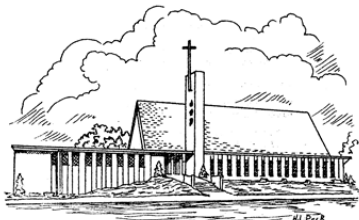


St. Peter's Lutheran Church

"Christ in Every Home, Every Day"



Special points of interest:

- Youth Group, June 2nd at 1:00 PM
- BBQ & Fire at the church June 26th!
- Women's Bible Study June 9th and 23rd.
- VBS Update
- Summer Reading Program

Inside this issue:

An Exegetical Case for Close(d) Communion – Part 2 of 3	2
Announcements	3-5
Mental Illness and the Christian Faith	6
Stewardship	11
The Devoted Life	12, 13

Office: (620) 473-2343
Cell: (314) 650-1745
www.stpetershumboldt.org
office@stpetershumboldt.org
pastor@stpetershumboldt.org

Facebook
[@StPetersHumboldt](https://www.facebook.com/StPetersHumboldt)
[@PastorTimothyRoth](https://www.facebook.com/PastorTimothyRoth)

Instagram
[@StPetersHumboldt](https://www.instagram.com/StPetersHumboldt)
[@Pastor_Roth](https://www.instagram.com/Pastor_Roth)

Grace and peace to you,

This month we celebrate Pentecost, that joyous day when the Holy Spirit was outpoured upon humanity that we may understand and believe in Christ our Lord. The Spirit works through His Word and Sacrament to create and sustain this life giving faith. While the most obvious working of the Holy Spirit is carried out in the Sunday Morning Divine Service. However, if we limit our faith to Sunday morning alone we do ourselves a great disservice. Sermons certainly proclaim and deliver God's Word of forgiveness, but they aren't meant for heavy teaching. Even Sunday School is limited in the scope and depth of things that can be covered. Even if we faithfully attend Sunday School there are parts of the faith that we will never learn about. So how, then, are we to learn the whole counsel of God and all that the Word of God teaches?

This is where our sanctified conversations concerning Truth are important. How else are we to attempt to learn everything there is to learn about God and His promises? These conversations, of course, start between parent and child, but as we grow older we enter the wider conversations within our congregation and even the church at large. These conversations are important as they lay the foundations of our Christian worldview and keep us on the path for the rest of our lives. If these foundations are weak, however, they are likely to crumble and collapse under the pressures and temptations of the world, Satan, and even our own flesh.

It is my desire then to try and help facilitate these conversations. These conversations can happen in a variety of settings. I am hoping that we will be blessed with such conversation on the way to the baseball game at the end of June. I am also attempting to start such a conversation in this very newsletter with a topic that is very near me personally: mental illness and the Christian faith. May our conversations be a blessing as we devote our tongues to the Lord. May we be strengthened and enlivened in the faith by the Holy Spirit.

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 2 of 3

By Dr. Jeffery Gibbs

To move to the second text, 1 Corinthians 11:17-34, I will again describe Paul's argument, and then draw valid deductions for application to the present situation:



But as I direct this matter, I am not praising [you], because you keep on coming together, not for the better, but for the worse. For first of all, when you come together in the church, I have heard there are divisions among you, and in part I believe it. For even factions among you are necessary, so that those who are approved may be obvious among

you. Therefore, although you regularly come together in the same place, it is not for the purpose of eating the Lord's supper, because each one takes *his own* supper beforehand as he eats, and on the one hand, one is hungry, and on the other hand the other is drunk. You have houses for eating and drinking, don't you? Or do you wish to despise God's church, and shame those who don't have [as much as others]? What shall I say to you? Will I praise you? In this matter I will not praise [you].

Because I received from the Lord that which I handed over to you, that the Lord Jesus, on the night when he was being betrayed, took bread, and after giving thanks, he broke [it] and said, "This is my body which is on your behalf; do this for my remembrance." Likewise also [he did with] the cup, after he had eaten, and said, "This cup is the new covenant in my blood; do this, as often as you drink, for my remembrance." For as often as you eat this bread and drink the cup, you are proclaiming the Lord's death until he comes.

Therefore, whoever eats the bread or drinks the cup of the Lord unworthily will be guilty of [sinning against] the body and the blood of the Lord. But let a person examine himself, and in this way let him eat from the bread and drink from the cup. Because the person who eats and drinks eats and drinks judgment against himself if he does not discern the body. on account of this, many among you are weak, and sick, and many have died.

But if we were examining/discerning ourselves, we would not be being judged. But if we are being judged, we are being disciplined by the Lord, so that we might not be condemned with the world. So then, my brothers, when you come together to eat, welcome one another. If anyone is hungry, let him eat in [his own] house, so that you may not come together with the result of judgment. And as for the remaining things, when I come, I will arrange [them].

In these paragraphs, Paul deals with a sinful abuse of worship in Corinth. It is apparent that he regards this problem as much more serious than that in the prior paragraph (11:2-16) regarding the proper head-covering of women in worship. With the prior discussion, Paul began gently, with praise (11:2), which he then modified with an

adversative, "but" (δε, 11:3). Here, by contrast, his opening paragraph (vv. 17-22) is bracketed by, "I am not praising you," and "In this matter I will not praise you ." In the earlier material, Paul deals with practices and behaviors that he twice describes as "shameful" (11:4, 6) and contrary to the universal custom of the church (11:16). Here, it is something much worse.

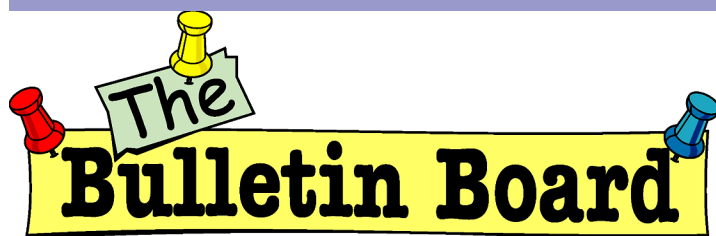
Verses 17-19 show that, as was so characteristic with the Corinthian congregations, there were divisions (σχίσματα) in the church. They had divisions over allegiances to different teachers (1:10ff.), divisions manifested through unequal attention and care given to different members of the Body (12:25). These different kinds of divisions should probably be seen as manifestation of a central, deep, cancerous problem—one of arrogance and competitiveness. They were proud that they were wise and strong. They needed to live in line with the countercultural gospel, which is the foolishness and the weakness of God (1:25).

In verse 20, Paul states that their divisions were effectively turning them away from the very purpose of their gathering together for worship. Verse 20 cannot mean, "Your divisions are preventing the Lord's Supper from actually being celebrated," for their sin is against the body and blood of Christ in the Sacrament (v. 27). Rather, by their divisions and sins against one another, they indicate that their "true intention" is really anything but "to eat the Lord's Supper." They are more intent, as Paul writes in the next verse with biting irony, on eating "their own supper" (v. 21).

What was the nature of their sinning? It was sinning against fellow members of the church. The general outline of the situation is this. In the context of public worship and the celebration of the Lord's Supper, a community meal also occurred. During the course of that meal, sinful inequities took place that caused some to have an abundance, even an overabundance of food and drink, while other members of the church received so little that they remained hungry. This is the situation that has given rise to Paul's admonition and instruction. They were letting culture dictate. The practice within the Church was perpetuating the *divisions* between rich and poor, high status and low in society. They were treating some members of the church as if they were more important than other members of the same Body. In so doing, they were despising God's church, and shaming the members who did not have as much (v. 22).

But what is the root problem here, in the abuse of Christian eucharistic worship? In Paul's mind, why does he say, with grim irony, "I will not praise you in this"? For Paul, the root problem is connected with the very nature of the Sacrament itself. Accordingly, Paul drives to the heart of the matter by citing the Words of Institution. It is because of what the words of institution reveal about the Sacrament. "I will not praise you...γὰρ (for/because) I received from the Lord that which also I delivered to you...." I will not praise you, because *this* is what the Lord's Supper is, the body of Christ and the blood which establishes the new covenant. Paul reminds them of what they already had learned about the institution and nature of the Lord's Supper. The Lord commanded the church to "do this," that Jesus and His sacrifice for all might be remembered. When the church receives this gift, this participation, it is at the same time the proclamation of Christ's death, until He

Continued on Page 3



The Bulletin Board

The Month At A Glance

Sun, June 2nd, Youth Group @ 1:00 PM
 Tues, June 4th, Elders @ 7:30 PM
 Sun, Jun 9th, Women's Bible Study @ 3:00 PM
 Thurs, Jun 13th, Pastor Roth in Topeka
 Sun, June 23th, Women's Bible Study @ 3:00 PM
 Wed, June 26th, BBQ & Fire @ 5:30 PM
 Sun, June 30th, Arrowood Service @ 1:45 PM
 Sun, June 30th, Springfield Cardinal's Game
 Tues, July 2nd, Elders @ 11:45 AM



KVC
 Kansas

Summer Donations

We are now taking summer donation items for children in foster care. Items to be

collected include: gift cards to restaurants, jackets, socks, swim fees, sunscreen, swim towels, etc.

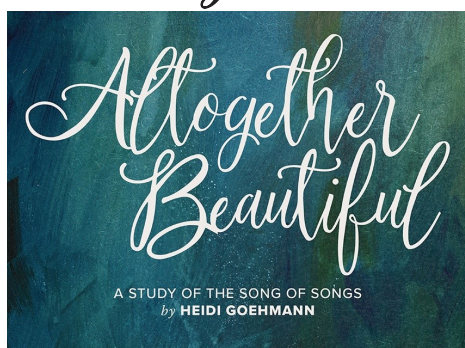
Youth Group — Jesus died and rose again, but then what? Where is Jesus now? Is He still with us? If so, why can't I see Him? These questions concern the Ascension of Jesus. On June 2nd we will be discussing what the importance of Jesus' Ascension, and then "recreate" that Ascension with a balloon release.

Women's Bible Study

June 9 @ 3 PM,
 discussing Week
 2 lessons

June 23 @ 3 PM,
 discussing Week
 3 lessons

Need a book?
 See Marie. We'd
 love to have you
 join us!



LLL/LHM at the Fair

Kansas LLL/LHM is gearing up for the fair. They will provide a variety of material, including Bibles, Portals of Prayer, My Devotions, LHM brochures 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. Questions? Contact Ken & Arletta Lott.



LUTHERAN HOUR
 MINISTRIES
www.lhm.org

Catechetical Corner—Continued from Page 2

comes again.

Then, Paul goes on to infer the real issue involved. His inference comes in verse 27; οὕτως, "So then...." What is really going on is that you are eating and drinking *the Sacrament* unworthily. And when you do that, you become guilty of sinning against the body and blood of Christ, that is, against the Sacrament itself. And it is for this reason that there has been sickness and death in your midst. Let a person examine himself (v. 28), and in this way, οὕτως, not as you have been doing, but in *this* way let him eat from the bread and drink from the cup. Then, verse 29 repeats the message of verse 27. For the person who eats and drinks, eats and drinks judgment to himself, if he does not discern the body. This is the content of "unworthily." To fail to discern the body is to eat unworthily. To "examine oneself," then, is to "discern the body."

At this point in the argument, two questions inevitably surface for the readers. First, and more obviously, to what does "body" refer in verse 29, "if he does not discern the body." This is important, because it stands parallel to and explicates the meaning of "unworthily." The second, but less obvious question, is this: *Why* does the sinning against one another, the despising and shaming of one another, make them guilty of sinning against the body and the blood of Christ? For the overt "location" of their sin is on the horizontal plane. Paul has not accused them of anything, any sin, other than that on the horizontal plane. In fact, his final exhortation to them in verse 33, returns to the horizontal plane—again, ὡστε, "So then, my brothers and sisters, when you come together to eat, welcome one another. If anyone is hungry, let him eat at home, so that you may not come together resulting in judgment." Why, then, in response to this sin against one another, does Paul bring in the Words of Institution, and then accuse them of being guilty of sinning against the very body and blood of Christ?

The first question first. What is the "body" that they must discern, make a distinction concerning, judge correctly? In context, "the body" has to be a reference to the body of Christ, that is, to the bread of the Lord's Supper. The whole emphasis at this point in the argument is on "eating and drinking," and upon the exhortation not to do so "unworthily." Paul warns them that a judgment from God will follow, should they continue to eat and drink the Sacrament without discerning Christ's very body present in it, and the benefits and purposes of that sacramental body.

Why does he not say, "discerning the body and the blood"? Perhaps it is in order to reinforce the answer to the second question. That question, restated, is, "Why is sin on the horizontal plane really, most deeply, sin against the body and blood of Christ in the Sacrament?" Once again, this is a bit of a guess. But it is plausible, indeed likely, that Paul is content to refer to "the body," because of the logical connection he has already made between sin against the brother, and sin against the Sacrament. Unfortunately, here in this text Paul does not explicitly explain the connection. He simply joins the Words of Institution to the issue and problem of their sinning against one another with the inferential γὰρ, "For, I received from the Lord..." (v.23). So the readers are left to infer the precise connection implicit in his argument. What is it?

Continued on Page 4



BBQ @ the Parsonage/Church

June 26th we will be our next BBQ! As usual, bring meat to grill and a side to share. Drinks are provided, though you are welcome to bring your beverages of choice. Come and spend some time visiting with one another and don't forget to bring a friend!

The grill will be ready around 5:30 PM.



We All Believe

Vacation Bible School

VBS Update!

Our VBS got a facelift. "We All Believe" is the update of "Crucified." Youth will learn the faith through the Creed via Bible stories, catechism, music, crafts, and snacks. VBS is July 14th to 18th from 6:00 to 8:00 PM; preschool age is 6:00 to 7:30 PM with aftercare until 8:00 PM.

Reasonably enough, the answer lies in the only other place that Paul uses the doctrine of the Lord's Supper to support an argument, 10:16-17. There, it is the participation in the blood, and in the body, that keeps and sustains the Christians as members of one Body, the Church. "Because there is one bread, we the many are one body, for we all share from the one bread." The body of Christ was given for you, for you *all*. It is the true body that makes them and keeps them as one Body. Here in this text, in chapter 11, to participate in the blood and body of Christ while tolerating and even *causing* divisions by sinning against one another is not just sinning against one another. It is becoming guilty of sinning against the body and the blood of Christ. Why? Because that sacramental food has as one of its purposes and effects the uniting of the many members into one Body.

This means that it is the very nature of the Sacrament itself that should prevent us from speaking of "the individual" communing with his or her Lord. It can't be done. For the body and blood are not only "for me." They are "for us." The personal pronouns are plural—for you all. This the Corinthians were effectively denying, by their shaming and despising of one another. They were not discerning the true nature of the Sacrament. The result was God's judgment against them. To avoid such judgment, and, most crucially, to avoid being condemned along with the world, the Corinthians are to examine themselves. They must by faith grasp again the deepest nature of the Sacrament. They must repent of their sinning against one another. They are to welcome one another, and put an end to their shaming of the poor.

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.

National Convention The 67th Convention of the LCMS is in July. The candidates for synodical president include Matthew C. Harrison, current synodical president; David P. E. Maier, the current Michigan District president, and Timothy M. Klinkenberg, senior pastor of St. John's Lutheran in Orange, California. Our own Kansas District President, Peter K. Lange is on the list of candidates for first vice-president of synod. Please keep all delegates and candidates in your prayers.

**JOY:FULLY
LUTHERAN**
1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS



**Concordia
Seminary**
ST. LOUIS

Seminary Summer Workshop

August 5th to 7th is the Concordia Seminary Summer Workshop, "De-coding the Apocalypse: Study of the Book of Revelation." This is not just for pastors! The cost is currently \$140 for the workshop, but pastor Roth is working out a discount with CSL Continuing Ed for our laity who would like to attend.

"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." The purpose of this book of the Bible is to unveil the purposes of God in human history. For many people, however, it remains seemingly veiled, as an obscure, mysterious, and confusing book. The reason many people do not understand the Apocalypse is because it is written in coded language that can only be interpreted by decoding its symbolism. 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. "

Dr. David Peter serves as chairman of the department of practical theology. A year ago, he led our Lay Bible Institute on Theology through the book of Revelation and it was very well received (hence this workshop!). He also is working on a book about mid-sized congregations. Those who know him recognize that he brings a solid theological understanding of the church to the topic as well as an openness to how we live out our Lutheran ecclesiology in the world today.



Minor League Outing

The Men's Group is organizing an outing for *all* our members to a Springfield Cardinals game, a Double-A Affiliate of the St. Louis Cardinals, on Sunday, June 30th at 6:10 PM. They will be playing the Northwest Arkansas Naturals, an affiliate of the Kansas City Royals.

We are looking at getting tickets to "The Roost", \$25 with all you can eat food and all you can drink Coke beverages. "The Roost" also allows for more of a social atmosphere. We are hoping on securing a bus for transportation. Men's Group will be devoting \$500 to the outing, meaning if 20 people go the only cost will be for splitting transportation.

There will be a sign-up for all interested parties in the Narthex. You must sign-up by June 16th.



THE S.E.A. SIDE WOODS



The Wood family is acclimating themselves to life in Medan, Indonesia. They have started their language classes learning Bahasa Indonesia. They attend 2 hours of class each weekday, log 2 hours speaking to native Indonesians, and 2 hours of homework and study a week. Their "celebrity" for being foreigners has helped them in their practice and they have even made some contacts. One recent outing they spoke to every patron in the restaurant between the two of them! They are asking for prayers as they continue to learn the language. They ask us to pray that they study hard, practice much, and learn to love the language.

If you'd like to follow their blog, you can do so by going to theseaside.asia.

Installation at Zion in Independence

You are cordially invited to Zion for the installation of Rev. Kevin Peterson on Sunday, June 9th.

The service Vespers, with the Rite of Installation, will be at 3:00 PM. A reception will follow.

VBS Supply List

We're doing VBS a bit different this year and we need your help! If you have or would like to buy the following supplies that we could borrow/use it would be greatly appreciated! You may also donate money for VBS supplies.

A superhero costume (adult XL); Snake (stuffed animal or other prop); Tree; Apple; Remote control; Single light on a dimmer; Fancy spice jars, boxes, vases; Scarf or blindfold; A wand with a buzzer or one some kind of noise on cue; A megaphone; Buttons (1 inch or smaller) in assorted colors; Flashlight; Beanbag; Baby shoes; Adult diapers; Sponge/sponge balls; Buckets for water; 24 rubber ducks; 2 large tubs; 2 portable soccer goals; 2 dark bed sheets; 12+ swim noodles; 2-3 squirt bottles; Poster board; Chalk; Green spray paint; Black glitter; Standing miniature plastic people (two per child); Miniature plastic trees; Paints (various colors); Hot glue gun/glue; Crayons, colored pencils, markers; Mod Podge; Tissue paper; Spring clothes pins; Ribbon or string; Copper or other metallic colored paint; Coins or craft gems; Construction paper (assorted colors); Craft foam sheets; Pringles/other cylindrical containers; Easter grass; Googly eyes; Popsicle sticks; Coffee filters; Glue sticks; Glue dots; Gold pipe cleaners; Masking tape; Cardstock (assorted colors); Blue plastic cups

If you'd like to donate or receive more information, contact Alicia Schomaker.

Summer Reading Program

Once again CPH has created a summer reading program. There are separate lists for adults, youth, elementary, and early childhood. You can register each member of your family for a chance to win prizes, or you can just download the lists for some good summer reading. You can find them at read.cph.org.



Greeter List Updates

Carman is trying to update the greeters list by adding people that would like to greet and remove those who no longer want to be on the list. Please leave a note on her desk if you want to be added or removed.

Father's Day

Father's Day is a time to celebrate and honor all the men who have invested in us, yet It is also a time of heartache for those whose fathers or fatherhood was taken from them. Be sure to thank all the men in your life who have helped shape who you are and say a prayer for those who are grieving this day.

Mental Illness and the Christian Faith

Pastor Timothy L. Roth

Last month I shared something online that struck a cord with many. The basis for the post was a cartoon by a Christian cartoonist titled, "[Depression, Anxiety, Meds, and Shame](#)" (If you using an electronic device you can click the link to view the cartoon.) It speaks on misconceptions about mental illness and faith. It's message touched my own heart and life, so I decided to share it with a little of my own story of depression and anxiety in the hope of encouraging others who may be suffering.



I did not expect the response I received. The public comments, messages, and in person responses by those inside and outside our congregation, laity and pastors, gave me reason to reflect and consider that sharing my story in our newsletter may be beneficial to many. Some of what I will share may shock and startle some of you, maybe even give you pause in relation to me as your pastor, but I pray it gives those who have never experienced mental illness a glimpse into the suffering, and those of you who have suffered or are suffering the knowledge that you aren't alone, you are not to blame, you are not the cause nor issues with your faith, and God has not forsaken you.

The hope of reaching a single person who suffers or even giving insight to the family of someone who is suffering outweighs any hesitation I have in sharing my own story. There are many reasons I have not yet talked openly about my struggle with depression and anxiety. It is not that I am ashamed of my illness, for there is nothing to be ashamed of. Indeed, I have shared pieces with some of you as I felt appropriate or helpful. The main reason I have hesitated is that I did not want to give you all cause for stumbling in the faith. For many, the idea of a pastor who suffers from anxiety and depression is hard to swallow. There are many misconceptions about mental illness, especially regarding the faith, and I did not want to give any of you concern or opportunity to stumble.

However, I pray we have reached a level of trust in the near three years that I have been serving among you that I am now able to freely share my story and do my part to help confront misconceptions and help those who need to hear that they are not alone; even pastors are not immune to mental illness. Because the truth is, mental illness is much more prevalent than you might think.

The Enigma of Mental Illness

If you believe you do not know anyone who suffers from mental illness it's likely because you simply do not know. The CDC reports an estimated 50% of all Americans are diagnosed with a mental illness at some point in life. One in five Americans (children included) will experience mental illness in a given year; one in twenty-five Americans live with serious mental illness; "serious" meaning it significantly interferes with one or more major life activity.

So consider this: we have an average of about a hundred people in worship on Sundays, split roughly even between services. That means when you sit in worship, there are likely about ten people worshipping with you who are suffering from a mental illness, two of whom cannot function normally in their daily life.

The CDC also reports 50% of all chronic illness begins by age 14 and 75% by 24. Mood disorders are the third most common cause of hospitalizations for those under the age of 44. Suicide, often associated with symptoms of mental illness, is the 10th leading cause of death and 2nd among people aged 15-34. Serious mental illness costs about \$193.2 billion in lost earning per year. Those with mental illness are also at greater risk of physical health problems, such as diabetes and heart disease, and those with serious mental illness on average die 25 years earlier than others, largely due to treatable medical conditions.

With so many who suffer and the severity of effects, it seems there should be more awareness, knowledge, and understanding of mental illness. Even so, mental illness remains an enigma, an elusive mystery to most. Those who have never suffered from it do not understand; those who study and treat it have no clear objective way to do so; those who suffer have difficulty understanding and explaining it. No two people experience mental illness the same way (there are over 200 classified types!) and there is no single cause. A variety of factors may contribute to a mental illness including early adverse life experiences (like trauma and/or abuse), experiences of other chronic ongoing medical conditions, biological factors (genes or chemical imbalances in the brain), use of alcohol or recreational drugs, and the feelings of loneliness and isolation. All of this paints a very complex picture of mental illness that is quite hard to understand.



Continued on Page 7

Mental Illness and the Christian Faith—Continued from Page 6

Misconceptions of Mental Illness



Unfortunately, as we do with so many other things we do not understand, the enigma of mental illness gives rise to many misconceptions. This is true not only in society, but especially within the church. One of the most common I've heard is that those who suffer choose to suffer, as if they could simply muster the will-power to "get over it" or "snap out of it" or "suck it up" and "be happy" in order to get on with life. The 'church' version of this is that people who have a mental illness simply need to "have more faith," as if faith was our own work and not a gift from God for the salvation of mankind. Such claims not only hurt the psyche but also the soul.

Mental illness is not so easy to overcome. There are a lot of factors that contribute to a mental illness, as discussed in the last section. Depression for example isn't your everyday blues. It's not even normal grief. Depression goes down to the very core of a person and takes strangle hold on not only what they think and how they feel but even on who they are. Every day becomes a battle just to make it through. For some, the will power required to even get out of bed in the morning is more will power than most people will exert in a normal day.

The extra heartbreak is when this comes from the church, the very people who should understand that this world is corrupted on account of sin. Most would consider it horrific to tell someone suffering insulin shock, "If you had enough faith then you wouldn't suffer from diabetes! Now just will your blood sugar levels back up and get on with life." Yet many of those same people wouldn't think twice about tell someone suffering a depressive episode, "If you had enough faith then you wouldn't suffer from depression!" Maybe not in those exact words, but with the same meaning. Of course, they wouldn't think of adding, "Now just will your serotonin levels back up and get on with life," because, well, they don't understand that most often there are physical realities behind the emotional suffering.

Another misconception is that mental illness is a personal weakness or a familial failure. Often people just want to point fingers and lay blame, but that helps nothing. And then there are the stigmas: they're

manipulative, they use people, they only care about themselves, they push people away, they're self-destructive, they refuse to do what needs to get done, they're lazy, and so on. The reality is that people who suffer from a mental illness are often incapable of thinking at such levels. Their illness impairs their higher functioning abilities and they simply react. When it takes all you can muster to get out of bed in the morning and face the world, there is hardly any energy left to plan out the rest of the day, much less plot out some master manipulation of others.

People who suffer from mental illness already have feelings of guilt and shame, being unloved, alone, and misunderstood, and much more. Misconceptions and stigmas only serve to drive them deeper into isolation. If they have not already been diagnosed, then fear from the misconceptions and stigmas often keep them from seeking a diagnosis and they remain untreated. There is not much care and compassion for those who suffer and so it's no wonder that so many people are afraid to talk openly about their own struggles with mental health. That is why I want to share my own story with you all. I pray to give some insight to those who do not understand, but ultimately to let any of you who might be suffering from a mental illness know that you are not alone!

My Story: Early Childhood—The Storm Brews



**Please note: this is my reflection. Some of it I have come to understand through the help of counseling, but some remains through the lens of depression and does not always reflect the reality outside of me.*

For most of my memorable childhood I suffered. Life was hardly enjoyable, but I didn't know different. I am the youngest of five and so I thought it all was just part of the chaos of life, a chaos that seemed to absorb and swallow me whole. That chaos formed me in many ways. For example, my parents were so busy with all of my older siblings activities that they never seemed to have any spare time or energy to focus on me. So I told myself at a very young age that I needed something to stand out from my siblings in order to get my parents' attention and finally receive the love, care, and attention from them I desperately desired.

As I watched, I noticed how much stress my older siblings seemed to cause my parents with not only their busy schedules but also with poor performance,

Continued on Page 8

Mental Illness and the Christian Faith—Continued from Page 7

causing trouble, or giving them grief. My little brain then concocted the idea that I would win my parents adoration by being “perfect”, the child who needed nothing from them, did well on everything, and never stepped out of line. You can probably see the storm brewing. A child should never have such thoughts in regard to their parents. This is the Law in the place where the Gospel should be.

How reflective of reality these feelings were is not relevant to the discussion of my story, as what is important is that was my internal reality and this was the most formative experience for me. Believing I had to be perfect to win my parents attention, approval, affection and care I became emotionally unbalanced. I developed an overly active sense of guilt, shame, self criticism, and insufficiency over even the slightest mess up or the smallest mistake. I was not winning the love from my parents I desired and believed it was all my fault for not being good enough. I seemed to just be disappearing father into the chaos of life.

One memory that exemplifies and compounded this internal experience is when I attended a meeting with my mom. I was bored and didn't want to disrupt, so I asked to go to the playground. After what seemed like forever the loneliness became unbearable. I went in to find my mom, but she wasn't there. No one was. I went to the parking lot and it was empty. Fear seized me and not knowing what else to do (it was too far to walk), I went back to the playground to try and figure out where I could sleep that night as it was already dark. I have no idea how much time passed, but eventually I saw headlights pull into the parking lot. My friend from down the street came to my house to give me a birthday gift and that is when my family realized I wasn't there and what had happened.

Events like this weren't often, but they were enough to reinforce my internal experience: I was not good enough to be noticed, loved, and cared for. I did not have the emotional intelligence or stability to cope with or communicate this, nor was I given the tools or space to learn. No one knew what was going on, that I was suffering, feeling unloved and unwanted. My pain manifested in emotional breakdowns. My family just thought I was oversensitive. They became impatient with me. My breakdowns were met with demands to “stop being a baby” or the like. This led to continued feelings of rejection and being unloved and unwanted by my family driving me deeper into self-criticism, guilt, shame, and feeling insufficient. I began thinking, “If you weren't such a screw up and a baby then they'd love you. If only I were perfect...” It was a vicious cycle, and I thought I was to blame.

As all kids do, I transferred this way of relating to parents and family to the way I related to the world. I believed if I was perfect I would finally receive the attention, approval, and affection from teachers and peers that I was not receiving at home. My anxiety

began to mount every time I tried something new or was placed in new social situation. I was so afraid of failing or making a fool of myself because then no one would love me. Every failed or unsatisfactory interaction I had became my responsibility, my fault. It became so overwhelming that soon I stopped trying new things all together and avoided social interaction. I became an extremely reserved child.

My Story: Middle School—The Storm Unleashed



You may have heard me say, “You couldn't pay me enough to go back to middle school,” or the like. Sometimes, even now, I don't know how I survived those years. It was beyond the regular middle school ugliness. My middle school experience drove me deep into the suffering that had already begun in my early childhood. Since I was reserved I had few friends for support and the middle school kids are just ruthless. I was the token last-picked that never got passed the ball. There were some kids that even made me their favorite target. It would seem like they would go out of their way to ridicule me.

The teachers didn't help either. Most didn't notice or didn't care about the bullying. Some even bullied me themselves. There was one PE teacher that was set against me for some reason, even though he was never *my* teacher. Once when had free play in the gym I had boys in my class throwing basketballs at me. The teacher watched and did nothing. Another time in health class another boy held down my arm and drew an inappropriate picture on it. The teacher would not let me go to the bathroom to wash it off as my “punishment” for “letting” the kid draw it on me. My band teacher was no better. In eighth grade I left band for theatre and my teacher refused to speak to me the whole year, ignoring me when we passed in the hall.

I even had an incident with a vice-principal from a different grade. She called me a liar and threatened to punish me because I would not confess to an incident she accused me of. She claimed I bullied another kid on the bus and said she had a video of the whole event. She said she was going to punish me whether I confessed or not. I insisted I only stuck up for the kid. She called him in and he corroborated my story. (His

Continued on Page 9

Mental Illness and the Christian Faith—Continued from Page 8

parents were the ones who reported it.) She finally let me go, but not without threats of punishment if she ever caught me doing the slightest thing. I had never even had a detention before. Remember, I devoted myself to never causing my parents trouble.

These are just some of the experiences in Middle School that reinforced my internal experience and transformed it from “I must be perfect to stand out and be loved” to “I am unlovable, and no matter what I do the whole world is against me.” My anxiety and insecurity skyrocketed. I began to despair and I had nowhere to turn. No one understood what all I was going through and experiencing. When I tried to talk about it with my family I would break down and told that I was being overly sensitive and I just needed to toughen up and stop being a baby. So I learned to swallow all those dark feelings deep inside and pretend like everything was okay. In order to survive I learned to numb myself to the pain. Of course, those feelings never actually went away. They only festered deep down into full on depression, corrupting me to the point where I was paranoid that everyone hated me and was bent on hurting me.

My dog and Confirmation class were my only relief, the only things I looked forward to seeing and doing. They are probably what brought me through. I was convinced my dog was the only living creature who loved me, and I enjoyed learning about God and His promises: what He has graciously done for us and what He continues to do. Even though I was suffering my faith increased. It did not take away the pain, though, nor did it protect me from any further suffering. My faith had no effect on my depression, and in fact it was on account of my faith that I began to beg God to simply come and take me away.

My Story: High School—Surveying the Damage



By the time I entered high school I had suffered for many years and depression had taken over my life. I was in such despair that, though I was never suicidal, I would fantasize my own death. A recurring fantasy was letting go of the wheel on a particular windy road that I drove. In my distorted thinking there were two reasons I would never do it: 1. I was a coward, and 2. I felt guilty at the cost my parents would incur in paying to bury me and a new vehicle. Part of me knew

deep down my parents would grieve, but I believed it would be on account of the tragedy of it all and not in actually losing *me*. No, in fact I was convinced they'd be happier without me weighing them down, that the friends I made in theatre would be happier without me holding them back, that the world would be a better place without me in it since I was simply a failure and a screw up.

My sophomore year my friends and I discovered an “online journal” site where we could write and post whatever we wanted. (Facebook wasn't available until my junior year!) I finally found a place I could vent all my pain and share it with whoever. Somehow my sister discovered my journal and read some of what I posted. She had friends who had depression and she recognized symptoms in me. She shared her concern with my parents. A few days later I came home from school to my parents waiting for me. They confronted me with some of the things I wrote and asked me if I would go to a counselor. They had already scheduled an appointment in case I said yes.

For the first time in my life I realized life wasn't supposed to be like this and there may be hope. I was so tired of living life that I was willing to do anything that might help. So, I went and talked and received a diagnosis. That was about 15 years ago. My counselor then worked with me for nearly a year. She helped me challenge my thought patterns to come to a more rational understanding of things. I can't forget one situation she helped me think through because it shows just how badly depression had messed with even my ability to think. I remember telling her how my sister and my mom conspired against me because my sister came home from college one day and asked my mom to make my favorite meal when I was busy that evening and wouldn't be home for dinner. My counselor helped me realize that my sister most likely desired that meal and didn't even consider that it was my favorite. No conspiracy afoot.

I owe much to that counselor. She helped me find a foundation and a way forward. I could distinguish normal thoughts from depression induced thoughts. I could start seeing a world in which things sometimes happened and there was no master plan against me. Despite that, depression had still left it's devastation. My anxiety remained, and is still something that I have to fight against, as well as a sleeping disorder I developed, a common symptom that comes with depression and other mental illnesses. I have had two sleep studies done at different times, both confirmed I had sleep problems yet were unable to offer any solutions.

By the time I graduated High School though I was a different person, but I needed a fresh start. I chose a college where only one other person from my school was going. I was ready to put the past behind me and see what the future held.

Continued on Page 10

Mental Illness and the Christian Faith—Continued from Page 9

My Story: Life Beyond—Recovery Efforts



I didn't realize at the time, however, that it wasn't going to be that easy. Depression is an illness and doesn't simply go away. I learned that the hard way. I had decided by the end of my freshman year that I was going to become a pastor, but instead of a reason to rejoice my faith became a point of turmoil. After a variety of difficult situations and circumstances my depression came back. Several of my close friends were into a different kind of theology and claimed to "experience God" in ways I had never heard before. It was intimate and I did not know why God did not give me the same experiences but instead let me slip back into depression. I was hurt and tried to run from God, but He never let me run far, neither would He let me get lost in false theology. I wanted to so bad that I once tried to eat a paint chip that fell from the ceiling hoping it was "manna from heaven." Once I realized what it was I gave up trying to force God's hand and tried to be satisfied with what He gave me.

My last semester of college was particularly rough. I had to drag myself out of bed each morning in order to get to class. I didn't always make it. I had lost 50 pounds in a couple of months because of my anxiety and depression. Throughout that time I was looking forward to entering the seminary to become a pastor. When I finally got there I was deep in depression once again. Marie can testify that the first couple of years of our marriage were not easy nor happy ones. My faith was growing by leaps and bounds, but even preparing to be a pastor did not make me immune to depression.

Thanks be to God for "Pastor as Counselor." The class required us to have six sessions of counseling. I asked a professor, Dr. Bruce Hartung, not knowing what to expect. We began to meet and much to my surprise we had much to discuss. I learned although I had learned to change my thought patterns there were still deep roots to my depression that were living and active: primarily that voice that told me that I had to be perfect in order to be loved. The irony is when I began those sessions with Dr. Hartung I wanted to be "the perfect patient" so that he would be pleased with me! He helped me address those roots of depression and that's when I realized that this was

going to be a lifelong battle. Once my requirement for class was fulfilled I continued to meet with him and work through even more. He helped drag me back out of the pit of depression by helping me understanding more about myself and my past. He also helped me understand that depression was just another thing that happened in this fallen world, and that it was not going to be ashamed of or to assign blame for. That last part was really important to my healing because I so bad wanted to protect my parents from blame (it was their love and approval that I desired in the first place after all) that I avoided saying anything that could be taken as placing blame at their feet. He freed me to be able to address all of that and helped me walk through the trauma I experienced as a child.

My time at the seminary also helped fix all the bad theology that I had accumulated in college. I began to understand that suffering is not a sign of weak faith, but instead the mark of a true Christian. We endure all things for the sake of Christ, depression is not excluded. Depression is just yet another expression of the corruption of creation by sin. Suffering from depression makes you no less a Christian than does diabetes or heart disease or even allergies. Sanctified reason gave me a foundation and a way forward, but the Gospel gave me life.

Even after all of that, knowing my struggle with depression, the seminary still allowed me to graduate and I still received a call and was ordained. Now, as a pastor I get to preach that life-giving Gospel every week and guess what: I still am not immune to my depression. Some days are better than others, but I have gone through several rough patches since I arrived in Humboldt. I fought off many of them, but at the beginning of this year I those familiar voices of guilt, shame, self-criticism and insufficiency became more powerful and I knew it was time to seek help. I reached out to a former LCMS pastor in Topeka who retired to do full time clinical work and have been meeting with him via telemedicine about twice a month. I informed both President Lange and our elders what was happening and that I began meeting with him. He has helped me once again to return from the abyss.

Once I no longer need to meet with him I know it will only be a matter of time before I need help again. I have managed my depression with counseling thus far and have not needed to take medication, but that may change in the future. There is nothing wrong with using medication either, and some people need it. These are gifts God has given to help us live in this fallen world. Faith does not make you immune to depression, and believing it does is a severe lack of understanding of the Christian faith. If you suffer from depression or any other mental illness and would like to reach out to me I'd be happy to hear from you. If you'd like to ask me any questions about my depression I'd love to answer. Blessings be to you.



LCMS Stewardship Ministry

Some disciples of John the Baptist were questioning him about the baptism and preaching of Jesus. Many disciples were going to Jesus instead of John the Baptist. John the Baptist answers: “A person cannot receive even one thing unless it is given him from heaven” (John 3:27). John the Baptist says this to show that Jesus, His teaching, and His baptism are from heaven. God provides everything we have in body and soul.

We are taught this in the meaning of the Apostles’ Creed in the Small Catechism.

In the First Article of the Creed, we learn that God has made us and everything in the universe.

“He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them. He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and all I have. He richly and daily provides me with all that I need to support this body and life. He defends me against all danger and guards and protects me from all evil. All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this it is my duty to thank and praise, serve and obey Him.”

In the Second Article of the Creed, we learn that God sent His Son, Jesus, to humble Himself by taking the form of a servant.

In so doing, He “has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity.”

In the Third Article of the Creed, we learn that the fruits of what Jesus Christ, the Son of God, did are given to us through the work of the Holy Spirit in the Church.

“That I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian church He daily and richly forgives all my sins and the sins of all believers. On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ.”

Indeed, “a person cannot receive even one thing unless it is given him from heaven.” But how easy is this for us to forget? How easy is it for us to think that what we have in life is because we have earned it? How easy is it for us to forget that all our skills – the abilities of our hands and minds, the ethic to work diligently, and the desire to improve – is given to us from heaven, just as John the Baptist said? How easy is it for us to forget that it is Christ alone, and the work of the Holy Spirit, that reveals His salvation to us, delivers it to us, and that none of this is our doing? Sure, we have responsibility for coming to church, for delving into God’s Holy Word, and for praying without ceasing. But even these responsibilities are given to us from heaven. These duties are not earned; they are given in response to what He has accomplished for us. Everything we have, and everything we are – in both body and soul – are gifts from God in heaven.

Let us then respond in thanksgiving and give back to Him as He asks – with a first-fruits, generous proportion offering of what He has given to us.

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/>

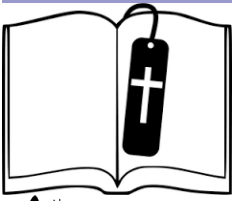
**Support
St. Peter's Lutheran
Church.**

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. The church will receive a portion of your total! St. Peter’s also now has a Charitable List on Amazon you can donate from!



The Devoted Life - Hymn Study

LSB 650 Holy Spirit, Ever Dwelling

1 Ho - ly Spir - it, ev - er dwell - ing In the ho - liest
 2 Ho - ly Spir - it, ev - er liv - ing As the Church's
 3 Ho - ly Spir - it, ev - er work - ing Through the Church's

realms of light; Ho - ly Spir - it, ev - er brood - ing
 ver - y life; Ho - ly Spir - it, ev - er striv - ing
 min - is - try; Quick - 'ning, strength - 'ning, and ab - solv - ing,

O'er a world of gloom and night; Ho - ly Spir - it,
 Through us in a cease - less strife; Ho - ly Spir - it,
 Set - ting cap - tive sin - ners free; Ho - ly Spir - it,

ev - er rais - ing Those of earth to thrones on high; Liv - ing,
 ev - er form - ing In the Church the mind of Christ: You we
 ev - er bind - ing Age to age and soul to soul In com -

life - im - part - ing Spir - it, You we praise and mag - ni - fy.
 praise with end - less wor - ship For Your gifts and fruits un - priced.
 mu - nion nev - er end - ing, You we wor - ship and ex - tol.

Text and tune: Public domain

Background — Hymn writer Timothy Rees (1874–1939) was an Anglican bishop whose ministry extended 42 years, spanning the late 19th and early 20th centuries. He served variously as a pastor, chaplain and missionary. This diversity of contexts gave him extended experience of the work of the Holy Spirit, both in calling, gathering and enlightening, and in sanctifying and keeping Christians in the faith of Jesus Christ. What are some situations you've experienced in your vocations—at home, at work, in the church—that have challenged your faith, called for perseverance or been opportunities to communicate the Gospel of Jesus Christ to others? How have you observed or experienced in these situations the Holy Spirit working to call you or others, or to sanctify and keep you in the true faith?

Assuming Rees was formed in some way by his variety of ministry experiences, this formation would be expressed in some way in the hymn. In stanza 1, how does Rees connect the creation account to the work of the Holy Spirit in people? How is Rees'

account of struggle in stanza 2 a comfort to the singer?

Text — The Holy Spirit is active in many and various ways, but with certainty and consistency that spans time and surpasses the changeable ways of this world. What word does Rees use repeatedly to emphasize the steadfastness of the Holy Spirit?

That the Holy Spirit is “ever” doing all things to bring us salvation reminds us of His eternity as God (see Heb. 9:14). As God, the Holy Spirit is “ever” at work for our salvation. Let's consider how this work for our salvation is expressed in the three stanzas. First, read Gen. 1:1–2; Rom. 4:17; and Rom. 8:11. What imagery from Genesis is evident in stanza 1? What kind of work is the Holy Spirit doing in this Genesis passage? What other kind of creative work is mentioned toward the end of stanza 1? How is this an expression of the truths taught in the passages from Romans?

Let's expand our reading from Romans. Look at Rom. 8:1–11, 22–28 and Rom. 12:1–6. Based on the passage from Romans 8, to what is the phrase in stanza 2, “Holy Spirit, ever striving / Through us in a ceaseless strife,” referring? How does the Spirit help us in our weakness and striving? Compare the Romans 12 passage with the last two lines of stanza 2. How many parallels in language can you find? Focus on the words “mind,” “worship” and “gifts.” What is stanza 2 teaching in conjunction with this passage?

In stanza 3, Rees weaves together two themes of the Holy Spirit: absolution spoken by the minister and the union of Christians in the Body of the Church. Read Eph. 4:1–16. How are these two themes of forgiveness and communion depicted in this passage?

Making the Connection — We have covered a lot of ground! Consider the variety of things the Spirit does with certainty and assurance for you: creating, sealing you with faith through preaching, absolution, and Baptism, uniting you together with other Christians in the Body of Christ. What specific ways from your recent experience that the Holy Spirit has enlivened you, strengthened your faith, sanctified you in love or drawn you closer to others? What is another Means of Grace, which we haven't specifically mentioned yet, by which the Holy Spirit forgives us, strengthens us and unites us together as one body? Hint: We usually celebrate this Means of Grace in the second part of the Divine Service! How can an increased appreciation for and frequent participation in the Lord's Supper be an opportunity for growth in the Holy Spirit and His gifts?



The Devoted Life - Readings & Prayers

Inward Pentecost

Lord God, Holy Spirit, again we celebrated the outpouring upon the apostles of Christ. Again we have heard that the kingdom of God is not food and drink or anything external, but righteousness and peace and joy in the Holy Spirit. We confess that we ought to ask ourselves whether we did nothing beyond hearing with our ears of the rushing mighty wind on that first Pentecost Day or whether our souls experienced something of that regenerating breath with which You have favored and blessed us through the Gospel. Has our soul joined our body in celebrating Pentecost? Have we still clung to You and Your work within us that which neither human reason nor strength is able to produce? Did we through Your enlightenment become more aware of the depravity of our hearts, and has the Gospel become sweeter to us than the sweetness of the world? Can we call Christ our Lord with still greater confidence, and shall we be able to fight against the enemies of our soul with a stronger faith, with renewed zeal, and with greater willingness than before?

O Holy Spirit, who searches all things, even the things of God, You know the condition of our hearts better than we do. Therefore we ask You to work true repentance in every heart at whose door You have knocked in vain during these days. Say not of them as You did of the wicked generation before the flood: "My Spirit shall not abide in man forever, for he is flesh." No, dear Lord; do not turn away from them, but knock again and again, until—so we hope—they open to You. But upon those of us who thirst for You as dry land thirsts for gentle rain, pour Yourself out in abundant measure; then our hearts, mouths, and all our members will thank You with a new and better service.

Hear us, O precious Holy Spirit, for the sake of Jesus Christ, our Lord and Savior. Amen.

UNITY

Lord God, our dear heavenly Father, in Your Word You admonish Your believing children: "Have unity of mind." "I appeal to you...that there be no divisions among you, but that you be united in the same mind and the same judgement." This discordant world is to see that Your children are in lovely agreement with one another, not only in their creed but also in their daily walk. Nor do You want them to approach You in joint prayer, praise, and worship if they are at variance with one another. Grant, then, we entreat You, that like Your elect children on the first Pentecost, we may be of one heart and one mind. And let all that we do in such oneness of hear be pleasing to You for Christ's sake, and bestow Your blessing upon it, so that it may contribute to Your glory and the furtherance of Your kingdom of grace here on earth. To that end bless also our deliberations at this time for the sake of Your holy name. Amen.

PRAYING FOR CONGREGATIONS AND PASTORS OF THE KANSAS DISTRICT: CIRCUIT 2

Risen Savior Lutheran Church, Basehor; Rev. Robert Weinkauff
 Bethel Lutheran Church, Kansas City; Rev. Kenneth Nettling
 Faith Lutheran Church, Kansas City; Rev. Kenneth Nettling
 Grace Lutheran Church, Kansas City; Rev. Kenneth Nettling
 Immanuel Lutheran Church, Kansas City; Rev. Kenneth Nettling
 Our Savior Lutheran Church & Preschool, Kansas City; Rev. Thomas Van Duzer
 St. Luke Lutheran Church, Kansas City; Rev. Luke Kammrath
 St. Paul Lutheran Church & School, Leavenworth; Rev. Van (Ed) Mease
 Trinity Lutheran Church, Leavenworth; Rev. Damian Snyder
 Trinity Family of Faith Lutheran Church & Trinity Family Learning Center, Basehor; Rev. Jason Boetcher
 Candidate & Emeritus: Rev. Frank Eberhart; Rev. Michael May; Rev. John Niermann; Rev. David Parks



The Ascension of Our Lord (obs. 6/2)

Acts 1:1-11; Ps 47; Eph 1:15-23; Lk 24:44-53

Easter 7 (6/2)*

Acts 1:12-26; Ps 133; Rev 22:1-20; Jn 17:20-26

Pentecost Eve (6/8)*

Ex 19:1-9; Ps 113; Rom 8:12-17; Jn 14:8-21

Day of Pentecost (6/9)

Gen 11:1-9; Ps 143; Acts 2:1-21; Jn 14:23-31

Pentecost Evening (6/9)*

Is 57:15-21; Ps 43; Acts 10:34a, 42-48; Jn 3:16-21

St. Barnabas, Apostle (6/11)*

Is 42:5-12; Ps 143; Acts 2:1-21; Jn 14:23-31

Pentecost Tuesday (6/11)*

Is 32:14-20; Ps 27; Acts 8:14-17; Jn 10:1-10

Holy Trinity Sunday (6/16)

Prov 8:1-4, 22-31; Ps 8; Acts 2:14a, 22-36; Jn 8:48-59

Second Sunday after Pentecost (6/23)

Is 65:1-9; Ps 3; Gal 3:23-4:7; Lk 8:26-39

The Nativity of St. John the Baptist (6/24)*

Is 40:1-5; Ps 85; Acts 13:13-26; Lk 1:57-80

St. Peter and St. Paul, Apostle (6/29)*

Acts 15:1-21; Ps 46; Gal 2:1-10; Mt 16:13-19

Third Sunday after Pentecost (6/30)

1 Kng 19:9b-21; Ps 16; Gal 5:1, 13-25; Lk 9:51-62

<u>2019 ST. PETER'S LUTHERAN CHURCH OFFICERS</u>	
<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

June 2019

Elder: Scott Baker
Usher: Keith Beeman
Communion Preparation:
08:15 Ryan & Israel Munro
10:30 Ryan & Israel Munro

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26	27	28	29	30 7:30a Men's Bible study 9:00a Mission of Love	31	1
2 8:15a Service 9:30a Sunday school 10:30a Communion 11:30a Biblesta Fundraiser	3	4 7:30p Elder's Meeting	5	6 7:30a Men's Bible study 9:00a Mission of Love	7	8
9 8:15a Communion 9:30a Sunday School 10:30a Service 3:00p Women's Bible Study	10	11	12	13 7:30a Men's Bible study 9:00a Mission of Love	14	15
16 FATHER'S DAY 8:15a Service 9:30a Sunday school 10:30a Communion	17	18 10:00a Story Time @ Library	19	20 7:30a Men's Bible study 9:00a Mission of Love	21 DEADLINE FOR CALENDAR & NEWSLETTER	22
23 8:15a Communion 9:30a Sunday school 10:30a Service 3:00p Women's Bible Study	24	25 Circuit Meeting @ Hepler	26 5:30p BBQ @ Parsonage	27 7:30a Men's Bible study 9:00a Mission of Love	28	29



01 Kristal Julich
 04 Kevin Beeman
 07 Sue Adams
 07 Josh Clements
 09 Cindy Ranabargar
 09 Gloria Beeman
 10 Fred Lassman*
 10 Ashlynn Works
 11 Jonathan Rather
 11 Wayne Smith*
 11 Sarah Avery
 13 Abbigail Hutton
 16 Doris Wilhite*
 16 Axton Hubbard
 20 Laney Hull
 22 Ben Leo
 23 Renate Capocasa
 24 Lonnie Cash
 24 Mary Frances Mueller*
 25 Ralph Norris
 27 Sandy Hildinger
 28 Delores Krone*
 29 Cathy Norris
 30 Denise Farmer

**Special Birthday
 80 years & older*



COMMUNION PREPARATION

8:15AM & 10:30AM
 Darrell Krone



JUNE

02 Henry & Sandi Eggers – 45 Years!
 08 Mike & Angela Jackson – 23 Years!
 14 Chet & Carman Huse – 15 Years!
 14 P.J. & Sylvia Schomaker – 11 Years!
 19 Scott & Greta Baker – 15 Years!
 20 Dale & Judy Daniels – 55 Years*
 24 Daniel & Audrey Galloway – 13 Years!

**Special Anniversary
 50 years & over*



SERVICE to the LORD **ELDER**

Curt Mueller

USHER

Steve Bulk

GREETERS

07 Melvin Baker; Keith &
 Gloria Beeman
 14 Lonnie & Brenda Cash;
 Bill & Linda Cavins
 21 Ray Colvin; Don &
 Dodie Copley
 28 Dale & Judy Daniels;
 Scott & Heather Daniels



JUNE

01 Cynthia Martin
 03 Ralph Norris
 04 Gabriell Jackson
 12 Delores Krone
 15 Tim Baker
 16 Jenny Krone
 17 Melvin Baker
 18 Carroll Baker
 18 Sarah Avery
 18 Jonathan Rather
 19 Linda Michael
 20 Abbigail Hutton
 20 Wyatt Hutton
 24 Josh Clements
 29 Kelly Nordt



CLOSE TO GOD

I can take my telescope and look millions and millions of miles into space. But I can lay it aside, go into my room, shut the door, get down on my knees in earnest prayer, and see more of heaven and get closer to God than I can assisted by all the telescopes and material agencies on earth.

--- Isaac Newton



Service to the Lord

JUNE

ELDER

Scott Baker

USHER

Keith Beeman

GREETERS

02 Kelly Nordt; Joan Perez
 09 Jean Ranabargar; Frank
 & Janice Schomaker
 16 Wayne Smith; Betty
 Stoll
 23 Leon & Janet Storck;
 Doris Wilhite
 30 Bob & Glenna Wulf;
 Carroll & Rita Baker

COMMUNION PREPARATION

8:15 AM & 10:30AM
 Ryan & Isreal Munro

Acolytes

02 Mary Brown
 09 Chloe Daniels