices, but instead it refers to the way we do things together as a congregation in temporal affairs. For this reason, it is good to regularly examine ourselves and see if we are doing all that we want to be doing and accomplishing all we want to accomplish.

For this reason, at our last voters' meeting the assembly directed our newly formed Strategic Planning Committee to look over our church constitution and discuss if our current church structure is still serving us as well in these times as it has in the past by helping us to accomplish our mission. To aid in this task they will be reading Organizing for Mission and Ministry: Opportunities and Options for Congregations. Of course all voices are welcome in this discussion, and if you'd like a free digital copy of this book just ask me!

I also hope to do a Bible study with them over the areas of our life together to see what exactly God's Word says about the common aspects. What all does the Bible have to say about what it means to be a group of people all confessing the same faith? What all does the Bible say about spiritual care and education? What all does the Bible say about evangelism and outreach? What all does the Bible say about fellowship and stewardship?

Then after that really ask the hard questions: what is it that we, as St. Peter's Lutheran Church in Humboldt, KS, value? What is our purpose and reason for existing? What do we believe is the best way to carry out Christ's mission in our community? What is it that we want to faithfully do and be known for? And finally, how do we organize ourselves to best do that?

Of course this is not only a discussion for a single committee, and it cannot only be the work of a single committee. The Strategic Planning Committee will get to help process the thoughts and ideas and help form the direction of the congregation, but in order to do so they must receive input from you! In order to move forward and not be left behind, we need your help! We need your ideas. We need your talents. We need your efforts. We need you!

So please join us in this walk together as we continue on this journey. Please pray for the Strategic Planning Committee, and even the whole congregation, as we seek the Lord's guidance in all these matters. Please, also, participate in the discussion when the time comes. We can't do it without you!

In Christian love,

Pastor Timothy Roth

Catechetical Corner

Lessons for the Life-Long Lutheran

An Exegetical Case for Close(d) Communion:
1 Corinthians 10:14-22; 11:17-34—Part 1

By Dr. Jeffery Gibbs

The purpose of this essay is to answer the question, “What do the two Pauline texts under consideration (1 Corinthians 10:14-22 and 11:17-34) say about the practice of close Communion?” Two considerations help to explain the approach of the paper, and to justify yet another attempt to show that the practice of close Communion is grounded firmly in biblical soil.



First, whenever possible, one ought to be able to derive doctrine and practice from biblical texts that are actually talking about the topic at hand. That is to say, a discussion of close Communion should be based primarily on the texts which discuss the matter of who should, or should not, commune, and why. It is not to be denied, of course, that other, more remotely related texts are significant and helpful. But the farther away from the actual message of a text one gets, by means of a string of logical deductions, the more chance one runs of actually blurring the message of the text itself. These two texts are the only ones in the New Testament that actually speak in some way about Communion practice. Thus, they should be the basis for as much of one's understanding and policy as possible.

Second, I have attempted to write in such a way as might be convincing, or at least comprehensible to “outsiders,” that is, to non-Lutherans or even to non-Christians. I have attempted to describe the what and the how of Paul's presentation. I've tried not to take too many shortcuts. Consequently, the argument of the paper hasn't proceeded “as far along” as it might have, theologically. But this is the chosen approach for two reasons. First, it is ultimately to “outsiders” that we as Missouri Synod Lutherans have most often the need to communicate our doctrine and practice of “close Communion.” Second, one's own understanding is enhanced when clarity and simplicity are pursued. Theologians and churchmen too quickly resort to shorthand. And shorthand can too quickly become slight-of-hand. Only the Spirit of God can bring conviction, faith, and change of heart. But it is our responsibility to be clear.

So with this as introduction, we proceed to the texts. I will briefly describe each text, making comments as are pertinent to the subject at hand. Then, after comments on each, I will offer deductions and implications which appear to flow directly from

the material of the texts themselves. 1 Corinthians 11:17-34 will receive the lion's share of attention. It will be helpful, however, to begin with 1 Corinthians 10:14-22 (my translation):

For this reason, my beloved, always flee from idolatry. (I am speaking as to wise people. You judge what I am saying.) The cup of blessing which we regularly bless, it's the participation in the blood of Christ, isn't it? The bread which we regularly break, it's the participation in the body of Christ, isn't it? Because there is one bread, we many are one body, for we all share from the one bread. Look at “Israel according to the flesh.” Those who regularly eat the sacrifices are participants in the altar, aren't they? What, then, am I trying to say? That meat sacrificed to an idol is anything, or that an idol is anything? [No-I am saying] that the things which they regularly sacrifice, they sacrifice to demons, and not to God. And I do not wish you to become participants with demons! You are not able to drink the cup of the Lord and the cup of demons; you are not able to share the table of the Lord and the table of demons. Or are we trying to provoke the Lord to jealousy? We are not stronger than he, are we?

First, we will make some observations regarding St. Paul's argument in this paragraph. Then will follow what I regard as legitimate “deductions” from Paul's argument.

The first thing to observe is that Paul is not here discussing the Lord's Supper itself. Rather, the issue at hand is that of Christians attending the services of pagan temples at which sacrifices were made to the god of that shrine. The leading sentence of the paragraph defines Paul's main exhortation: Flee idolatry! The paragraph is connected to the preceding promise (10:13) that God will provide the way out of temptations, so that the believers may endure. And, “on account of this,” Paul says, “this is the way out—flee idolatry.”

In this context, the statements of Paul about the Lord's Supper (as well as those about Israel's sacrifices and those of the idol shrines) are used to validate the command to flee idolatry. Paul's statements assume the realities involved, rather than arguing them.

The realities are these. The cup, from which the Christians drink, is the participation in the very blood of Christ. The bread, broken, from which the Christians eat, is the participation in the very body of Christ. The genitive after the noun “participation,” *κοινωνία*, denotes the “thing” in which there is participation, the *κοινων* that two or more share. The dative, denoting those with whom one shares in the genitive object, is not stated. The noun “participation” is understood to be definite, not indefinite; *the*

Continued on Page 3



The Bulletin Board

The Month At A Glance

Sat, May 4th, City Wide Garage Sale @ 8:00 AM
 Sun, May 5th, Pulled Pork Fundraiser @ 11:30 AM
 Tues, May 7th, Elders @ 7:30 PM
 Sun, May 12th, Youth Group @ 11:45 AM
 Sun, May 15th, Midweek Party
 Sun, May 19th, Arrowood Service @ 1:45 PM
 Sun, May 19th, Women's Bible Study @ 3:00 PM
 Tues, May 21st, Circuit Meeting @ Pittsburg
 Tues, May 28th, Story Time @ 10:00 AM
 Wed, May 29th, BBQ @ the Parsonage @ 5:30 PM
 Sun, June 2nd, Biblesta Fundraiser @ 11:30 AM
 Tues, June 4th, Elders @ 7:30 PM



Thank you to everyone who donated children's jackets, stuffed toys, and blankets so far for kids in foster care. Stay tuned for more information regarding future donation requests.

Youth Group — Jesus died and rose again, but then what? Where is Jesus now? Is He still with us? If so, why can't I see Him? These questions concern the Ascension of Jesus. On May 12th we will be discussing what happened after the Resurrection and the importance of the Ascension, and then "recreate" the Ascension with an (environmentally friendly) balloon release with messages of hope. ALL AGES INVITED.

LLL/LHM at the Fair

Kansas Lutheran Layman's League/Lutheran Hour Ministries has had a booth at the Kansas State Fair since 1986. The group is now gearing up for the 2019 fair, which will be held Sept. 6-15 in Hutchinson.

The LLL/LHM booth will provide visitors with a variety of Christian material, including Bibles, Portals of Prayer, My Devotions, LHM brochures, Christian-themed gifts for children and more.

All old material you have and would like to donate to LLL/LHM can be brought to the church and left by the mailboxes. If you have any questions, contact Ken & Arletta Lott.



Catechetical Corner—Continued from Page 2

participation rather than *a* participation. The definite article's absence is explained by the predicate noun's position in front of the linking verb. This cup and bread are *the* participation in the blood and body of Christ.

In verse 17, Paul states the necessary implication of that participation: "Because there is one bread, we many are one body, for we all share in the one bread." The one food of which the communicants eat is the reason; it causes them to be members of one body. To borrow with thanks a colleague's expression, the sacramental body "bodies" together the ecclesiastical "body." The wine which is the blood, and the bread which is the body, are the reason why the many members are one Body, the Church. One should say, of course, that there is no "automatic" sense in which this unity exists, apart from faithful reception on the part of the communicants. Nor is Paul saying that the participation in the blood and body of Christ initially created the unity of the body. Rather, "for also in one Spirit we all were baptized into one body" (1 Cor. 12:13; cf. Gal. 3:27). Nor can one deduce that the cup-and-bread-participation in Christ's body and blood is the way to overcome divisions in the Church. Quite the opposite perspective is offered by Paul in chapter 11, as shall become apparent below. So, to be specific, one should say that here in 1 Corinthians 10:16-17, Paul is teaching that the Lord's Supper sustains and renews the believers in their identity as one body in Christ. One of the effects and purposes of the Eucharist is the preserving of the unity of the Church. The grammar here is inescapable. There is not one clause with a causal sense, but two—"Because (ὅτι) there is one bread, for (causal γάρ) all share from the one bread, we many are one body."

And this should not be surprising for Paul's readers. They know the parallel practice and reality of the Old Testament sacrifices. The people who ate of those sacrifices were participants in the altar, that is, in the blessings and realities mediated through the altar, weren't they? Yes, they were (10:18). This is analogous to the Christian experience of participation in the body and blood of Christ, which makes the communicants into one body.

So then, what does this have to do with eating at idol shrines? Just this. It is not that the meat there sacrificed has any innate power, nor that the statues and images have a true existence (10:19). It is this. Those sacrifices of which those worshippers eat have been offered to demons. That is the reality undergirding that supper. And to eat of that supper is to become participants with demons, and that the Christians cannot do. Two opposing, warring, mutually exclusive realities are mediated through two different meals. To try to combine them in one life is to invite the jealous wrath and power of the Lord

Continued on Page 4



Summer News

BBQ at the Parsonage/Church

It's here! May 29th we will have our first BBQ of the summer! We hope to have it at the parsonage, but depending on the status of the mold remediation it might be in the church parking lot. As usual, bring meat to grill and a side to share. Drinks are provided, though you are welcome to bring your beverages of choice if you'd like. Also, don't forget to bring a friend!

The grill will be ready around 5:30 PM.



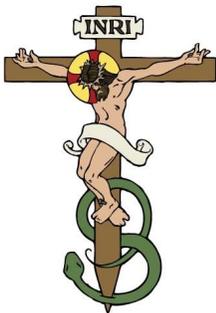
Vacation Bible School

Our VBS theme this year is "Crucified" and focuses on the centrality of the cross of Christ for Christian faith, doctrine, and fellowship. Students will learn the

faith of the Apostles' Creed taught through Bible story and catechism skits.

The program also seeks to connect what we do in VBS with what we do on Sunday mornings. Openings and closings reflect the worship service and songs are taught out of the hymnal.

VBS runs Sunday through Thursday, July 14th to 18th. More details will follow.



Crucified
Higher Things Vacation Bible School

Seminary Summer Workshop

Don't forget, St. Peter's is hosting Dr. David Peter's, "De-coding the Apocalypse: Study of the Book of Revelation" August 5th to 7th. Registration is due July 19th. The cost is still TBD.

"The title of the last book of the Bible is translated as "Revelation," but its original title was "Apocalypse." This word literally means "the unveiling." This study will look at the most significant coded symbols of the book and the keys to their interpretation. It will provide a broad sweep of the major themes and message of Revelation, so that you can better understand this often misunderstood book of the Bible. This "unveiling" will enable you to see Christ, His Church, and history (past, present, and future) in a whole new light."

Catechetical Corner—Continued from Page 3

(10:21-22). Thus far Paul's argument in 1 Corinthians 10:14-22. What deductions can be drawn from this text for our current issue of close Communion? At least the following deductions seem valid:

1. Christians, characterized by their attendance at the Lord's Supper, cannot and must not participate in non-Christian worship services.
2. By inference, non-Christians must not participate in the celebration of the Christian Lord's Supper.
3. The realities involved in the Eucharist are not created or altered by the attitude and/or faith of those who are eating and drinking. The cup and bread *are* the participation in the blood and body of Christ. In a similar manner, when false gods are invoked, and sacrifice offered to them, the demons with their reality are present, even if an individual Christian is there as participant.
4. To speak of "individuals" communing with their Lord in the Eucharist can lead to a serious misunderstanding. For the participation in Christ's body and blood, through eating and drinking, necessarily involves the individual with those with whom he or she is communing. This Paul explicitly states in verse 17—"Because there is one bread, we the many are one body, for we all share from the one bread."

From Closed Communion? Admission to the Lord's Supper in a Biblical Lutheran Perspective. For more information, including footnotes to the article, you can borrow a copy of the book from Pastor Roth.

Graduation

Congratulations to our graduates: Joe Murrow! May God bless and keep you during your next step in life. May God go before you and after you, and know that St. Peter's is always here for you!



Mother's Day

Mother's Day is a time to celebrate and honor all the women in our lives who have invested in us. It is also a time of heartache for many whose mothers were taken from them or for those whose motherhood was taken from them. Be sure to thank all the women in your lives who have helped shape who you are and say a prayer for those who are mourning this day.

LWML

The next meeting is Thursday, May 9th at 6:30 PM. Members are asked to bring salads. Items to be collected for KVC in May, June, & July: restaurant gift cards, swim fees, jackets & socks, and summer items like sunscreen and swim towels.



Catching the Foxes: Life's Robbers of Time and Energy

Heidi Goehmann (Posted to the CPH Blog)

I tend toward using my phone to check out. I'm just going to say that out loud and let it be a thing.

Technology and Family Life

Whenever people in my sphere discuss their relationships with their phones and technology, the discussion tends toward the benefits of restriction and moderation:

"We hardly watch TV..."; "I make sure the kids only have one hour of screen time a day..."; "Kids need boundaries. They'd look at a screen all day if you let them!..."; "I don't know how people can look at their phones all day. Society would be better if we all went back to flip phones. ..."

And then we all get on our phones to google something.

I jest, but the struggle is real. We do not live in a different time period. We live now, in a world filled with technology. Screens are often a very necessary part of our day, our work, and marriage and family life. The reality is, across time and history, humans always have been prone to checking out. We just have new methods to help us do it.

Checking Out

Checking out, or the fancy term for it—disassociation—has its purposes. God created our bodies and minds with coping mechanisms to handle stress. When things become overwhelming, especially when we encounter extremely traumatic situations, whether our own or someone else's, our brains signal our bodies to check out for our physical, mental, and emotional safety.

The problem is the world is extremely broken. Difficult things surround us all the time and can feel like they are pressing in. We may not be consciously aware of this pressure building in our minds and bodies. So, we end up checking out without realizing it. Checking out—with our phone or TV, a book, daydreaming—anything becomes a habit, a pattern of dealing with stress, instead of engaging and moving through the stress, working out the stress, walking through the discomfort of the stress. This overuse of checking out (my own included) creates unwanted and unfortunate disconnection in our relationships.

Little Foxes

Song of Songs 2:15 calls to account the foxes of life, those things that rob our time, money, and energy, disconnecting the two lovers in the Song from enjoying their time and energy with one another:

Catch the foxes for us, the little foxes that spoil the vineyards, for our vineyards are in blossom.

The external stressors of life are certainly foxes in our marriages: too many projects at work, financial stress, children's activities, having to cook food every night or use a laundry hamper. I am sure you could name many, many more of these time-, money-, and energy-robbers. What we are less aware of, and what tends to be the most powerful time-, money-, and energy-robber in our marriages is the fox of checking out. When our spouse pushes a button, when we rehash a painful discussion, when we feel overburdened, it's tempting to pick up a phone and scroll, watch TV and zone, or pretend to listen to our spouse but really switch over to thinking about sandwiches. This takes us from connected to disconnected in less than five seconds.

Reconnecting

Jesus offers a better way to catch the sly fox of checking out: **Connection.**

The lovers in the Song of Song reconnect in the vineyard. Jesus is our vineyard. He invites us to come to Him when we feel depleted, when our internal alarm bells of anxiety and stress go off. We get to live in the vineyard of relationship with Him, not just visit it occasionally. When we find ourselves disconnecting, we can fend off that fox by calling out to God instead. Connection can look as simple as a prayer:

"What are you doing here, Lord?"

"Jesus, I'm tired."

"(mutters and groans)"

We might connect with our spouse in prayer, or we might pray these prayers so we can continue to connect with our spouse when we really want to check out. Christ also chooses to connect with us when we disconnect; when we run far from the vineyard; and when we trample all the vines with our messes. Tangible physical connection can bring us back to mental and emotional connection. Reaching out to touch our spouse in the moments we are likely to check out is one way to keep our minds tethered to the here and now, an invisible gift to those we love.

We all want to catch the foxes who steal our time, our money, and all our energy. Connection is a good place to start.



LCMS Stewardship Ministry – April Newsletter Article

Stewardship is not just about giving money to the church. It includes this, to be sure, but it is not limited to it. Stewardship involves our whole life – everything we have and everything we are.

Let us not, though, fall into the trap of thinking that because we give of ourselves in one area we can neglect giving in another. Stewardship is not stealing from Peter to pay Paul. It is not a game we play whereby we justify ourselves in not giving a tenth of our

income because we have given in some other way. This is why our Lord warns:

“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.” (Matthew 23:23)

We are given to do both – tithe of ourselves and what we have. And so it is that St. Paul makes his appeal to us:

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” (Romans 12:1-2)

We are to present our bodies as a living sacrifice to God. We are not to have the mind of the world, where we exchange equal weight of this for an equal weight of that, and then think that we have done what God has required.

Our whole life is given over for service in and for the Church of God. This is to be done in thanksgiving for what God in Christ has accomplished for us. This is our spiritual worship, the reasonable response to what He has done for us – not one for the other, but all in all.

But what does this look like? St. Paul never lays down a general principle without also giving us some practical application of what shape that principle is to take concretely. He gives the general principle that our bodies are to be living sacrifices to God, and, after admonishing those who have been given particular gifts of grace to serve the church, St. Paul then speaks generally of what is expected of all. He says:

“Let love be genuine. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and seek to show hospitality.” (Romans 12:9-13)

This is what it looks like to present your bodies as living sacrifices. This is how we live out the grace of God here in time.

Let us then heed the apostle’s teaching. Let us present our bodies – everything that we have and everything that we are – as living sacrifices to God, our reasonable response to what God in Christ Jesus accomplished for us by His death and resurrection.

Through this we have forgiveness of sins, a new life in Christ, and eternal salvation. And through this worship, the grace of God is made manifest in His saints – for the church and the world.



Pulled Pork Fundraiser—May 5th

Following church services the stewardship committee will be hosting a pulled pork dinner. A goodwill offering will be collected to put toward the mold removal fund.

Online Giving

You can give online! Just go to our website and click the “Give/Support” tab. It will take you to a secure giving portal where you can give once or create an account to set up automatic giving.

GIVE+

**NEBRASKA
FLOOD
RELIEF**

The Nebraska District is coordinating disaster relief for the flooding in the area. If you’d like to learn how you can contribute, visit <http://www.ndlcms.org/disaster-response/>

**Support
St. Peter's Lutheran
Church.**

When you shop at smile.amazon.com,
Amazon donates.

[Go to smile.amazon.com](https://smile.amazon.com)

amazonsmile

Before you buy on Amazon, go to “smile.amazon.com” and search for St. Peter’s Lutheran Church. We will receive a portion of your total!



The Devoted Life - Readings & Prayers

PREPARATION FOR PENTECOST

Lord Jesus, upon the completion of Your work of redemption, You ascended into heaven and sat down on the right hand of the Majesty on high. From there You sent down the gift of Your Holy Spirit, that through Your Gospel He might bring sinners to faith in You and gather to You a Church that endures forever.

We therefore beg of You to send Your Holy Spirit into our hearts also; for without Him we cannot believe in You or call You Lord with our whole heart. Without Him we are blind, dead, and hostile toward You, wholly inclined to sin. Without Him our piety is nothing more than pretense and hypocrisy.

Grant that the Spirit of Pentecost illumine and warm our hearts that we may properly observe the approaching festival. Above all, however, grant that we may ultimately celebrate Pentecost above and praise You, O Lord Jesus, together with the Father and the Holy Spirit in all eternity. Amen.

OUR EXALTED HELPER Lord Jesus, to atone for our guilt and to reconcile us to Your Father, You humbled Yourself and became obedient to death, even death on a cross. But You were then highly exalted by Your Father. You were given a name that is above every name, that at Your name every knee should bow, of things in heaven and things on earth and things under the earth. You can save all who come to the Father through You. But as great as Your power and glory is, so great also is Your grace and gentleness.

You sit upon the throne of the Majesty on high, far above all heavens, and look down in mercy upon all who are weak and lowly and desire Your aid. All power in heaven and on earth has been given to You, but You employ it only to stop the designs of those who despise and hate You, and to lovingly seek and regain the erring, to comfort those who are grieved over their sins, to strengthen the faltering, and to save the lost.

Manifest Yourself also to all the members of our congregation as such a strong and mighty but also gracious, mild, good, kind, and merciful Savior!

OUR KING AND COMFORTER Lord Jesus Christ, we have gathered here as fellow citizens with Your saints, as children and members of Your household. We beg of You to exercise among us Your kingly office. Come to us as a dear father to his dear children.

Before You ascended on high, You gave Your own this promise: "I will ask the Father, and He will give you another Helper, ...even the Spirit of truth. ...I will not leave you as orphans" [John 14:16-18]. Oh, send Your Comforter also into our hearts!

You know that we live in an age where many no longer walk with You and the love of many has grown cold. Therefore help us not only to abide in Your Word but also to increase in that love by which all people may know that we are Your disciples. Hear us for the sake of Your love. Amen.

PRAYING FOR CONGREGATIONS AND PASTORS OF THE KANSAS DISTRICT: CIRCUIT 1

Trinity Lutheran Church & School, Atchison; Rev. Robert Ziegler

St. John Lutheran Church, Easton; Rev. Rick Twenhafel

St. Paul Lutheran Church & Preschool, Fairview; Rev. Michael Dunaway & Rev. Sean Kilgo

Zion Lutheran Church, Hiawatha; Rev. Michael Dunaway & Rev. Sean Kilgo

First Lutheran Church & Preschool, Sabetha; Rev. Michael Dunaway & Rev. Sean Kilgo

Immanuel Lutheran Church, Fairview; Rev. Michael Dunaway & Rev. Sean Kilgo

Trinity Lutheran Church, Holton; Rev. Brian Stark

Immanuel Lutheran Church, Netawaka; Rev. Michael Van Velzer

St. Matthew Lutheran Church, Nortonville; Rev. Richard Lally

Zion Lutheran Church, Powhattan

Christ Lutheran Church, Wathena; Rev. Cody Norton



2019 ST. PETER'S LUTHERAN CHURCH OFFICERS	
<u>President</u>	Jean Ranabargar
<u>VP</u>	Greta Baker
<u>Secretary</u>	Carman Huse
<u>Treasurer</u>	Alan Hauser
<u>Elders</u>	<u>Men's Club</u>
Scott Baker	Scott Baker
Henry Eggers	<u>LWML</u>
Darrell Krone	Glenna Wulf
Curt Mueller	<u>Mission of Love Chair</u>
Leon Storck	Wanda Davidson
<u>Board of Christian Ed.</u>	<u>Youth Group Leaders</u>
Mary Lumley	Andrew Arana
Janice Schomaker	Jenny Krone
Alicia Schomaker	Pastor Roth
<u>S.S. Superintendents</u>	<u>Music Directors</u>
Jenny Krone	Dodie Copley
Janice Schomaker	Lynn Lytle
<u>Altar Guild</u>	<u>Strategic Planning Committee</u>
Brenda Cash	Alan Hauser
Renee Debler	Pastor Roth
DeAnn Hauser	<u>Fellowship Committee</u>
Steve Bulk	Jolene Keidel
<u>Trustees</u>	<u>Stewardship Committee</u>
Don Lytle	Keith Beeman
Scott Murrow	Wanda Davidson
Tom Schomaker	Arletta Lott

Weekly Opportunities	
<u>Sunday</u>	
Worship	8:15 AM
Fellowship	9:15 AM
Sunday School	9:30 AM
Worship	10:30 AM
<u>Tuesday</u>	
Library Story Time*	10:00 AM
Dialogue & Doctrine	6:00 PM
*Last Tuesdays of the Month	
<u>Wednesday—During School Year</u>	
Midweek Dinner	5:15 PM
Midweek Chapel*	6:00 PM
Midweek Classes	6:30 PM
Choir Practice	6:30 PM
*Seasonal services replace chapel	
<u>Thursday</u>	
Read through Scripture	7:30 AM
Mission of Love	9:00 AM

May 2019

Elder: Leon Storck
 Usher: Scott Baker
 Communion Preparation:
 08:15 Darrell Krone
 10:30 Darell Krone

CALENDAR MONTH	MAY
CALENDAR YEAR	2019
1ST DAY OF WEEK	SUNDAY

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 8:15a Communion 9:30a Sunday School 10:30a Service 3:00p Women's Bible Study	29	30 6:00p Dialogue & Doctrine	1 5:30p Midweek dinner 6:00p Midweek Chapel 6:30p Midweek class	2 7:30a Men's Bible study 9:00a Mission of Love	3	4 8am City wide garage sale
5 8:15a Service 9:30a Sunday school 10:30a Communion 1130a Pulled Pork Fundraiser	6	7 6:00p Dialogue & Doctrine 7:30p Elder's Meeting	8 5:30p Midweek dinner 6:00p Midweek Chapel 6:30p Midweek class	9 7:30a Men's Bible study 9:00a Mission of Love 6:30p LWML	10	11
12 8:1 MOTHER'S DAY 9:30a Sunday School 10:30a Service	13	14 6:00p Dialogue & Doctrine	15 6:00p Midweek Chapel 6:30p Midweek party	16 7:30a Men's Bible study 9:00a Mission of Love	17	18
19 8:15a Service 9:30a Sunday school 10:30a Communion 1:45p Arrowood 3:00p Women's Bible Study	20 DEADLINE FOR CALENDAR & NEWSLETTER	21 Curcuit Meeting- Pittsburg 6:00p Dialogue & Doctrine	22	23 7:30a Men's Bible study 9:00a Mission of Love	24	25
26 8:15a Communion 9:30a Sunday school 10:30a Service	27 MEMORIAL DAY Office closed	28 10:00a Story Time @ Library 6:00p Dialogue & Doctrine	29 5:30p BBQ	30 7:30a Men's Bible study 9:00a Mission of Love	31	1



- 01 Melvin Baker*
- 04 Glenna Wulf
- 05 Jason Julich
- 08 Breckyn Gean
- 09 Wanda Nordt*
- 18 Chloe Daniels
- 23 Dean Peter
- 25 Wanda Davidson
- 26 Joan Colvin*
- 30 Sydney Daniels

**Special Birthday
80 years & older*



COMMUNION PREPARATION

8:15a & 10:30a
Ryan & Israel Munro



Happy Anniversary

MAY

- 04 Frank & Janice Schomaker – 56 Years!*
- 15 Carrol & Rita Baker – 41 Years!
- 16 Scott & Sally Manbeck – 32 Years!
- 17 Ralph & Cathy Norris – 35 Years!
- 21 Bob & Glenna Wulf – 47 Years!
- 25 Leon & Janet Storck – 34 Years!

**Special Anniversary
50 years & over*



SERVICE to the LORD

ELDER

Scott Baker

USHER

Keith Beeman

GREETERS

- 02 Kelly Nordt; Joan Perez
- 09 Dean & Nancy Peter;
Jean Ranabarger
- 16 Frank & Janice
Schomaker; Wayne Smith
- 23 Betty Stoll;
Leon & Janet Storck
- 30 Doris Wilhite; Bob &
Glenna Wulf



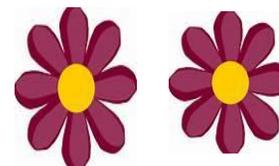
Acolytes

- 02 Mary Brown
- 09 Ben Leo
- 16 Chloe Daniels
- 23 Aisley Galloway
- 30 Stephen Leo



MAY

- 01 Sue Adams
- 04 Marge Clements
- 07 David Avery
- 10 Hadley Galloway
- 12 Eileen Robertson
- 12 Morgan Morris
- 12 Shelby Daniels
- 12 Vesta Leroy
- 14 Leo Stephen
- 15 Bill Cavins
- 15 Bob Coldwell
- 17 Ken Lumley
- 19 Mike Jackson
- 19 Heather Daniels
- 20 Alin Martin
- 23 Glenna Wulf
- 27 Sydney Hutton
- 28 Lynn Lytle
- 28 Samuel Hull
- 30 Sandy Hildinger
- 31 Janice Schomaker



Service to the Lord

MAY

ELDER

Leon Storck

USHER

Scott Baker

GREETERS

- 05 Darrell Krone;
Don & Judy Kubler
- 12 Ken & Arletta Lott:
Alin & Cynthia Martin
- 19 Max & Mary Jo
McReynolds; Lori Moran
- 26 Curt & Alisha Mueller;
Mark & Stacy Mueller

COMMUNION PREPARATION

8:15a Darrell Krone
10:30a Darrell Krone

Acolytes

- 05 Chloe Daniels
- 12 Aisley Galloway
- 19 Stephen Leo
- 26 James Brown