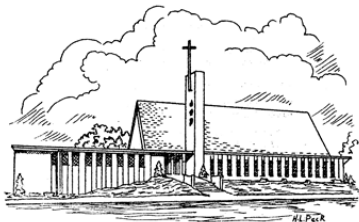


# St. Peter's Lutheran Church

*"Christ in Every Home, Every Day"*



## Special points of interest:

- Sept. Sunday School Topics
- Midweek Meal Menu
- Click for Babies, Sep 16
- Council Meeting Tues, Oct 8
- Voters Meeting Sun, Oct 20
- LWML Christian Life Retreat

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Grace and peace to you,

The Strategic Planning Committee is on the move! Attached to this newsletter is a survey developed by the committee to get input from the congregation on the direction we'd like to move. I do want to inform you the survey looks longer than it actually is. I'd encourage you to look over all of the questions before you start answering them. Many of the questions are almost identical, but differ in that some focus on inside our congregation and others focus outside.

That said, we are asking that all who are of confirmation age and older to please fill out the survey and return it to the church office. You are able to fill it out on your computer and send it back in, or you can fill out one of the extra paper copies that will be available in the narthex.

Your responses to this survey will form the foundational information upon which the Strategic Planning Committee will begin to build our congregational plan, so I cannot emphasize the importance of this survey enough. No matter your level of involvement in the congregation please, please, please take the time to fill out and return these surveys! We need to know your thoughts and ideas for our life together.

The committee asks that you return the survey by Sunday, September 15<sup>th</sup>. We'll be having a forum on the responses we receive on Sunday, September 22<sup>nd</sup> after our Sunday School opening. You may bring a copy of your responses to this forum if you'd like. We'll be happy to make copies for you when you turn in your survey if you wish to do so.

After the forum the committee will begin a study on the demographics and social trends of Humboldt in order to get a better handle on the situation of our community to see how our responses might align with the needs of the community.

Lastly, please pray for this whole process, that we may remain faithful to the mission that Christ has given to us: to share the Good News of His saving love. Pray that our efforts may bear fruit in the bringing and strengthening of faith to those in our congregation and community. Pray for the direction of our Strategic Planning Committee as well. Thank you!

In Christian love,

*Pastor Timothy Roth*

# Catechetical Corner

*Lessons for the Life-Long Lutheran*

The Confessional Principle: Church Fellowship in the Ancient and in the Lutheran Church Part 2 of 6

By Tom G. A. Hardt

This long presentation of a view that certainly is not mine and that certainly is not true has its place in this essay simply to make clear what the presuppositions of any treatment of our subject really are. All that has been said up to now is regarded as self-evident, standing to reason, raised above all discussion. Yet that very discussion must be raised, and it has been raised and more than that. The utterly scholarly and trustworthy work by



the late Werner Elert, professor of Erlangen, *The Eucharist and Church Fellowship in the Ancient Church*, Mainly in the East has, as a matter of fact, completely destroyed the false presentation to which you have had to listen for a while. Its English translation by the Missouri Synod's Concordia Publishing House in St. Louis may be a sign that it has not been welcome outside the camp of conservative Lutheranism. It runs so entirely against what is acceptable within the established, ecumenical, theological world. Probably the real argument against it is simply that it does not serve any reasonable purpose, does not promote some good cause, has no actuality, as learned men say when they want to silence some scandalous academic work. There is only one other similar work, that one by Martin Wittenberg, formerly professor at Neuendettelsau, Bavaria. This presentation, as far as the Ancient Church is concerned, builds mainly on Elert.

We now turn to the Ancient Church and ask some questions: What were the regulations concerning church fellowship? Could one, "wherever one went ashore," communicate? Are the limitations aimed only at the "grave" heretics, who by definition were not Christians at all? Where were the heretics to be found? Were there only a few of them? Was the Ancient Church dogmatically comprehensive?

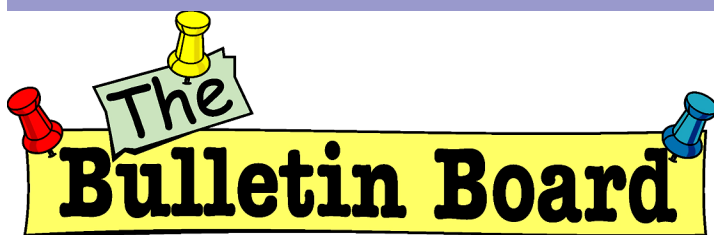
Undoubtedly there were in the Ancient Church at least some people of the modern attitude, to which we have listened. Tertullian does speak of heretics, who "come together, listen together, pray together" with those of different faith, yea, without even differentiating between baptized and unbaptized. Tertullian's remark implies, however, that he speaks about something quite extraordinary and unusual, hardly believable. Those heretics also prove their falseness through other openly offensive forms of behavior such as lay preaching, including preaching

women. If this all must be understood as exceptional, one has to admit that, on the other hand, it is possible to deduce from the many safety measures against heretical infiltrations that there were Christians who more regularly tried to get access to altars where they were not welcome. There are complaints by St. Basil the Great (ca. 330-379) that lukewarm Catholics grow accustomed to participation in the heretical worship of the very much dominating anti-Nicene party. St. Basil asks for letters from others to stop this violation of the rule forbidding church fellowship with heretics.

These rules were not man-made disciplinary regulations but, of course, were founded on the clear doctrine of the New Testament, where Christ says: "Beware of false prophets" (Matthew 7:15), and St. Paul asks us to "avoid" those of different teaching, as in Romans 16:17. Even the exchange of the liturgical, Christian greeting with the heretic is forbidden, "for whoever greets him takes part in his wicked works" (2 John 11). The Pastoral Letters of St. Paul, the canonical nature of which were never questioned before the time people wanted to live in a pluralistic church, are quite clear concerning the question of church fellowship: "As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him" (Titus 3:10). We should in this connection consider the fact that the inability to recognize such words as genuinely apostolic builds on the strange idea of a necessary evolution, which presupposes that such words cannot have been written before a long process of thought has taken place, bringing us from the simplicity of the first Christians to the well-regulated, well-disciplined but also less spirit-minded Early catholic Church. This is, however, an entirely unfounded assumption with no proofs to sustain it, except the equally unfounded dogma of evolution. Today's discovery of the very well-regulated life of the Qumran sect teaches us besides that the New Testament was written in a world where all the marks of a firm ecclesiastical order were present. To summarize: everything was there from the very beginning.

The Church Fathers often present the doctrine of church fellowship in connection with the treatment of the Sacraments. Both St. Ignatius of Antioch (ca. 35-107) and St. Justin Martyr (ca. 100-165) affirm the prohibition to have fellowship with the heretics at the same time as they stress belief in the incarnation and in the real presence. St. Ignatius makes it quite explicit that only those who assent to the apostolic teaching are admitted to the Sacrament, which the Christians teach to be the body and blood of Christ. It is not to be imagined that St. Ignatius would have admitted anyone teaching that the same body and blood "are not here." The *Didaskalia* (early third century) thus makes it necessary for the deacon to demand from any visitor information as to whether he

*Continued on Page 3*



# The Bulletin Board

## The Month At A Glance

Tues, Sept 3<sup>rd</sup>, Elders @ 7:30 PM

Wed, Sept 4<sup>th</sup>, Midweek Meal @ 5:30 PM; Midweek Chapel & Classes @ 6:00 PM

Thurs, Sept 12<sup>th</sup>, LWML Meeting @ 6:30 PM

Sun, Sept 15<sup>th</sup>, Strategic Planning Survey Due

Mon, Sept 16<sup>th</sup>—Wed, Sep 18<sup>th</sup>, CSL Theological Symposium, Pastors Roth and Copley in St. Louis

Sun, Sept 22<sup>nd</sup>, Strategic Forum @ 9:30 AM; Arrowood Service @ 1:45 PM; Women's Bible Study @ 3:00 PM

Tues, Sept 24<sup>th</sup>, Circuit Meeting @ Coffeyville

Tues, Oct 1<sup>st</sup>, Elders @ 7:30 PM

## Adult Sunday School Topics

**Sept 1** — Man & Woman in Christ, Part 3 Order of creation, the fundamental nature of Marriage, and the biblical concept of submission

**Sept 8** — Man & Woman in Christ, Part 4 The Fall and its curse, and its implications for the relationship between women and men

**Sept 15** — Man & Woman in Christ, Part 5 The idea of the Head of the Helper, and the roles and differences between men and women

**Sept 22** — Strategic Planning Forum We will spend time discussing survey results to get verbal feedback and help spark other ideas.

**Sept 29** — Man & Woman in Christ, Part 6 Continued discussion between the differences between men and women and the differences between the Order of Creation and the Order of Redemption

*\*Topics are subject to change*

## Christian Life Retreat

Attention all ladies! You are invited to the LWML Christian Life Retreat November 1<sup>st</sup>-2<sup>nd</sup> in Salina. Heidi Goehmann will present "Fearless Women, Redefining Beauty Boldly". Come to meditate on God's Word,



lighten your spirit with laughter, enjoy music, and connect with old friends and make new ones. Registration is \$48. Contact Marie Roth for a registration brochure and for lodging info.



*Catechetical Corner—Continued from Page 2*

belongs to the Church or to a sect. The Apostolic Constitutions (late fourth century) in that case demand a document of legitimation, as do the Synods of Elvira (306) and Arles (314). The Synods of Antioch (341) and Carthage (345-348) repeat the prohibition against admitting unknown persons to the liturgy. The Synod of Laodicea (360) even prohibits the outward presence of any heretic in the church building and forbids the Catholics to be present in heretical church buildings. In all these cases fellowship is not merely thought of as fellowship in the Sacrament but as fellowship in prayer as well. (When Elert thinks that in two cases some fellowship in praying the Psalms with heretics has been exercised, he is in my opinion mistaken. The singing of Psalms was the task of one man, where the others listened, hymnals still waiting for their existence.) The closed doors that forced visitors to leave the church after the sermon were closed before the prayers started. It should

also be remembered that this strictness was also exercised in the hour of death. It is an often-heard opinion that "at the time of death" fellowship had to be granted the heretics, but it is due to a misunderstanding of canon 13 in the decisions of the Council of Nicaea, which clearly speaks of penitents whose time of penitence is shortened if they are expected to die.

That the rules concerning "communion in worship" were actually applied in all their severity is shown by the unfortunate lot of the Church Father St. John Chrysostom (ca. 347-407). In Alexandria an archpresbyter had given the Eucharist to a heretic Manichaean woman and was accordingly excommunicated for this. Since another presbyter and four monks, known as "the tall brothers," continued to have sacramental fellowship with the archpresbyter, they also were excommunicated. They turn to St. John Chrysostom in Constantinople, who grants them fellowship in prayer, which can be regarded as the level attainable for penitents before their final admission to the Eucharist. The end of the story is that St. John Chrysostom as a result of this veritable chain reaction is deposed and thrown into exile.

Also on the other side of the fence the same conditions rule. When a Monophysite patriarch of Antioch once or twice has communicated with the Catholics, he is as a consequence refused Communion by his own brethren and is finally deposed. The rule of no fellowship with heretics or schismatics is universally recognized and can claim to be an ecumenical belief, the only one really existing. All agree that you must agree before taking Communion together.

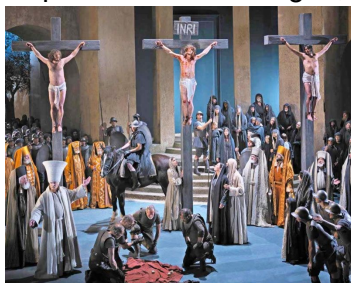
That common Communion meant a common Church was thus universally recognized. When the state, as so often, wished to have the stability of a

*Continued on Page 3*



## Oberammergau Passion Play!

For nearly 400 years the people of Oberammergau, Germany have produced a play of our Lord's passion. The play returns in 2020, featuring a 2000 member cast from Oberammergau. Pastor David Roth of Zion Lutheran in Owensville, Missouri is hosting an 11 day tour of Alpine Europe including the Passion Play, Munich, Salzburg, Innsbruck, and more through Nawas International Travel. The tour departs New York City on July 28, 2020, \$4159. The play happens only once every ten years! For more info contact Pr. Roth, 573-212-4437 or pr.david.roth@gmail.com.



## Catechetical Corner—Continued from Page 3

unified state church, the state's only wish was to have a common Communion, not to meddle in any way into theological matters. Everyone was permitted by the state to have his own belief, as long as he took the Sacrament in the prescribed way. Thus in AD 369 a Catholic bishop is admonished by an Arian emperor to communicate with the Arians in order that peace shall be established. The bishop refuses, celebrates his own catholic Mass, and is sent into exile by the emperor. The bishop has thereby shown that to confess the Nicene Creed is not an academic matter, not to repeat a formula, but to put the Nicene Creed into practice, to let the final condemnations that actually are fixed to the end of the Creed work out at the altar rail, as always the dogmatic "We condemn" that follows the "We teach" has meant that the heretics are refused admission to the Sacrament.

Against this background we can understand the great ninth-century dogmatician St. John of Damascus when he says: "We must with all strength hold fast to the principle neither to receive the Eucharist from heretics nor to give it to them." This is a voice not from an undisturbed, unafflicted, homogenous, closed world but from a suffering Church under the yoke of Muhammadanism. This conflict with a heathen state did not make the fight against heresies less important and did not open the

*Continued on Page 7*

## Mission to Guinea

Tim and Beth Heiney serve in Northern Guinea with Global Lutheran Outreach and the Evangelical Lutheran Church of Guinea. This summer after several frustrations they have seen three, possibly four, start-up Bible Study groups in their area! They are asking for prayers, that these groups do not fizzle out and die but are strengthened as people come to hear and learn the Word of God!



## BELIZE MISSION SOCIETY



Rev. Duane Meissner from the Belize Mission Society (BMS) visited our congregation the last Sunday in August and told us about the mission in Belize. He preached on the love of Christ within our own hearts as the driving force to open the ears of people to hear the Word. This love is what gained the BMS the ear of Miss Ren in the town of Seine Bight.



Miss Ren worked hard as a cook to care for her family until diabetes made her lose her leg. Living in a home built on stilts on the outer edge of the town, she was unable to go anywhere, even to use her outhouse.

One day members of BMS knocked at her door hoping to care for her. Through the developing relationship they were able to build a ramp for her, add a bathroom onto her home, and provide her with a wheelchair. As they cared for Miss Ren's physical needs they were given the opportunity to speak to her about the love of Jesus! She eagerly wanted to learn more, so by the time they brought Rev. Meissner to her ears and heart



were open to receive Jesus. About a year later, Miss Ren confessed her faith and was confirmed as the first native Belizean Lutheran!

Pictured is Miss Ren before her confirmation. She now shares the love of Jesus by inviting neighborhood children to her home in order to share with them about the one who loves them so much that He came to save! Thanks to be God for Miss Ren!



# THE S.E.A. SIDE WOODS

*Rev. Matthew, Kali, Laurel, Elenore, and Caroline Wood  
Ministry in Southeast Asia—Based in Medan, Indonesia*

## GKLI National Youth Jamboree

*Posted Aug 8<sup>th</sup>, 2019*

Over the July 4th holiday while most of our friends back in the U.S. enjoyed some time to relax, BBQ, and celebrate Independence Day our family ventured out to Lake Toba and Sihabonghabong. Lake Toba is about a 5 hour drive from our home in Medan and Sihabonghabong is another 5 hours from lake Toba. Kali already wrote about our wonderful 2 days on Lake Toba.

I was invited to Sihabonghabong to give a presentation at the GKLI National Youth Jamboree. There were about 230 high school age students in attendance. Some of them spent 36 hours driving on a roads like the one pictured in order to get to this event. The theme was "Stand Firm." The Jamboree began with an



opening service on the evening of Thursday, July 4th. All 230 students plus their adult chaperones filled the sanctuary in Sihabonghabong and worshiped. After the service the event was officially opened by Bishop Esra Sinaga with a small fireworks show. As the fireworks wended down we all went back into the sanctuary and each congregation had an opportunity to introduce themselves and sing a song which they had prepared. The time the GKLI set aside to do this reflects their high prioritization of community. Every individual was able to get up in front and introduce themselves and contribute to the Jamboree.

On Friday morning I was given just over an hour to present on Standing Firm in the faith. I opened with the story of Martin Luther standing firm in April of 1521 at the Diet of Worms. The only way he was able to stand firm was because the Holy Spirit had been working in him through the Gospel. The Holy Spirit had given him faith to know that Jesus stood firm for him. We can do nothing to stand firm without the Holy Spirit working through the Gospel! We know that Jesus is even now standing firm for us! Knowing that Jesus is



standing firm for us at the right hand of the Heavenly Father we do not need to fear in the face of trial. We can be confident in the Good news of the Gospel.

For this event I needed a translator for my presentation. I look forward to a time when I am able to communicate in Bahasa Indonesia! Kali and I just finished unit two of language learning. We are making great progress, but still have a lot to learn. There are four more unites to go and after that we will still need to be immersed in the language and culture here for some time. It is grueling work, but I am confident that it will be worth it!

The occasion of the Jamboree also allowed me to visit the head offices and seminary of the GKLI which are also in Sihabonghabong. The family and I also had the opportunity to spend an evening and morning with Bishop Esra Sinaga and his family. Bishop Sinaga and I talked about concerns and joys in the ministry of GKLI. This was a wonderful time to get to know each other a little bit better.

*If you'd like to follow their blog, you can do so by going to [theseside.asia](http://theseside.asia).*

*Meet Caroline Barbara  
born around 11:15am  
Monday August 26th.  
Mom and baby are  
doing well.*







## LCMS Stewardship Ministry Article

What is a steward? Most people will say a steward is a manager. That is correct, but it is only half right. A steward is indeed a manager, but he is a manager of what does not belong to him. Someone else is the owner, and the steward manages the owner's property on the owner's behalf. We are God's stewards. Our stewardship is that God has made us managers of what belongs to

Him: "For we brought nothing into this world, and we cannot take anything out of the world" (1 Tim. 6:7) Everything that we have and everything that we are comes from God's fatherly divine goodness and mercy. God is the owner.

This is not only because He created all things; He is also the redeemer. He has redeemed – that is, purchased – and won all things. Therefore, it all belongs to Him. We are simply managers of everything in this world. Like Joseph in Egypt, we are put in charge of managing what belongs to God. What a privilege. Think about that for a minute. The all-knowing, all-powerful, all-wise God has asked us to manage his possessions on His behalf here on earth. And by doing this, He invites us to take part in the allocation of His good gifts. He wants us to give our input and advise Him in where His gifts are to be used. What a privilege indeed.

But what a responsibility! "Everyone to whom much was given, of him much will be required" (Luke 12:48b). We are not the owners. And while He puts us as managers, we are still to do with His property what He wants done with it. That means we need to know what He desires and wills for His property. How do we know this? How can we know the will and mind of God?

We find the will of God in the Bible. There God tells us what His will is for all of His gifts. He tells us how we are to spend our time and use our talents and treasures. He instructs us in the use of our minds, bodies, and souls. There is nothing we have that doesn't belong to Him. "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body" (1 Cor. 6:19–20). God informs us of the big picture, the overarching policy, of how we as His stewards – managers and custodians – are to manage His property.

And that is stewardship. It is simply doing what God wants us to do with what He has given us. As St. Paul said, "Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness" (Rom. 6:13). So, let's dive into God's Word, and listen to what He desires from His stewards.

### **Mission of Love Supplies Needed**

#### School Supplies:

Single subject spiralbound notebook; Blue or black ballpoint pens; Crayons; Rulers

#### Layettes:

Receiving Blankets; Children's t-shirts & sweaters, or jackets; Bars of hand soap

#### **Click for Babies**

Sunday, Sept. 15<sup>th</sup> is the Click for Babies deadline. So far we have collected approximately 450 caps.

#### **Humboldt High School Football Team Meals**

St. Peter's has been given the opportunity to serve our football team by providing space for their Thursday evening dinner. If you're interested in how you could be of further service, contact Mona Hull.

#### **Important Council and Voters Announcement**

Church Council meets Tuesday, October 8<sup>th</sup> @ 7 PM. Voters will be Sunday, October 20<sup>th</sup> @ 12:15 PM.

#### **Midweek Meals**

**Sept 4** — Deli Sandwich, chips, carrots, dessert

**Sept 11** — Meatball sub, baked beans, dessert

**Sept 18** — Hot dogs, chips, veggies, dessert

**Sept 25** — Mexican casserole, salad, dessert

### **Amazon Smile**

Before you buy, search for and designate us as your supporting Amazon Smile charity. We will receive a portion of your total order! You can also donate items to us from Amazon Smile through our Charitable List.

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

When you shop at [smile.amazon.com](https://smile.amazon.com), Amazon donates.

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

**amazonsmile**



### **Summer Donations**

We are collecting fall items for children in foster care. Items include: backpacks, duffel bags, and personal care items like deodorant, toothpaste, toothbrushes, socks, gloves, etc.

### **Online Giving**

**GIVE+** Did you know 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 a one time donation or create an account to set up automatic giving. You can even set up where you'd like the money to be designated.

*Catechetical Corner—Continued from Page 4*

closed altar.

We have already heard some people are inclined to regard what we have now described as directed against such grave heretics who had as a matter of fact already left the Christian faith. This is, however, not in agreement with the existing facts as we know them. The Council of Nicaea demands, for example, rebaptism only of the followers of Paul of Samosata, who denied the Trinity. Other groups are regarded as having a valid Baptism. Later on Montanists, Sabellians, and Eunomians were also included among those who did not have valid Baptism. Far more important, however, is that Arians, Macedonians, Novatians, Apollinarians, and others were regarded as lawfully baptized. With few exceptions the authority of the biblical canon is recognized, and to its wordings references are made in the dogmatic conflicts.

Werner Elert has collected cases which are to prove that the exclusion of heretics from the liturgy did not correspond to a general aversion against their

persons. A certain theological cooperation against a third party could be developed, mutual discussions take place in a friendly way, and even a certain humor shown. The subjective honesty of the opponent could be taken for granted. Generally speaking there is not much place for the “speculative temperament of the Levant,” a concept that Bishop Neill introduces in his learned attempts to explain the history of the Ancient Church. This concept corresponds in a most regrettable way too well to another similar notion, that of “prelogical man,” an invention of modern and not very logical scholars. The people of the Ancient Church were all like us, as wise and as stupid as we. They knew their fellow men as well as we do. They certainly, however, differed from us in the doctrine of church fellowship.

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.



## The Devoted Life—An Explanation

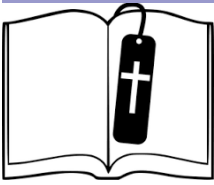
We have now been publishing “The Devoted Life” in the newsletter for some time, but I have yet to give much of an explanation as to why or instruction on what it can be used for. For that, I must ask for your forgiveness! I assumed, or at least hoped, you all would be able to read my mind and know exactly its purpose and benefit. I know that is a silly assumption and one that might have left many of you without a use for this section of the newsletter. I would like to try and rectify that now!

The main reason I added “The Devoted Life” to the newsletter was as a way to try to strengthen our harmony as a congregation. The Hymn of the Month was added to both our newsletter and our worship in order to help strengthen our congregational hymnody. Study after study has proven a link between music and memory as well as music and belief. What we fill our ears with forms what we think and believe. When we sing weak songs our faith becomes weak as well, yet when we sing strong confessional songs our faith is strengthened as we boldly confess our faith through our hymnody. And so the purpose of the Hymn of the Month is to set before you strong hymns, both familiar hymns to reinforce and unfamiliar hymns to learn, to help the congregation strengthen their common bond of faith. It is also a useful tool to pass down the hymnody of the church to future generations. Marie and I have been using the Hymn of the Month during our bedtime devotions with the kids. We work on memorizing the hymn stanza by stanza and explain the words and concepts in the hymn that they might not understand. The hymn study is meant to help you dig deeper into the confession of faith that the hymn sets forth so that you can grow in your own understanding of the hymn and teach it to your family.

The readings are intended to help you prepare for Sunday worship. I added this at the request of one of our members, but wish I would have thought of it myself! When you familiarize yourself with the readings before hand, it's like you are “preheating” your heart and mind to receive the Word on Sunday morning. I also include feasts and festivals that we do not observe in order to remind you that although we will not be observing them they are still beneficial for us to pay attention to. The intent is to help remind you that our congregation is not an isolated unit of believers but part of a much larger family of faith that stretches back millennia!

The prayers are meant to serve as a way that we harmonize in our prayer life even outside of the worship service. Though we pray as one during the Divine Service and for one another outside of that service, there is something to the prayer life of the whole congregation beating as one. When we pray together we are harmonized in the Spirit and our bond in the faith is strengthened.

This section is not set in stone. Sometimes I've included resources and other things. I'm always looking to improve this section to make it more beneficial to the congregation. I welcome input. I also hope to get insight at the St. Louis seminary's Theological Symposium, themed, “Devoted: (Re)Forming the Devotional Life.”



# The Devoted Life - Hymn Study

## LSB 611 Chief of Sinners Though I Be



1 Chief of sin - ners though I be, Je - sus shed His  
 2 Oh, the height of Je - sus' love, High - er than the  
 3 On - ly Je - sus can im - part Balm to heal the  
 4 Chief of sin - ners though I be, Christ is all in  
 5 O my Sav - ior, help af - ford By Your Spir - it



blood for me, Died that I might live on high,  
 heav'ns a - bove, Deep - er than the depths of sea,  
 wound - ed heart, Peace that flows from sin for - giv'n,  
 all to me; All my wants to Him are known,  
 and Your Word! When my way - ward heart would stray,



Lives that I might nev - er die. As the branch is  
 Last - ing as e - ter - ni - ty! Love that found me—  
 Joy that lifts the soul to heav'n, Faith and hope to  
 All my sor - rows are His own. He sus - tains the  
 Keep me in the nar - row way; Grace in time of



to the vine, I am His, and He is mine.  
 won - drous thought! Found me when I sought Him not.  
 walk with God In the way that E - noch trod.  
 hid - den life Safe with Him from earth - ly strife.  
 need sup - ply While I live and when I die.

Tune and text: Public domain

### Exploring the Scriptures

1 Timothy 1:15—We do not enjoy hearing of our sin. When we are confronted with it we often enter “fight or flight.” We get defensive and seek to justify ourselves or we walk away in search of a message that’s “more positive”. Yet Paul was eager to confess, even saying he was the ‘foremost’ of all sinners, insisting this title was ‘trustworthy, deserving full acceptance’? Is Paul comparing sin? Is his example that we should compare our sins? Or is he acknowledging of the depth of his sin, his example leading each of us to likewise confess that we are the ‘foremost of all sinners’? But why Paul’s eagerness? It is not to boast in his sin, but to boast in the grace and mercy of Jesus Christ!

Romans 5:8-11—Paul established that it is by grace through faith we are saved. As sinners we could not hope to save ourselves but we hope instead in Christ. For what reason do we trust in Him? What has He done for us? What is the fullness of what we receive on account of it?

1 John 4:10—Many speak of choosing or making a decision for

Jesus or asking Him into their heart or answering His knock. However, if God waited for our response before claiming us as His own, how long would He wait? We were God’s enemy, NOT because HE set Himself against US, but because WE set ourselves against HIM. What is the only thing that can overcome our hard hearts?

Hebrews 4:15-16—Jesus is God, yet fully man. He came to save us by becoming man and enduring the same we endure. Why does this give comfort as we live in a world corrupted by sin, death, and the devil? Why does this give comfort in our own struggle against sin? Do we need to fear coming before God in our time of need, or can we come with confidence knowing that He will not become impatient with us and turn us away?

### Exploring the Hymn

Verse 1— How are Paul’s words from 1 Timothy and Romans reflected in this first stanza? Did Jesus simply save us from the wrath of God, or did He give us even more?

Verse 2—We are reminded of the depths of our sin, our inability to come to or love God on our own. Even faith is a gift of the Spirit, a product of His love for us. This immense love of God is what gives Paul the ability to face the depths of his own sin and confess.

Verse 3—Again, only Jesus can give us the gift that we need, yet He freely does so when we confess our sin and turn to Him for restoration and healing. In Christ, we can actually love God and lead lives of faith.

Verse 4—Even acknowledging our sin we can joyfully turn to Christ! Since He became man He knows our every weakness and sympathizes with us. We do not have to fear His anger or impatience but can joyfully take refuge in Him in time of need or temptation.

Verse 5—When we come to Jesus and ask for His Spirit, He gladly gives to us. When we ask Him to give us the strength to turn from sin, He gladly gives to us. We can have full confidence that even in death He is our Savior and we need not fear.





## The Devoted Life - Readings & Prayers

### Church to be a Blessing to the World

Lord Jesus, You established Your Church on earth not merely for its own sake but also for the sake of those without. Your Church is not merely to be saved itself, but to lead to salvation those who still dwell in darkness and in the shadow of death, to be a light to those without, to dispel the darkness of error that encompasses them, to be salt that will preserve them from utter spiritual decay, to be leaven for them by leading a new, holy life. You also have called for this high and holy purpose those of us of this city and this nation. Oh, grant that we may be a blessing to the world; that we be not conformed to the world about us by serving Satan and sin; that we may not, while confessing Your saving truth before the world with our mouths, at the same time offended it with our conduct, but walk so that it may behold in our daily walk the saving, regenerating, renewing, and sanctifying power of Your Word. To that end pour out Your Holy Spirit abundantly upon all—upon pastors and hearers in our churches, upon teachers and pupils in our schools, upon parents and children

in our homes—so that we who call ourselves Your own here may be acknowledged by You as Your own there in the presence of Your Father. Hear us, Lord Jesus, in order that Your holy name may be hallowed. Amen.

### Supporting the Church

O Lord Jesus Christ, the invisible Head of the Church, You alone are the one who has founded, builds, protects, and preserves the Church. We realize that “with might of ours can naught be done.” You have chosen Your Church, Your believers, to be Your Bride and the mother of Your children. From her You desire children be born unto You, as dew from the dawn. You also desire us, Your believers, to be Your instruments in building Your holy Church. Grant us grace to understand our calling and faithfully to discharge our duties, to aid by word and deed so that Your Church may continue among us and be passed from us to our children as it was passed from our fathers to us. Render our hearts willing to offer up their earthly possessions for this glorious cause. Grant us wisdom ever to employ the proper means and a zeal that will not fade away. Let us rightly appreciate what great things You have done for us, and make us willing, indeed eager, to do to others as You have done to us. To that end bless us to the glory of Your name and for the sake of the souls that You have so dearly purchased with Your blood. Amen.

### Training Laborers for the Church

Lord Jesus, O Lord and Head of Your Church, You have called us to the task of preparing shepherds and soldiers of Jesus Christ for Your Church. We are fully aware that we do not possess the required wisdom, love, patience, and perseverance for so important a task. Unless You supply our deficiency, we shall hinder, rather than aid, Your cause. Therefore, we pray You, first teach us that we, in turn, may teach others; let us experience Your love that we, in turn, may love others; have patience with us that we, in turn, may not weary of being patient with others. Finally, deal merci- fully with all our students, bless what we teach them and do for them, and help us to achieve that for which You have called us into our office. Hear us for Your own sake. Amen.

### PRAYING FOR CONGREGATIONS AND PASTORS OF THE KANSAS DISTRICT: CIRCUIT 5

Trinity Lutheran Church, Caney; vacant  
 Zion Lutheran Church, Chanute; Served by Rev. Theodore Cook  
 St. Paul Lutheran Church, Coffeyville; Rev. Anthony Fields  
 Good Shepherd Lutheran Church, Erie; served by Rev. Theodore Cook  
 Trinity Lutheran Church, Fort Scott; Rev. Michael Apfel  
 Trinity Lutheran Church, Girard; Rev. Mark Wenzelburger  
 Immanuel Lutheran Church, Hepler; Served by Rev. Michael Apfel  
 St. Peter's Lutheran Church, Humboldt; Rev. Timothy Roth, Rev. Donald Copley  
 Zion Lutheran Church, Independence; Rev. Kevin Peterson  
 Grace Lutheran Church, Iola; Rev. Bruce Kristalyn  
 St. Paul Lutheran Church, Oswego; Rev. Jonathan Scheck  
 Trinity Lutheran Church, Parsons; Rev. Johnathan Scheck  
 Zion Lutheran Church, Pittsburg; Rev. Theodore Cook

### Twelfth Sunday after Pentecost (9/1)

Prov 25:2-10; Ps 131; Heb 13:1-17; Lk 14:1-14

### Thirteenth Sunday after Pentecost (9/8)

Deut 30:15-20; Ps 1; Phil 1-21; Lk 14:25-35

### Holy Cross Day (9/14)\*

Num 21:4-9; Ps 40:1-11; 1 Cor 1:18-25; Jn 12:20-33

### Fourteenth Sunday after Pentecost (9/15)

Ez 34:11-24; Ps 119:169-176; 1 Tim 1:5-17; Lk 15:1-10

### St. Matthew, Apostle and Evangelist (9/21)

Ez 2:8-3:11; Ps 119:33-40; Eph 4:7-16; Matt 9:9-13

### Fifteenth Sunday after Pentecost (9/22)

Amos 8:4-7; Ps 113; 1 Tim 2:1-15; Lk 16:1-15

### St. Michael and All Angels (9/29)

Dn 10:10-14, 12:1-3; Ps 91; Rev 12:7-12; Lk 10:17-20

### Sixteenth Sunday after Pentecost (9/29)\*

Amos 6:1-7; Ps 146; 1 Tim 3:1-13; Lk 16:19-31



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

<b>Weekly Opportunities</b>	
<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

# September 2019

Elder: Henry Eggers  
 Usher: Scott Baker  
 Communion Preparation:  
 08:15 & 10:30 ????

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 8:15a Service 9:30a Sunday school 10:30a Communion	2 <b>LABOR DAY</b> office closed	3 6:00p Dialogue & Doctrine 7:30p Elder's Meeting	4 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	5 7:30a Men's Bible study 9:00a Mission of Love	6	7
8 8:15a Communion 9:30a Sunday School 10:30a Service	9	10 6:00p Dialogue & Doctrine	11 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	12 7:30a Men's Bible study 9:00a Mission of Love 6:30p LWML	13	14
15 8:15a Service 9:30a Sunday school 10:30a Communion	16 -----Pastor	17 & Don Out of town -----	18 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	19 7:30a Men's Bible study 9:00a Mission of Love	20	21
22 8:15a Communion 9:30a Sunday School 10:30a Service 1:45 p Arrowood 3:00p Women's Bible Study	23	24 Circuit Meeting @ Hepler 10:00a Story Time @ Library 6:00p Dialogue & Doctrine	25 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	26 7:30a Men's Bible study 9:00a Mission of Love	27 <b>DEADLINE FOR CALENDAR &amp; NEWSLETTER</b>	28
29 8:15a Communion 9:30a Sunday school 10:30a Communion	30	1 6:00p Dialogue & Doctrine 7:30p Elder's Meeting	2 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	3 7:30a Men's Bible study 9:00a Mission of Love	4	5





**BIRTHDAYS**

- 03 Sandy Hurst
- 06 Joan Downey\*
- 06 Aisley Galloway
- 07 Mary Bulk
- 07 Ellery Robertson\*
- 08 Ken Lott\*
- 08 Max McReynolds
- 10 Abigail Roth
- 11 Tyler Silvis
- 12 Lori Moran
- 15 Mason Mueller
- 18 Cas Leroy
- 20 Barry Adams
- 23 James Brown
- 23 Connie Phillips
- 23 Linda Michael
- 26 Patrick Cash
- 27 Jolene Keidel
- 28 Dick Foster\*
- 30 Keith Rather

*\*Special Birthday  
80 years & older*

**“Don’t Let Yesterday  
Take Up Too Much of  
Today.” – Will Rogers**

**SEPTEMBER**

- 06 Don & Lynn Lytle – 39 years
- 10 Mark & Stacy Mueller – 8 years
- 13 Dave & Sue Scantlin – 55 years\*
- 19 Ernie & Wanda Davidson – 55 years\*
- 29 Don & Dodie Copley – 46 years

*\*Special Anniversary  
50 years & over*



**SERVICE to the LORD**

**ELDER**

Leon Storck

**USHER**

Curt Mueller

**GREETERS**

- 06 Kelly Nordt; Joan Perez
- 13 Jean Ranabargar; Frank & Janice Schomaker
- 20 Wayne Smith; Betty Stoll
- 27 Leon & Janet Storck; Doris Wilhite

- 08 Levi Roth
- 11 Dodie Copley
- 21 Neil Hartwig
- 23 Abigail Roth
- 25 Kevin Beeman
- 25 Henry Eggers
- 28 Dick Foster



**COMMUNION PREPARATION**

8:15AM & 10:30 AM

Ryan & Israel Munro



**Acolytes**

- 06 Stephen Leo
- 13 James Brown
- 20 Mary Brown
- 27 Chloe Daniels

**Service to the Lord**

**SEPTEMBER**

**ELDER**

Henry Eggers

**USHER**

Scott Baker

**GREETERS**

- 01 Carman Huse; Jolene Keidel
- 08 Darrell Krone;
- Don & Judy Kubler
- 15 Ken & Arletta Lott;
- Alin & Cynthia Martin
- 22 Max & Mary Jo McReynolds;
- Lori Moran
- 29 Curt & Alisha Mueller;
- Mark & Stacy Mueller

**COMMUNION PREPARATION**

8:15AM ??????  
10:30 AM ???????

**Acolytes**

- 01 James Brown
- 08 Mary Brown
- 15 Ben Leo
- 22 Chloe Daniels
- 29 Aisley Galloway

