

# Life Together

Volume 27, Issue 3

March 2020

Grace and peace to you,

Stretching out his hand toward his disciples, Jesus said, "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother."

A paradox exists within our world today. We live in the most connected time ever in history, and yet individuals suffer from being disconnected like never before. It's easiest to see in families. The bonds that once held families fast are almost gone. Look at a family having a meal together (which itself is less common). There isn't much conversation; most are distracted by electronic devices. They may as well be on completely different worlds. There are so 'connected' that they hardly pay attention to one another.

Further, the ease with which we communicate and share ideas means that messages come from every direction. We rarely take the time to stop the static long enough to process the messages influencing us. We let in many harmful messages unfiltered that shape the way we think, feel, and view the world.

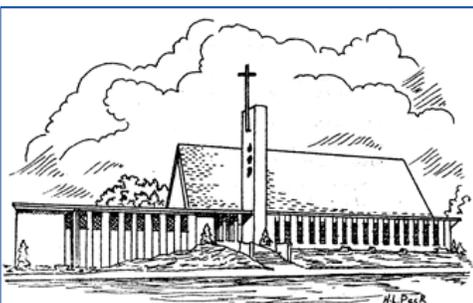
The church is not immune. We too suffer from being so 'connected' we have become disconnected. The world provides so many distractions that we no longer pay attention to one another and spend time together. Other things are more enticing than worship, participating in congregational life, going to a church social. And while the world has our attention it is forming our thoughts on God, faith, Scripture, and the like. Strange teachings, often masquerading as Christianity, enter our hearts. We have increased pressure to 'be more open and loving' by compromising or forsaking our doctrine and practice. This pressure has increased inside the church as more people look to the world for answers rather than to the truth of Scripture and our confession of faith.

But the truth is the Church is a family whose bonds will never be overcome, not by the world, not even by death. Christ Himself binds us together. We don't always do a good job living that reality, becoming distracted by the things of the world. We suffer when we become disconnected, but thanks be to God there is always reconciliation and restoration in Jesus.

If you have been distracted by the world, I ask you to please, for your sake and ours, don't forget about your family. We love you. We miss you. We need you. Please come home so we can share a meal around our table once more and share a conversation about God's Word where we have more than we could ever need. You don't need to be disconnected any longer. Come home.

In Christian love,

*Pastor Timothy Roth*



Office: (620) 473-2343

Cell: (314) 650-1745

[www.stpetershumboldt.org](http://www.stpetershumboldt.org)

[office@stpetershumboldt.org](mailto:office@stpetershumboldt.org)

[pastor@stpetershumboldt.org](mailto:pastor@stpetershumboldt.org)

Facebook

@StPetersHumboldt

@PastorTimothyRoth

Instagram

@StPetersHumboldt

@Pastor\_Roth

# Catechetical Corner

LESSONS FOR THE LIFE LONG LUTHERAN



## *The Augsburg Confession*

### Article V The Ministry

“By grace alone, through faith alone, in Christ alone.” In the last article we discussed how it is faith in Christ alone which justifies. God has already done everything for our salvation; all that is left for us to do is receive it by grace. But how do we receive this faith which saves? How can what Christ did for us two thousand years ago become effective in our lives today? It is for this reason that Christ had instituted the Office of the Holy Ministry. He has given pastors “as servants of Christ and stewards of the mysteries of God,” (1 Corinthians 4:1).

*So that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. Through the Word and Sacraments, as through instruments, the Holy Spirit is given [John 20:22]. He works faith, when and where it pleases God [John 3:8], in those who hear the good news that God justifies those who believe that they are received into grace for Christ’s sake. This happens not through our own merits, but for Christ’s sake.*

*Our Churches condemn the Anabaptists and others who think that through their own preparations and works the Holy Spirit comes to them without the external Word.*

**And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.**

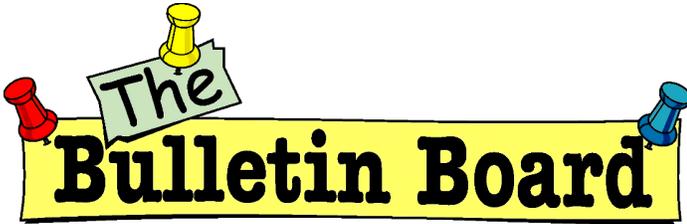
*-Ephesians 4:11-12*

As Paul argues in Romans 10, faith comes by hearing the Word of Christ, but how can someone hear unless someone is sent to preach to them? This is the basis for the Office of the Holy Ministry. Jesus gave the Power of the Keys to the Church when He says, “I will give you the keys of the kingdom of heaven, and whatever you bind on earth is bound in heaven, and whatever you loose on earth shall be loosed in heaven,” (Matthew 16:19, 18:18). He gave this charge especially to the Office of the Holy Ministry when He breathed on the Twelve and said “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld,” (John 20:22-23).

In other words, those holding the Office are given the Keys to exercise publicly on behalf of Christ and His Church. This does not deny the Keys belong to the priesthood of all believers, nor asserts the Keys belong to any individual, but a recognition that the Keys belong to the corporate body of Christ who, for the sake of certainty and good order, looks to the Office Christ established to exercise these keys on their behalf. This is why a pastor alone does not excommunicate, but the whole congregation is involved in the process of excommunication.

Of course the Power of the Keys is not the only responsibility of the Office. At His ascension, Jesus gave the charge to the Eleven, “All authority in

*Continued on Page 3*



# The Bulletin Board

## The Month At A Glance

Sun, Mar 1<sup>st</sup>, Board of Education @ 1:00 PM  
 Wed, Mar 4<sup>th</sup>, Elders Meeting @ 7:30 PM  
 Sun, Mar 8<sup>th</sup>, Youth Group @ 11:45 PM  
     Arrowood Service @ 1:45 PM  
 Mon, Mar 9<sup>th</sup>, Strategic Planning Meeting @ 6:00 PM  
 Tues, Mar 17<sup>th</sup>, Circuit Meeting @ Independence  
 Wed, Mar 18<sup>th</sup>, No Midweek Classes  
 Sun, Mar 22<sup>nd</sup>, Women's Bible Study @ 3:00 PM  
 Thurs, Mar 26<sup>th</sup>, Women's Bible Study @ 7:00 PM  
 Sun, Mar 29<sup>th</sup>, Board of Education @ 1:00 PM  
 Sun, Mar 31<sup>st</sup>, Pastor In Topeka  
 Wed, April 1<sup>st</sup>, Elders Meeting @ 7:30 PM  
 Thurs, April 2<sup>nd</sup>, Church Council @ 7:00 PM  
 Sun, April 5<sup>th</sup>, Voters Meeting @ 1:00 PM

## Youth Group

We'll meet Sunday, March 8<sup>th</sup> for our next youth group meeting. Lunch will be chicken strips and fries. Youth of all ages and their parents are invited. After lunch, we will read about St. Joseph, guardian of Jesus. We'll read about how Joseph protected Jesus by taking Him and Mary down to Egypt and then bringing them back again. Then the older youth will split off for a Bible Study while younger youth will do an activity. Following the activity we will create Easter Baskets for residents of Arrowood. We will close with a final prayer around 1:30 PM.

## New Roth Baby

There's a new resident in the parsonage! The Roth's are eagerly awaiting baby four's debut mid to late September.

Thank you for all your prayers and support!



## *Catechetical Corner—Continued from Page 2*

heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age," (Matthew 28:18-20).

It is the responsibility of those in the Office to make disciples through baptism and teaching. We already heard from Paul that it is only the Word of Christ that brings people to saving faith. For this reason the proclamation is guarded by the Office. Paul, Peter, James, John, and Jude all write concerning the false teachers that already infiltrated the early church. That is why Paul commands Timothy to only entrust the teaching of the faith to faithful men who are able to teach others and rightly handle the word of truth (2 Timothy 2:2, 15).

Further, as we heard already, Paul says in his first letter to the Corinthians, "This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found faithful," (4:1-2). These 'mysteries' include not only the proclamation of Christ and baptism, as said before, but also the Lord's Supper: the Means of Grace. Those who fill the office must be faithful in these things because nothing other than salvation hangs in the balance. That is why Paul says to the Ephesian elders (pastors), "Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood," (Acts 20:28).

This charge was given because Paul knew that false teachers were going to come in after him to speak twisted things. Therefore, the elders were to stand firm in the true faith and be faithful in their proclamation and care of the congregation. The pastor's handling of God's Word is all done for the sake of those in his care, as Paul mentions in his second letter to the Corinthians, "Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ," (2:10).

On account of the awesome responsibility placed upon the Office to rightly handle God's Word and Sacrament, the author of Hebrews writes, "Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you," (13:17). Let us give thanks for this ministry that Christ has given and the men who fill this role by the power and in the stead of Christ.

## Communion Preparation

We are missing communion preparers for several months this year! Please consider serving by preparing the elements for a month. Set up and clean up are easy! Sign-up in the Narthex or contact the office.



## Easter Egg Donations



April 12<sup>th</sup> is Easter! Again we will have an egg hunt for our youth and could use your help. We are in need of egg stuffers. If you'd like to donate candy, stickers, or other goodies small enough for a plastic egg we will have a bin in the Narthex to collect them. If you'd like to make a monetary donation, you can do so by earmarking your donation as "Easter Hunt."

## Spring Forward!

Don't forget, Daylight Savings Time starts on Sunday, March 8<sup>th</sup>. Be sure to set your clocks one hour ahead!



## Vacation Bible School



Join us July 12<sup>th</sup> to 16<sup>th</sup> for Watermarked! We were marked by sin and death from the moment we were conceived, yet our sin and death are no longer our own. Jesus took them as His own and gives to us what is His own, righteousness and purity forever. We are no longer marked by sin

and death but by life in Jesus. Jesus marked us with the Water of Life in Holy Baptism. His water and Word splashed over us, washing us in His blood and clothing us with His resurrection. In Holy Baptism we were re-created to be Jesus' disciple and friend, a child of His Father and His own brother or sister. In this VBS we will rejoice in and cherish all the promises and Jesus makes and delivers to each of us in Holy Baptism. You are marked as His forever.

## Board of Education Update

The BoE is studying "Connected for Life." One thing that challenges us is the opportunities we provide for families to learn and grow together. What are we doing together to help form healthy faith habits at home? What experiences are we giving to strengthen the natural discipleship of parents toward children? What opportunities are we giving families to serve together? How can we give our youth more opportunities to be integrated into the life of the congregation? These are questions that we have been considering and hope to arrive at some good ideas.

At our next meeting we will also be working toward developing a comprehensive philosophy of education at St. Peter's that looks at the whole life of faith, from infancy into old age. The research agrees with our theology, that we need to begin teaching and training our children as soon as possible in order to give them a solid foundation in the faith. We cannot wait until middle or high school to begin teaching them the faith. In addition, Christian education never stops. Spiritual formation is a life long process. So a strong philosophy of education asks how we can begin at the earliest stages of life and continually help people move into greater, stronger faith and care for them along the way. Each 'stage' of education should not be looked at as a self-contained program, but effectively point to the 'next' step in faith formation, forming an unbroken chain from birth to death. This is our goal and hope as we continue to move forward ourselves.



## Older Adult Task Force Report

The June 2018 Kansas District Convention passed a resolution to create a task force to examine strategies in support of congregation-based ministries directed towards Older Adults. The task force fulfilled their responsibility and have provided a comprehensive report to the District.

One suggestion from the report is having regularly scheduled meals, Bible studies, and game times geared for our older members. Another suggestion is to give opportunities for older adults to connect with younger members of the congregation and ensuring they still have responsibilities. Perhaps these are some things we could do here at St. Peter's.

If you'd like to check out the full report, you can find it [here](#).



# The Apple Friends Orchard



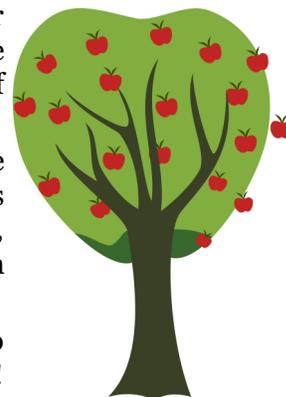
Where Friendships are Planted and Nurtured

Thank you all so much for helping pick our Apples Friends off the tree! The amount of time that you invest in developing these relationships with your Apple Friend is truly time invested for eternity.

As we begin this program, since we are reaching out to many youth who have not attended church in a long time or are not members of our congregation, please reach out to the parents of your Apple Friends and explain who you are and that you are writing as part of our Apple Friends program. Be sure to explain their child is included in this program because of their association with our congregation and that you'd like to help encourage their faith.

Then write a simple note in a card to your Apple Friends. Make sure it is age appropriate. Let them know that you will be praying for them and sending them notes from time to time. Share with them an verse from Scripture that is meaningful to you, and why you cherish it so. Also, be sure to tell them that you'd love to hear back from them if they would like.

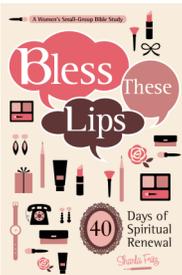
Finally, if you see your Apple Friend out in public or at church, be sure to say hello to them. Next month we will give you some more ideas to connect with your Apple Friends!



## WOMEN'S BIBLE STUDY

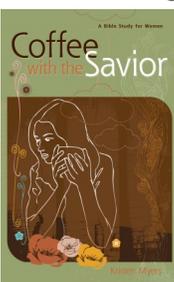
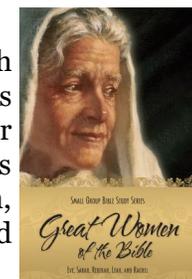
After some discussion, women's Bible study is selecting a new topic! Please review the four options below and let Marie Roth know which you prefer. Writing, text or email work best so I don't forget what you told me. New topic will begin in March. It's a perfect time to join us if you haven't had the opportunity to do so yet.

*Waiting* focuses on the lives of eight biblical women who waited and yearned and ached. The study highlights principles that make these times more bearable, and maybe more meaningful, even if it feels like God isn't present or there's nothing we can do. Learn how to surrender your worries to God, handle the daily-ness of waiting, and draw closer to Jesus.



*Bless These Lips: 40 Days of Spiritual Renewal* examines things we say that get in the way of our relationships with God and with others. Each chapter draws on lip product analogies and uses humor, anecdotes, and observations to introduce Scripture passages that address common behaviors and attitudes. And each day's reading includes Bible study questions and suggestions for personal reflection.

*Great Women of the Bible (Vol 1)* looks at the lives of Eve, Sarah, Rebekah, Leah and Rachel. These are only a few of the women mentioned in God's Word. In its pages we learn of their weaknesses and their strengths, their trials and their triumphs. Above all, we see God in His abundant grace forgiving, sustaining, and inspiring His beloved daughters for service in His name. If you would prefer to study new testament women, we could begin with Vol 4, which features Mary, Mother of Jesus, Mary and Martha, Lydia, Lois and Eunice.



*Coffee with the Savior* is about relationship. Women long for the fulfillment of relationship with their Savior. This study helps show the way using the example of Moses' relationship to the Lord God. The study is inspired by Jeremiah 29:12-13: "Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me, when you seek me with all your heart."

# LCMS Stewardship Ministry Article



We are at the beginning of Lent. During the Lenten season, the church calls to our attention the sufficiency of what God gives. It points to the sufficiency of God's grace in the atoning work of Jesus. It shows us the sufficiency of faith in Jesus' work for us. It makes known the sufficiency of God's Word in faith and life.

But Lent doesn't just remind us of the sufficiency of God's spiritual gifts, the gifts that pertain to our redemption and salvation. Lent also reminds us of the sufficiency of the physical, temporal gifts of God, those that pertain to this body and life. In other words, it reminds us of the importance of godly contentment and of outward discipline and training of the body.

This outward training of the body teaches us not to give in to every desire of our flesh but to learn to say no to them. And it does this in such a way that if you fail, it is no sin. It is a way to practice without putting yourself into a compromising situation.

The easiest example of this is fasting. When you fast, you are practicing saying no to the desires of your body. But if you fail in this, if you break your fast, you have not sinned. You have, though, learned something about how your flesh works, how difficult it is to fight against it, and how you need help from above in order to do it.

There is another example of this. It is alms-giving. This is an increase in giving to the church and its mission during this time. We all know that our flesh finds security in money and stuff. By committing to give more to the church, you are training your flesh. You are, by this outward discipline, training yourself to be content with what God gives. You are practicing saying "no" to your desires. Again, if you fail, you have not sinned. But you've learned just how powerful your flesh is in leading you instead of you leading it. You've learned how you need help from above in being content with what God gives.

This is why St. Paul instructs young Pastor Timothy in this way:

**"But godliness with contentment is great gain, for we brought nothing into the world, and[a] we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs." (1 Tim 6:6–10)**

Our sufficiency is not of ourselves; it is in God. Let us learn this without sin by training our flesh this Lenten season.

## St. Peter's Lutheran CARE Team Mission

The mission of our CARE Team is to serve Christ and His mission toward our straying and strayed members. "Straying" members have been absent from worship for at least three weeks. "Strayed" members have been absent for at least twelve weeks. Our desire is to restore individuals into fellowship with our congregation. The CARE Team has developed a Contact and Visitation Plan in order to achieve this purpose. The first contact will be at three weeks with a note from a CARE Team support member. The second contact will be at six weeks with a letter from pastor or the elders with a request of response. The third contact will be at nine weeks with a phone call from a CARE Team visitor. After twelve weeks team visitors will attempt ongoing contact and care.

# THE S.E.A. SIDE WOODS

*Rev. Matthew, Kali, Laurel, Elenore, and Caroline Wood  
Ministry in Southeast Asia—Based in Medan, Indonesia  
<https://www.theseaside.asia/>*

## Language Mistakes

*Posted February 10<sup>th</sup>, 2020*

Learning a language makes us humble. We can have a great conversation with one person in Bahasa and completely fail to explain something to someone else. There are lots of ups and downs in the language learning process. There are also a lot of laughs.

Recently we were learning in class about funeral and burial customs here in Indonesia. We were very interested as we have seen cemeteries here in town and also the common custom of family graves near your house if you live outside the city.

As we were walking to school one day we saw one of these:



These are called “Papan Bunga” which is literally translated to “Flower Board.” These line streets for special occasions. They could be for a wedding, a new business, graduation or a funeral. These are given by family members, employers, friends, etc. for whatever the special occasion may be.

These papan bunga were lining the street our school is on. As we walked, we tried to translate the words from the words we already knew and the context. We are trying harder and harder to not just

pull out our phones and use Google Translate.

One of the signs had the saying “Selamat Jalan!” which means have a nice trip. This one says “Turut Berdukacita.” I couldn’t remember what this said but I thought “berdukacita” meant joy. So Matt and I guessed maybe someone was retiring and moving away from the city.



*The street our language school is on covered by papan bunga*

After class as we walked home past these signs again, I decided to look up the term “turut berdukacita” on Google Translate because I wasn’t familiar with the first word. Well it turns out I was wrong, the saying has nothing to do with joy. (Joy is: sukacita in Bahasa). It means, “Please have my condolences.” It is for when someone dies. These boards were for an upcoming funeral and “Selamat Jalan” is said to/about Christians when they die.

Matt and I chuckled over the confusion as we walked home. Once we arrived home, I told the story to our Indonesian helper about my mistaken translation. She laughed with me at our misunderstanding. I hope we will always be able to chuckle at our misunderstandings instead of get frustrated.



*A close up of the papan bunga. They are made by stapling plastic flowers onto black boards.*

# A Pilgrimage of Sorts

*Posted February 20<sup>th</sup>, 2020*

While traveling to Sihabonghabong, Indonesian Kristen Lutheran Church (GKLI) Bishop suggested that we visit three important sites along the way. These are sights remembering and honoring the beginning of Christianity among the Batak people on the Island of Sumatra.

The first was the place where Ludwig Nommensen saw the Batak people. On November 11, 1863 He was hiking down the mountain and saw the camps and smoke from the cook fires in the valley down below. He knelt by the rock pictured to the right and prayed in part, "O God, live or die let me be in the midst of the Batak people in order to spread Your Word and Your work." He would then live and work with the Batak people until his death on May 23, 1918. At the time of his death God had used Nommensen to establish a church with over 180,000 members.

Bishop also brought us to the first Batak congregation which was planted by Nommensen. It is not the original building, but it is in the same location. The current sanctuary was build some time in the 1940s.

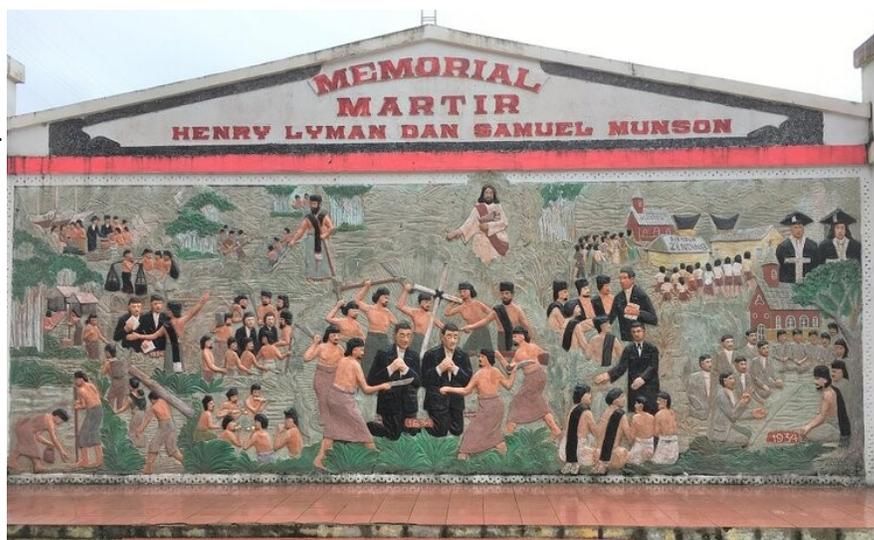


Our last destination before completing the drive to Sihabonghabong was a site commemorating two Christian martyrs from America, the Henry Lyman and Samuel Munson memorial. There is a mural that tells the story of the Gospel's reception in Batak land.

The story is told with images as your eyes move from left to right. The Batak people are depicted going about their normal lives when Henry Lyman and Samuel Munson show up and begin to proclaim the Gospel to them. At this time the Gospel is not received and the two men are martyred. (It is not shown in this mural, but they were eaten by the Batak people.) Later Nommensen arrives and begins to proclaim the Gospel to the people again. This time the Gospel is received. The people are seen repenting, going to church, and raising up their own Christian leaders.

I was concerned about the image depicted on the lower right of the mural. At first it appeared to me that suddenly they were all wearing western clothing and I was a little concerned that 'Westernization' was being celebrated. But that is not the case. Rather this last image on the bottom right corner depicts the Lyman and Munson families reconciling with the Batak people. That is certainly a beautiful thing. The story of the Gospel among the Batak people is a story of God not giving up, but sending again and again the news of Christ's death and resurrection. And that reality is realized concretely in the reconciliation between the Batak people and the Lyman and Munson families.

Thanks and praise be to God for His marvelous work in generations past. May He continue to use us as He accomplishes His will in this world!





## *Hello friends and partners in mission!*

There was a tragedy in the village of Seine Bight recently. A fire destroyed a series of apartments known locally as the “Long Barracks.” These are very small, single room, low-income apartments that were located north of our Christ Lutheran Church building on the opposite side of the side street. Thankfully, nobody was hurt, but all the apartments and their contents were completely destroyed. Many families, some with kids, lost everything. Here's a news story of the event with an interview of our friend Kirwin: [Facebook](#), [7 News Belize](#)

BMS immediately began working with Kirwin, the village council, and our missionaries on the ground to organize a relief effort, but just as a final plan was beginning to take shape we received the wonderful news that the greater Seine Bight community and village council were doing an excellent job of rallying and providing the necessary support for the fire victims all on their own. The advice we are receiving from our local contacts in Seine Bight was to hold off on our financial and supply support for the time being to allow and encourage the internal, local support of the village.

Many of you have already reached out and asked how you can help. Thank you for that. We appreciate your love and concern. For now we ask that you join us, our missionaries on the ground, and the members of Christ Lutheran Church of Seine Bight in prayer for the victims and the efforts of the community. There may very well be opportunities for us to help the victims in the future in some unique ways. They have a long road ahead of them. If and when those more long-term needs pop up we will keep in contact with you concerning what you can do to help.



God Bless You!

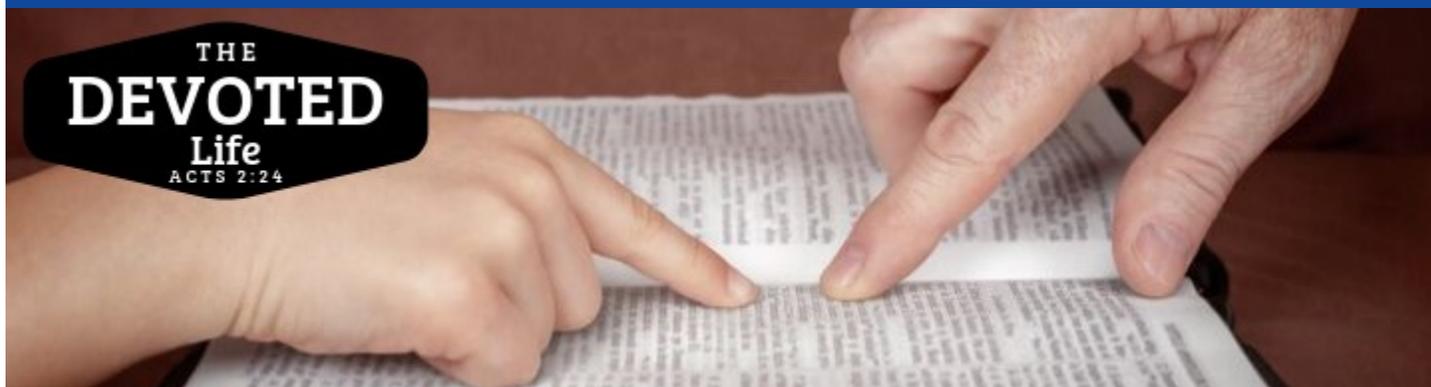
For more info, visit [www.belizemissionsociety.net](http://www.belizemissionsociety.net).



Pastor Roth will be going to Belize June 27-July 4 on our first of hopefully many trips as part the global reach at St. Peter's. There is a lot of exciting things happening there. There have now been a handful of people confirmed in the faith and they are on their way to have their own our first local, Lutheran pastor! The BMS is also in the process of opening the first Lutheran School in Belize and beginning to operate a Christian Radio Station. These projects, in addition to construction projects, VBS, medical home visits, dental clinics, eyeglass clinics, tutoring, and more are all projects that short-term mission volunteers help accomplish.

I don't quite know where I will be or what I will be doing yet, but I will be going with the team from Messiah Lutheran in Emporia. I am trying to fundraise to help with the cost of the trip, roughly \$1,500. So far \$320 have been donated through Facebook! Please pray for this endeavor. Only the Spirit can transform hearts and minds with the living faith that receives salvation in Christ. And of course, when the work of the Kingdom is being done, there will be opposition from the powers and principalities of this present darkness. Pray for safety of those who travel to Belize to share the Gospel, for protection of the people on the ground in Belize long term, and for the local people who are coming to saving faith. If you'd also like to help cover the costs of the trip you can donate to St. Peter's with “Belize Mission” as the memo.





## Devoted to Worship: Service of the Word Part III: Creed to Greeting of Peace

The placement of the Creed is usually before or after the sermon. It is the part of the service where the congregations stands to confess it's trinitarian faith. A creed is simply a summary statement of what we believe, teach, and confess. While some denominations shun the use of creeds, we show by our regular confession of them that we are not a sect but a confidently biblical and confessing movement in the greater Christian community throughout the world. The three ecumenical (universal) creeds that we use are the Apostles', Nicene, and Athanasian. These creeds confess nothing not found in Scripture, but serve as guides to help keep us grounded in the true faith.

The Apostles' Creed is the oldest of the three and is the baptismal creed of the Church. There is no better summary of the faith than the Apostles' Creed. For that reason, it is this creed that is used in the Small Catechism. Despite it's name, the Creed was not written by the Apostles themselves, but is so named because of it's adherence to the faith the faith the Apostles taught.

The exact date of it's formation is unknown, but the earliest written form dates to the late 300's. It's origins likely are within the second century however. There were many local creeds during this period of church history, but the earliest form of the Apostles' Creed won over the Church because of it's simple elegance. It was also originally used in the daily life of Christians but eventually made its way into the communal worship life of the church.

The Nicene Creed grew out of the need to clarify the doctrines of the Trinity and the deity of Christ, which were addressed at the Council of Nicaea in AD 325. Later modifications at the Council of Constantinople in AD 381 removed some of the specific condemnations mentioned in the original Nicene Creed, which means we actually confess the Niceno-Constantinopolitan Creed. In the original

wording of the creed, it was confessed, "We believe..." underscoring the corporate nature of the faith and confession.

Several phrases in the Nicene Creed emphasize the deity of Christ: "God of God, Light of Light, very God of very God, begotten, not made." It also makes clear the complete equality of the Son with the Father in the phrase "of one substance with the Father by whom all things were made." These phrases were meant to combat false teachings that had crept into the church about who Jesus is.

The Athanasian Creed is confessed on Holy Trinity Sunday. Named after Athanasius (AD 296-373), the great defender of trinitarian theology, this creed originated in Gaul (France) a century or so after his death. However, it affirms Athanasius's defense of Christ's divinity and the equality of the persons of the Trinity. The length of this creed is due to the false teachings that it was created to combat.

In our order, the Hymn of the Day follows the creed. This hymn is meant to help the congregation focus on the theme that is woven through the other propers for the day. The hymn is often appointed by the propers, but sometimes pastor selects a different hymn based on what he plans to focus on in the sermon.

Since the time following the exile, Jews have met regularly to hear readings from the Holy Scriptures and commentary on the texts (Nehemiah 8:8). Jesus continued the practice (Luke 4:16-30), as did the early Christians (Acts 20:7). Lutherans are also people of the Word. In contrast to most Reformed church bodies, where "the Word" refers only to Scripture, Lutherans also understand "the Word" as the proclamation of the Law and Gospel.

The proclamation of God's love in Christ for the whole world is the highpoint of the Service of the Word. During the sermon, the living voice of the Gospel is delivered for the continuing life of the congregation, and this prepares worshipers for scattering into the world for the remainder of the

week. It may be on any of the readings, though traditionally it exposit the Gospel. Regardless, Law and Gospel are two messages that should be clearly heard in Lutheran sermons to convict hearers of sin and to proclaim the forgiveness only found in Christ.

Following the sermon we are given opportunity to respond to God's Word with grateful hearts and lives. The offerings are symbolic of the spiritual condition of the givers. In the early Church the offerings were not only monetary but also "in kind." Gifts from the field and forest were offered to the Lord. Initially placed at the entrance of the church building, the offerings were symbolically brought forward during the Offertory Hymn and placed on a side table. The loaves of bread and the flasks of wine for the Lord's Supper were selected from these gifts, and the rest of the offerings were used for the poor.

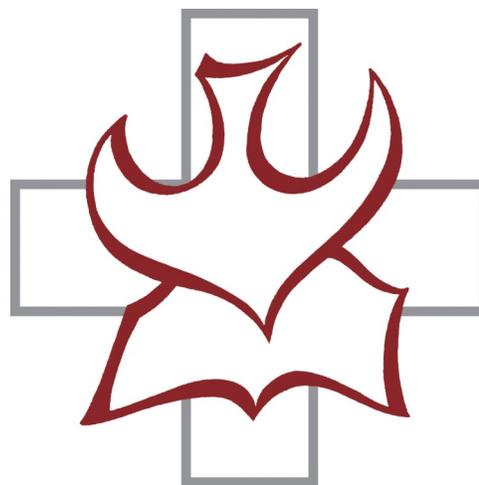
After the offering has been gathered, we join together in a hymn of praise as our offerings are presented to the divine Host. Some congregations still use this as a time to bring forward the bread and wine for the celebration of the Lord's Supper.

After confessing our faith, hearing the Gospel, and responding with our gifts we now approach the Host of our service in confident faith and trust. As the royal priesthood, we bring requests and petitions to God's heavenly throne. Our concern is for all people as we offer prayers, supplications, and thanksgiving. Prayer, therefore, is one of our central activities as God's people.

Following the prayers there is a time for receiving both members and guests in the peace of the Lord. In 1 Corinthians 11, Paul expresses the need for

communal forgiveness and reconciliation. In several instances the apostles suggest that Christians greet one another with "a holy kiss" or "the kiss of love" (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14). The sharing of peace is an opportunity to be reconciled and express the great love we have for one another.

The Service of the Word complete, we transition to the Service of the Sacrament. After receiving the Lord upon our ears it is now time to receive Him upon our lips. We will continue next month with by beginning to explain the Service of the Sacrament.



## PRAYING FOR CONGREGATIONS & PASTORS: CIRCUIT 11

Zion Lutheran Church, Argonia; Rev. David Ersland

Redeemer Lutheran Church, Arkansas City; Rev. David Herald

St. Paul Lutheran Church, Cheney

Faith Lutheran Church, Derby; Rev. Thomas Johnson

Bethany Lutheran Church, Wichita; Rev. William Wingfield

Grace Lutheran Church, Wichita; Rev. Geoffrey Boyle, Rev. Daniel Metzger

Immanuel Lutheran Church, Wichita

Trinity Lutheran Church, Wichita; Rev. Geoffrey Boyle, Rev. Daniel Metzger

Trinity Lutheran Church, Winfield; Rev. Rocky Mease

Trinity Lutheran Church, Medicine Lodge; Rev. Dennis Fangmeyer

St. John Lutheran Church, Nashville; Rev. Dennis Fangmeyer

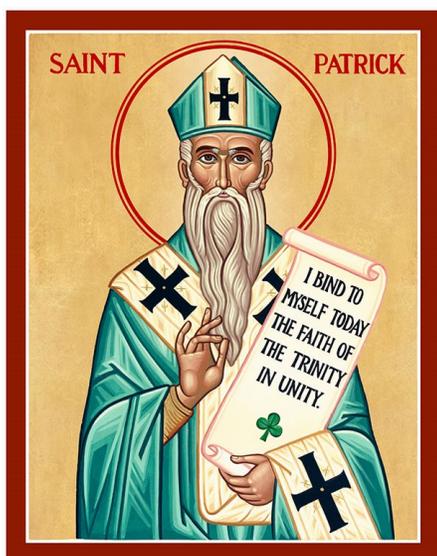
St. Paul Lutheran Church, Preston; Rev. Michael Schotte

Candidate and Emeritus: Rev. Marvin Barz, Rev. Richard Boyer, Rev. Ron Gloe, Rev. Kenneth Haskell,

Rev. Roderick Hathaway, Rev. Allen Hoger, Rev. Gilbert Holstein, Rev. Mark Wenger, Rev. Cliff Winter



## March 17: St. Patrick, *Missionary to Ireland*

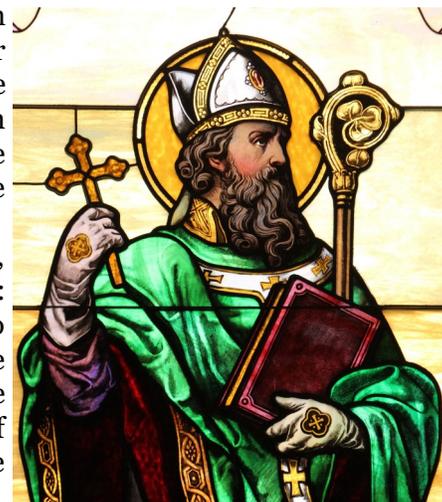


Patrick was born into a Christian family in Roman Britain about AD 389. The borders of the empire were fraying fast. Raiders from Ireland pillaged the coast and carried Patrick back with them as a slave. Sent to herd pigs, Patrick served six years and pondered his fate and his faith. Led by a dream, he escaped his captivity and headed toward the sea. Since he had no money to pay for a voyage and would not submit to the sailors' lewd suggestions, he almost despaired. The sailors relented and let the young man cross back with them.

He finally made his way to France, where he became a monk and a priest. Elevated to be bishop, he returned to the land of his captivity about 433 to set his captors free from their slavery to idolatry. In this labor he spent the rest of his days. He preached throughout the land, founded communities, and imparted to the Irish Church of his day a true zeal for missions. In his great *Confession*, he wrote, "This is how we can repay such blessings, when our lives change and we

come to know God, to praise and bear witness to his great wonders before every nation under heaven."

An ardent and orthodox confessor of the doctrine of the Holy Trinity, Patrick brought the joy of confessing the "Three in One and One in Three: through the length and breadth of the Island. His episcopal seat was said to be at Armagh. March 17 is generally regarded as the day of his death. Did he die singing his hymn? "I bind unto myself the name, The strong name of the Trinity By invocation of the same, the Three in One and One in Three. Of whom all nature has creation, Eternal Father, Spirit, Word. Praise to thee Lord of my salvation; Salvation is Christ, the Lord!" (LSB 604:5)



*Faithful God, you never cease to give to You Church those who delight to carry the Gospel to foreign lands. Receive out thanks this day for Your servant, Patrick, who carried the saving name of Jesus to Ireland and summoned its people to abandon idolatry and worship You, the only true God, the blessed Trinity. Strengthen today all missionaries, that they may fearlessly bear Your name and summon all sinners into the joy of forgiveness ad the promise of resurrection through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.*

*I bind unto myself today  
The pow'r of God to hold and lead,  
His eye to watch, His might to stay,  
His ear to hearken to my need,  
The wisdom of my God to teach,  
His hand to guide, His shield to ward,  
The Word of God to give me speech,  
His heav'nly host to be my guard.  
Against the demon snares of sin,  
The vice that gives temptation force,  
The natural lusts that war within,  
The hostile foes that mar my course;  
Or few or many, far or nigh,  
In ev'ry place and in all hours,  
Against their fierce hostility,  
I bind to me those holy pow'rs.*

LSB 604:3-4

From *Celebrating the Saints*  
by William Weedon



# Hymn of Lent — Hymn Study

## LSB 427 In the Cross of Christ I Glory (audio)

Text and tune: Public domain



1 In the cross of Christ I glo - ry, Tow'r - ing  
2 When the woes of life o'er - take me, Hopes de -  
3 When the sun of bliss is beam - ing Light and  
4 Bane and bless - ing, pain and plea - sure By the



o'er the wrecks of time. All the light of sa - cred  
ceive, and fears an - noy, Nev - er shall the cross for -  
love up - on my way, From the cross the ra - diancance  
cross are sanc - ti - fied; Peace is there that knows no



sto - ry Gath - ers round its head sub - lime.  
sake me; Lo, it glows with peace and joy.  
stream - ing Adds more lus - ter to the day.  
mea - sure, Joys that through all time a - bide.

crucified to me, and I to the world.” This confession is clear in Stanza 1. The cross is indeed “sublime,” noble, majestic, impressive, and awe-inspiring. Even the gates of hell itself cannot prevail against the Church that confesses Jesus as Christ, the Son of the living God.

The theology of the cross is confessed clearly and concisely in stanza 2. The cross represents the promise of Christ never to leave or forsake believers and to be with us always. The cross, because of Christ’s sacrificial, substitutionary, and atoning death, provides hope, peace, and joy, especially when woes overwhelm, hopes deceive, and fears annoy.

Jesus is the light of the world, the light no darkness can overcome, and the Son of the Father of lights, the source of every good and perfect gift. Stanza 3 uses the language of light to describe the bliss of the love of God in Christ. There is a beauty in an ugly cross because of what Christ won there—all that is delivered where the cross is proclaimed and the Sacraments are administered according to Christ’s institution: forgiveness, life, and salvation.

Stanza 4 further applies the biblical theology of the cross, that good and bad alike, bane (that is, affliction) and blessing, pain and pleasure, are made holy in Christ because of the cross. It is precisely because of trouble in this life that we are driven to God for all refuge and peace “that knows no measure,” for “the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus” (Philippians 4:7). When we receive blessings to support us in this life, both physical and spiritual, it is appropriate to offer thanks and praise to the Lord.

The author intended that stanza 1 be repeated as stanza 5 as a satisfying conclusion to the hymn, a confession of a reverent awe for the eternal blessings of one day, a truly *Good Friday*.



**Text Background** Originally titled “The Cross of Christ,” the text by John Bowring (1792-1872) first appeared in his 1825 collection. The title, as it came to be, is etched into his tombstone. This seems at odds with his formal Unitarianism (which rejects Trinitarian theology, saying there are not three divine persons but one), yet Unitarians in his time were more tolerant of Orthodox Christian faith.

**Text Commentary** The hymn is based on Gal 6:14, “But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been

## Other days of the Church Year This Month:

7—Perpetua and Felicitas, *Martyrs*

17—Patrick, *Missionary to Ireland*

19—St. Joseph, *Guardian of Jesus*

25—The Annunciation of Our Lord

31—Joseph, *Patriarch*



## Readings and Prayers for This Month's Sundays

### **The First Sunday in Lent (3/1)**

*Gen 3:1-21; Ps 32:1-7; Rom 5:12-19; Mt 4:1-11*

O Lord God, You led Your ancient people through the wilderness and brought them to the promised land. Guide the people of Your Church that following our Savior we may walk through the wilderness of this world toward the glory of the world to come; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **The Second Sunday in Lent (3/8)**

*Gen 12:1-9; Ps 121; Rm 4:1-8, 13-17; Jn 3:1-17*

O God, You see that of ourselves we have no strength. By Your mighty power defend us from all adversities that may happen to the body and from all evil thoughts that may assault and hurt the soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **The Third Sunday in Lent (3/15)**

*Ex 17:1-7; Ps 95:1-9; Rm 5:1-8; Jn 4:5-30, 39-42*

O God, whose glory it is always to have mercy, be gracious to all who have gone astray from Your ways and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of Your Word; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **St. Joseph, Guardian of Jesus (3/19)\***

*2 Sam 7:4-16; Ps 127; Rm 4:13-18; Mt 2:13-15, 19-23*

Almighty God, from the house of Your servant David You raised up Joseph to be the guardian of Your incarnate Son and the husband of His mother, Mary. Grant us grace to follow the example of this faithful workman in heeding Your counsel and obeying Your commands; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **The Fourth Sunday in Lent (3/22)**

*Is 42:14-21; Ps 142; Eph 5:8-14; Jn 9:1-41*

Almighty God, You chose Your servant Matthias to be numbered among the Twelve. Grant that Your Church, ever preserved from false teachers, may be taught and guided by faithful and true pastors; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **Annunciation (3/25)**

*Is 7:10-14; Ps 45:7-17; Heb 10:4-10; Lk 1:26-38*

O Lord, as we have known the incarnation of Your Son, Jesus Christ, by the message of the angel to the virgin Mary, so by the message of His cross and passion bring us to the glory of His resurrection; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **The Fifth Sunday in Lent (3/29)**

*Ezek 37:1-14; Ps 130; Rm 8:1-11; Jn 11:1-53*

Almighty God, by Your great goodness mercifully look upon Your people that we may be governed and preserved evermore in body and soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **Sunday of the Passion (4/5)**

*Is 50:4-9a; Ps 118:19-29; Phil 2:5-11; Mt 26:1-27:66*

Almighty and everlasting God, You sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers of His resurrection; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

# March 2020

CALENDAR MONTH	MARCH
CALENDAR YEAR	2020
1ST DAY OF WEEK	SUNDAY

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 8:15a Communion 9:30a Sunday School 10:30a Communion 1:00p Board of Ed	2	3 6:00p Dialogue & Doctrine	4 12:15p Lenten Service 5:15p Lenten dinner 6:00p Lenten Service 6:30p Midweek class 6:30p Choir 7:30p Elder's Meeting	5 7:30a Men's Bible study 9:00a Mission of Love	6	7
8 <b>DAYLIGHT SAVINGS</b> 8:15a Communion 9:30a Sunday School 10:30a Communion 11:45a Youth Group 1:45p Arrowood Service	9 6p Strategic Planning Meeting	10 6:00p Dialogue & Doctrine	11 12:15p Lenten Service 5:15p Lenten dinner 6:00p Lenten Service 6:30p Midweek class 6:30p Choir	12 7:30a Men's Bible study 9:00a Mission of Love	13	14
15 8:15a Communion 9:30a Sunday school 10:30a Communion	16	17 Pastor gone to Circuit meeting 6:00p Dialogue & Doctrine	18 12:15p Lenten Service 5:15p Lenten dinner 6:00p Lenten Service	19 7:30a Men's Bible study 9:00a Mission of Love	20	21 <b>DEADLINE FOR CALENDAR &amp; NEWSLETTER</b>
-----SPRING BREAK NO MIDWEEK CLASS-----						
22 8:15a Communion 9:30a Sunday school 10:30a Communion 3:00p Women's Bible Study	23	24 6:00p Dialogue & Doctrine	25 12:15p Lenten Service 5:15p Lenten dinner 6:00p Lenten Service 6:30p Midweek class 6:30p Choir	26 7:30a Men's Bible study 9:00a Mission of Love 7:00p Women's Bible Study	27	28
29 8:15a Communion 9:30a Sunday school 10:30a Communion 1:00p Board of Ed	30	31 6:00p Dialogue & Doctrine	1 12:15p Lenten Service 5:15p Lenten dinner 6:00p Lenten Service 6:30p Midweek class 6:30p Choir 7:30p Elder's Meeting	2 7:30a Men's Bible study 9:00a Mission of Love 7:00p Church Council	3	4



04 Maxton Mueller  
 05 Wyatt Hutton  
 05 Dale Daniels  
 05 Vesta Leroy  
 08 Nathaniel Roth  
 08 Carol Stoll  
 11 Donald Hauser  
 14 Neil Hartwig\*  
 15 Mary Brown  
 20 Gretchen Murrow  
 22 Heather Daniels  
 23 Vada Aikins\*  
 25 Renee Debler  
 26 Cynthia Martin  
 31 Stephen Leo  
 31 Alisha Mueller

*\*Special Birthday  
 80 years & older*



**MARCH**



09 Bob & Janis Krone 36 Yrs.  
 11 Keith & Gloria Beeman 37 Yrs.  
 14 Curt & Alisha Mueller 37 Yrs.  
 30 Keith & Linda Rather 35 Yrs.

*\*Special Anniversary  
 50 years & over*



**SERVICE to the LORD**  
**ELDER**  
*All*

**GREETERS**

05 Neil Hartwig; Alan & DeAnn Hauser.  
 12 Tom & Sandy Hildinger;  
 Carman Huse  
 19 Jolene Keidel; Darrell Krone  
 26 Don & Judy Kubler; Ken & Arletta Lott



**COMMUNION PREPARATION**

8:15 a.m.?????????  
 10:30 a.m. ??????????



**MARCH**

02 Al Capocasa  
 04 LaDonna Krone  
 08 Steve Bulk  
 08 DeAnn Hauser  
 19 Nathaniel Roth  
 27 Judy Kaufman  
 29 Joan Colvin



**1 Corinthians 10:13**

No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.



**SERVICE to the LORD  
 in March**

**ELDER**  
*All*

**GREETERS**

01 Lonnie & Brenda Cash;  
 Bill & Linda Cavins  
 08 Don & Dodie Copley; Dale & Judy Daniels  
 15 Scott & Heather Daniels;  
 Ernie & Wanda Davidson  
 22 Bob & Renee Debler: Henry & Sandy Eggers  
 29 Doris Fugit; Audrey Galloway

**MARCH**

**COMMUNION PREPARATION**

8:15 a.m. & 10:30 a.m.  
 Hildinger's