

## Special points of interest:

- Midweek Meal Menu
- KS District Pastor's Conference
- Council, Oct 8; Voters, Oct 20
- Oktoberfest, Coffeyville
- Trunk-ot-Treat
- All Saints' Day
- District Youth Gathering Info

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Grace and peace to you,

Pastor Copley and I attended Concordia Seminary, St. Louis's Theological Symposium this past month. A symposium is a gathering dedicated to a specific topic, and the theme for this year's symposium was "Devoted: (re)forming the devotional life." There was a lot to absorb and much I want to share with you all! That will come in time, but first I must address something before I go any further.

As I listened to the presenters speak on devotion I found myself convicted...as a disciple...as a father...as a pastor. The question that confronted me was, "What are you devoted to?" God created us as creatures of devotion. This can easily be seen as we look out and observe the world or even in to observe our own lives. We're not only devoted to faith but to marriage, children, friends, work, causes, sports, money, gadgets, food, pleasure, our bodies...the list can go on and on. There is no denying the fact: we are creatures of devotion.

So, in this fallen world, the question is, "What are you devoted to?" Paul knew how the world can enslave people to their own passions and desires and the people of Crete were no exception. Thus, he exhorts Titus to bring about order in the midst of chaos (Titus 1:5). He commands Titus to appoint elders (the biblical office of pastor) who were devoted to the Lord and His teaching. As we read on in Paul's instruction we see how devotion to the Lord's teaching then flows out into a multitude of life's conduct not only for pastors but for all Christians. Devotion to the Lord and His teaching is the heart and soul of every Christian life.

As I reflected I realized my need to repent. I would love to confess that I have faithfully led you in the same manner as the apostles led the early church as "they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers" (Acts 2:42), but I must confess that I have always been so devoted. I have allowed myself to go on 'autopilot' in many aspects with the newsletter being a prime example.

When I began adding to the newsletter it was out of devotion "to the apostles' teaching." I wanted to give you something that would continue your learning and growing in the understanding of God's Word in your home. I introduced a variety of articles and sections including *Catechetical Corner* and *The Devoted Life*, yet I quickly found myself pressed for time and questioning my ability to teach clearly and be persuasive. A solution that proved to be a great temptation was to simply start "coping and pasting" because it is quick, easy, and convenient.

If modern society has taught us something let it teach us this: anything quick, easy, and convenient is likely not worth having. In giving in to the temptation I abandoned my devotion to teaching and leading you into learning and growing in the understanding of God's Word and instead left you to 'fend for yourself' with articles that no one without an academic degree in theology would find engaging and endure. I must ask for your forgiveness! Please forgive me and allow me to

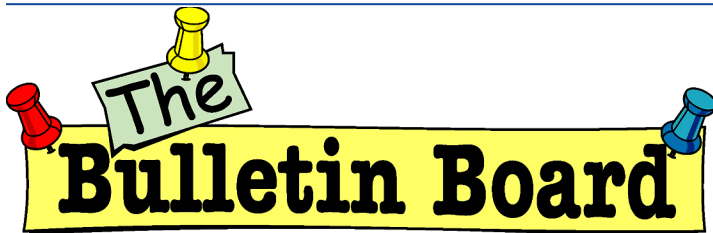
teach and lead you once again!

My desire is that the newsletter remain useful to us in our life together as both a place of information as well as a place to learn. I am scrapping the article series I was publishing in *Catechetical Corner* and starting anew. I am (re)devoting myself as your guide and teacher in “the apostles’ teaching.” As we journey into different teachings of the faith it will come through my words to you, not as a copy and paste of an academic article. I also desire to continue improving *The Devoted Life* as a tool for us in our devotion to “the fellowship, the breaking of bread and the prayers.” I will keep updating on our missionaries and will also share things I think may be beneficial to you. That may come in the form of a copy and paste, but only if I think it profitable to you as such.

If I ever include anything that you don’t understand (either the content or the reason) please don’t hesitate to ask! The likelihood is you are not alone, and my desire is to help you all learn and grow. Sometimes *I* need *your* help to do that! There are times where it makes perfect sense or is self-explanatory in my head but not outside it. Lastly, if there is something, an article topic or section, that you believe would be beneficial please let me know and I will do my best to try and include it! Thank you so much!

In Christian love,

*Pastor Timothy Roth*



## The Bulletin Board

### The Month At A Glance

Thurs, Oct 3<sup>rd</sup>, Elders @ 7:30 PM  
 Mon, Oct 7<sup>th</sup>—Wed, Oct 9<sup>th</sup>, Pastors Conference  
 Tues, Oct 8<sup>th</sup>, Church Council @ 7:00 PM  
 Sat, Oct 12<sup>th</sup>, LWML Zone Rally @ 9:00 AM  
 Sun, Oct 20<sup>th</sup>, Voters Meeting @ 12:15 PM  
 Thurs, Oct 31<sup>nd</sup>, Tunk'R'Treat 5:45 PM  
 Sun, Nov 3<sup>rd</sup>, Grave Adornment @ 1:00 PM;  
 Arrowood Service @ 1:45 PM.

### Midweek Meals

**Oct 2** — Sloppy joe, pasta salad  
**Oct 9** — Spaghetti, salad, garlic bread  
**Oct 16** — Baked potato bar  
**Oct 23** — Chicken and noodles, mashed potatoes, green beans  
**Oct 30** — Chili, crackers, veggies



### In Coffeyville

St. Paul's, Coffeyville will host Oktoberfest Sunday, Oct 13<sup>th</sup> from 11:45 AM–1:30 PM. Food will include bierocks, bratwurst, sauerkraut, chicken & noodles, German potato salad, mashed potatoes, coleslaw, homemade bread, pie and cake. Suggested donations: \$10.00/adults and \$5.00/kids under 12. There will be a Kountry Store. All proceeds benefit community needs in Coffeyville.

### 2019 Kansas District Pastors' Conference

Pastors Roth and Copley will be in Overland Park Mon, 7<sup>th</sup>, to Wed, 9<sup>th</sup>, for our Pastors' Conference.

Pastor Roth will attend, “The Joyful Word of Proclaiming Life: A Lutheran Approach to Life Ministry”, “Eyes of Faith and Eyes of the World: Luther’s Insight into John”, “The Problem with Church Workers,” and “Addressing Mental Health in a Religious Context”.

Please pray for our time at this conference, and for KS District President Panzer who has taken up the mantle after President Lange was elected to Synod.



### 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.



*All Saints' Day*

On November 3<sup>rd</sup> we’ll celebrate All Saints’ Day to remember all who have died in faith and await the resurrection on the Last Day. During service we will remember those who have transferred to the Church Triumphant. There will be a time for everyone to speak names and light candles for loved ones, but if you’d like Pastor to read the name of someone who has died in the faith since last All Saints’ Day please inform the office.

At 1:00 we will go to plant butterflies, a symbol of the resurrection, on the graves of saints whose bodies rest in Mt. Hope. All are welcome to join.

# Catechetical Corner

*Lessons for the Life-Long Lutheran*

## The Augsburg Confession: Introduction and Preface

On Saturday, June 25, 1530, at three o'clock in the afternoon, Dr. Christian Beyer stood, walked toward the Emperor of the Holy Roman Empire, Charles V, and began reading the Augsburg Confession in a loud and distinct voice. Through the open windows a hushed crowd outside in the courtyard hung on his every word, as did the two hundred or so people gathered in the hall. Beside him stood Dr. Gregory Brück, holding a copy of the Confession in Latin. The German princes around them stood up to indicate their support. The



emperor motioned for them to sit down.

When Dr. Beyer finished reading, Dr. Brück took the German copy from him, handed both copies to the emperor, and said, “Most gracious Emperor, this is a Confession that will even prevail against the gates of hell, with the grace and help of God.” Thus was the Augsburg Confession presented as a unique Confession of the truth of God’s holy Word, distinct from Romanism on the one hand, and Reformed, Anabaptist, and radicals on the other. June 25, 1530 is a date every bit as important for Lutherans as is the more familiar date of October 31, 1517—the day on which Luther posted the 95 Theses.

*Concordia: The Lutheran Confessions: A Reader’s Edition of the Book of Concord, page 21*

At the Diet (or imperial meeting) at Augsburg, Charles V hoped to restore order to his territory to provide a united front against the Turkish armies that were knocking at his door. His desire was to put the religious controversies within his territory to rest once and for all. The Lutherans were under great pressure to concede and forego their confession by threats from the Pope and Emperor.

Leading up to the Diet Philip of Hesse, a German nobleman, tried to form a political coalition by uniting the Protestants, those who protested the declaration that the princes of the empire must be loyal to the Pope and enforce Romanism in their territories. Martin Luther was concerned by Philip’s desire to put political unity ahead of confessional unity. In response, Luther and others wrote the Schwanach articles.

Philip’s meeting took place at Marburg between Luther and Ulrich Zwingli, a leader of the Reformed. The two agreed on most things but there was one major doctrine they simply couldn’t: the presence of Christ in the Lord’s Supper. Zwingli could not believe

Christ was bodily present in the bread and wine while Luther would not move from Christ’s words, “This is my body.” The coalition failed and the Lutherans wrote the Marburg Articles to identify the reason for the disagreement. Together, the Schwabach and Marburg Articles formed a solid foundation for the Augsburg Confession.

As the Diet approached, the Elector of Saxony, John the Steadfast, asked the Lutheran theologians to prepare a statement of confession. Luther and others prepared the Torgau articles for the purpose. When Charles V arrived for the Diet, the Lutheran laymen made clear they would not concede to the emperor’s demands nor compromise their convictions. They refused to kneel for the Pope’s blessing and refused to attend the Roman Mass. They were prepared to make their stand.

It was discovered shortly before the meeting began, however, that John Eck, an enemy of Luther’s, had secretly written a lengthy attack on Luther and his followers in a highly inaccurate book. In it, Eck mixed quotes from Luther’s works with the teachings of Zwingli and even the most radical of reformers to make it appear that Lutheranism denied even some of the most basic doctrines of the historic Christianity. So the Lutherans were forced to prepare a whole new document that would distance them from the Reformed, Anabaptist, and others.

The Augsburg Confession was written and meant only to speak for Saxony, but as other German leaders read the statement they too wanted to sign their names and make it their confession. And so the Augsburg Confession was presented as a statement of biblical truth and a proposal for true unity in the Christian faith. It has never been withdrawn.

The Augsburg Confession has in all twenty-eight articles of faith which define the core of Lutheran belief. It is those articles which we will cover next in our Catechetical Corner.

In the Preface of the Confession, the Lutherans make clear that it is their heartfelt desire not to stand in opposition to the Roman church, but that in this meeting “these matters may be settled and brought back to one simple truth and Christian concord. Then we may embrace and maintain the future of one pure and true religion under one Christ, doing battle under Him, living in unity and concord in the one Christian Church.”

Even so, the Lutherans knew this was not likely the outcome and were ready to stand. “Therefore, if the outcome should be that the differences between us and other parties in this religious matter should not be settled with friendliness and charity, then here, before Your Imperial Majesty, we obediently offer, in addition to what we have already done, to appear and defend our cause in such a general, free Christian council.” With this, the Lutherans were poised and ready to confess their faith.

# DEAR CHURCH: LET'S STRUGGLE TOGETHER

By Heidi Goehmann

Posted to HeidiGoehmann.com on September 24<sup>th</sup>, 2019

Heidi is an LCMS writer, deaconess, and licensed clinical social worker. She writes and advocates around the topics of mental health, relationships, and Jesus.

Dear Church,

It's high time we start struggling together. The isolation is literally killing us. In the US, according to the [National Institute for Mental Health](#), suicide is among the four leading causes of death for all age groups, outside of those individuals 55 years and older. It is also the second leading cause of death for anyone from ages 10 to 34.

Suicide isn't the only piece of the isolation puzzle. How many people in our midst are dealing with mental health struggles like anxiety or depression on their own? How many people are walking through cancer or divorce or sexual assault or parenting struggles on their own?

Then there's the toll isolation takes on our physical health. Isolation and loneliness suppress the immune systems, contribute to terrible eating habits which connects the dots to heart disease and inflammation, cause us to be grouchier and angrier with those we love and live with, and increase the crime rates of our communities. All of these things lead to shorter life spans and more difficult roads to travel while we are here.

With the Church in existence on earth, with this community that God has created and put His Spirit in to knit and connect and develop, I don't think there is any reason for people to struggle like *this*, *this hard*. Will brokenness always exist? Yes. Will there always be suicide and depression and loss and heartbreak and loneliness and struggle? Yes. But dear Church, isn't it time it was a little bit better, even just a teensy bit better?

HOW DO WE MAKE IT JUST A LITTLE BIT BETTER, A TINY BIT MORE CONNECTED, A TINY BIT LESS ISOLATED?

We can struggle together. I was reminded of our need for one another, but also all that gets in the way of actually knowing one another, through an odd and relatively silly interaction this summer while camping with my family in rural Quebec:

We checked into our campsite, set up all our stuff, and started a fire. Soon, we decided to make the trek to the bathrooms, where we encountered a lovely gentleman speaking rapid French desperately trying to tell us something we had no hope of understanding. He was pointing to his arm and his neck and with great drama imparting valuable information about his plight to us. We were smiling and nodding like a family of bobbleheads. We smiled and nodded our goodbyes at some point, and went in to use the restroom. Within three minutes, all six of us had exited the restrooms, running and slapping our arms and necks like crazy people. We each had anywhere from 10-40 welts popping up all over our arms, legs, and any place where the skin was bare on our bodies. You see, it was black fly season in Quebec, something we had never heard of, and up until those moments, didn't think impacted us as Nebraskans. We were ripe for the picking to those black flies, with very little covering and the subsequent welts to prove our ignorance. Our daughter, Jyeva, still has marks on the back of her neck, 3 months later!

I tell this story to intro two issues that impact our ability to struggle together. In subsequent articles, we'll talk about how we might address each of those issues. In Quebec, here was this French Canadian who only meant to shower us with warnings and kindness, but we had two problems:

## **Problem No. 1- A Language Barrier**

We wanted to enter his struggle, whatever it was, but felt we had no way of doing so. We weren't speaking the same language. I think this happens in our church narthexes and family centers, in our schools, and in our communities all over the place. We all come from different backgrounds and live within different contexts, even when we're neighbors. We need to ask ourselves, "How can we begin to understand the language of the person sitting next to us?" as well as, "How can we help them better understand our own?"

## **Problem No. 2 – What's Mine is Mine, What's Yours is Yours**

Looking deeper at our camping experience, we also couldn't quite connect how this French- Canadian man's struggle impacted us immediately upon meeting him,

*Continued on Page 5*

*Dear Church: Let's Struggle Together—Continued from Page 4*

so when it gets down to it ... we didn't work very hard to understand him. We essentially left him with this response plastered all over our smiling faces: "You do you, man, you do you, and we'll do us. Good luck with that."

Had we entered in, had we worked a tiny bit harder to understand his language and his non-verbal signals, we would have saved ourselves a whole lot of pain. If we would have cared enough for him as a person to be known, to be connected with him in the first place, that would have gone a very long way in understanding him. Taking that time to understand him would have helped us avoid the whole painful situation for ourselves. We could have had a shared problem and maybe found a way to make it better ... together.

We have to want to *know one another* in order to begin to genuinely *include one another*.

The Church = a community that wants to know Jesus; a community where people are known by Jesus; a community where people are known by one another

**WITHOUT THE DESIRE TO KNOW ONE ANOTHER, IT'S JUST A FAKE COPY OF COMMUNITY.**

Entering into one another's struggle, standing with and beside, is the beginning of knowing, and knowing is what ends isolation.

Dear Church, we can do this. We can attempt to understand one another a little bit better, to know one another a little bit deeper. Find your safe people, of course. You don't have to spend gobs of time with everyone, but let's do this.

Dear Church, I invite you —  
Do not struggle alone.  
Do not let someone else struggle alone.  
Let's struggle together.

I included this blog post by Heidi because it hit home. In our increasingly technological world we are more and more isolated from one another. The church has not been unaffected. At its core, the church is "incarnational." Christ came in the flesh not only to sacrifice Himself on the cross for our sin, but so that He could BE WITH US. He reconciled us to the Father so that we could BE WITH HIM. He calls us to gather together not just to receive His gifts, but to BE WITH ONE ANOTHER. Not only in body but in heart, mind, and soul as well. As Paul wrote to the Corinthians, "God has so composed the body...if one member suffers, all suffer together; if one member is honored, all rejoice together." (1 Cor 12:24b, 26). This isolation from one another is seriously making us sick. Please hear Heidi's plea as my own. Come, and let us struggle together, bearing one another's burdens, and so fulfill the law of Christ (Gal 6:2).



## TRUNK-OR-TREAT NEWS

We will be having Trunk-or-Treat here on Thursday, October 31<sup>st</sup> following the Halloween Parade until 7:00 PM.

We will be giving out bottles of water, hot dogs, and chips. We have served around 500 people each year. In case of rain, we will serve in the church basement.

There is a sign-up sheet in the narthex for those who would like to participate. If you have questions, contact Alisha or Curt Mueller (620) 496-7919.

### **We are encouraging church members to help in the following ways:**

1. Provide a trunk and treats at the church instead of your home. Be prepared to serve 500 children (PreK-8<sup>th</sup> grades). You can make this a team effort and go together with another family. We will provide a poster to put on your home telling trick-or-treaters where to find you.
2. Make a monetary donation to help buy food or candy.
3. Donate treats for use in a provided trunk.
4. Come to help wrap hot dogs and hand out the food.
5. Come enjoy the evening and be part of sharing the love of Jesus (with your smiles and warm greetings) with those who come to take part the Trunk-or-Treat.
6. PRAY for this outreach in our community.



## THE S.E.A. SIDE WOODS

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

### Wood Family...Party of 5!

Posted Sep 8<sup>th</sup>, 2019

Caroline Barbara arrived on Monday August, 26th via c-section at the local hospital here in Medan. While I'm not new to having babies, this was a whole new experience having a baby in a different country.

We arrived at 6:00am on Monday for all of the surgery pre-check stuff with the surgery scheduled for 8:00am. When we arrived the nurses were confused. Even though we had confirmed on the Saturday before with the hospital that we were scheduled for a Monday morning c-section, they mixed up and had us scheduled for Tuesday morning. They quickly called my doctor and got it rescheduled for 11am. While I didn't want to wait around, I'm glad we didn't have to go home and come back the next day.

Unfortunately, Matt was not allowed in the operating room here like he was for both births in the U.S. I will admit, I felt pretty lonely as they wheeled me into the O.R. without Matt and with doctors and nurses who didn't speak English fluently. Luckily, my anesthesiologist spoke English quite well and my Indonesian was enough to get me by with the nurses. They put me at ease quickly and were quite happy to chit-chat with me in Indonesian.

Caroline arrived quickly after the surgery began and she cried and cried right away. They told me she was a girl and then I cried. (I would have cried if she had been a boy, too.) They cleaned her up and let me nuzzle her quickly before they whisked her away to the nursery. I believe Matt got to see her during that time.

It took longer than I would have liked to finish up, but who am I to complain when they helped me deliver a beautiful little girl? They took me to

recovery where I sat for the longest hour of my life then I was wheeled up to my room to be reunited with Matt and our new little girl.

I was sent home from the hospital after only 3 days, just like



with the other 2 girls. I have been healing quickly and Caroline has been eating and sleeping like a champ.

Pastor Wood baptizing Caroline on September 14<sup>th</sup>, Holy Cross Day

### Prayers

Kali's continued healing

Caroline's continued growth and health

Laurel and Eleanor's adjustment to being big sisters and sharing mom

All of the paperwork that is involved in having a child abroad

Our upcoming travel for Caroline's passport and our work visas

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

## BELIZE MISSION SOCIETY



Imagine if you didn't have the opportunity to attend Elementary School. Did you know there are no FREE, public schools in Belize? The reality of living in a developing country and struggling with the cycle of generational poverty is that many families are unable to send their children to school due to the cost of tuition and associated fees. You can help provide a child the opportunity to learn by becoming a sponsor through BMS. You can also support the feeding program to help give children a healthy, delicious lunch each and every school day. For more information, ask Pastor Roth. For more info, visit [www.belizemissionsociety.net](http://www.belizemissionsociety.net).

### Prayers

The following trips are scheduled to Belize this month. Please pray for their success in spreading God's Word:  
Oct 12-19: St. Matthew, Barrington, IL doing healthcare, Bible studies, tutoring, sports, construction, painting  
Oct 19-26: Grace, San Marcos, TX and Bethel, Dallas, TX doing dental, Bible studies, healthcare, construction, tutoring



## LCMS Stewardship Ministry Article

In the early morning hours of Feb. 18, 1546, Martin Luther closed his eyes forever. And the hand that hammered the 95 Theses into the door of the Castle Church in Wittenberg on Oct. 31, 1517, penned its final words:

“We are all beggars. This is true.”

And this is the truth that our Lord says makes you free. Ironic, isn't it? That, in order to be free, you must be a beggar; you must be utterly dependent and reliant upon God. This makes us uncomfortable – the way we're uncomfortable when someone gets us a Christmas or birthday present when we haven't gotten them one. We feel we owe them. And we don't much like being in someone's debt.

But what Luther would remind us is that we are all indeed beggars. But we're not just anyone's beggars. We're God's beggars. And this is His legacy to the Christian Church. Christ came for sinners. He came to seek and save the lost. He came to heal the sick and raise the dead. He came for sinners, and He dwells only with sinners.

And, if we are to be where He is, we must be willing to be counted among the lost, the sick, and the dead. We must be willing to be beggars. We must cry out for mercy, for grace, and for his undeserved love and kindness. We must be dependent solely on Him and what He gives.

And here's the beauty: He gives us everything. Everything – forgiveness of sins, salvation from death and the devil, and eternal life. This is not because of any worthiness or merit in us, but it is because of His divine goodness, mercy, and grace.

On account of Christ's death and resurrection, the Father forgives you, saves you, and is pleased with you. And you receive. You receive His love, His righteousness, His holiness, His acceptance, and His inheritance. We are all beggars. This is true.

This is the heart and soul of Christianity and the life-blood of the Christian Church. God justifies us, and He declares us innocent and righteous by His grace received through faith for the sake of Christ. This is not because of our works; this is because of His work on the cross. We, who once were enemies of God, are reconciled to Him and made to be His children.

This is what Luther would point us to when He took up his pen for the last time and scribbled “We are all beggars. This is true.” We are beggars. But we are beggars of the God who does not ignore us, who doesn't pass by us on the other side. We are beggars of the One who descended from heaven to make His dwelling with sinners.

We are beggars of Him who deigns to dwell with us, among us, and – yes – even in us by grace for Christ's sake. For in the bread and cup that we bless, we share together with Christ and each other the riches of God's grace.

So inexhaustible are the riches of this grace – the Gospel in sermon and absolution, in Baptism and Holy Communion – that our cups overflow. We, who are God's beggars, are not only inexhaustibly satisfied but have something to give back in thanksgiving and praise.

### **2019 Kansas District Reformation Offering**

It's time for the Reformation Offering, which **helps fund mission outreach RIGHT HERE IN KANSAS** by supporting efforts including church revitalization, church planting and specialized ministries. If you'd like to contribute, write a check to church this month with “2019 Reformation Offering” as the memo. We're grateful for your support as we work together to share the Gospel of Jesus Christ throughout the state!



### **Summer Donations**

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

**Priceless**  
Kansas District Youth Gathering • November 22-24, 2019

The 2019 Kansas District Youth Gathering (KDYG) will be held November 22-24 at the Hyatt Regency Wichita for grades 9-12, with featured speaker Rev. Dr. Ryan Peterson and Gathering band Bread of Stone. The theme of this year's event is “Priceless,” based on Romans 5:8. Registration is open online and costs \$115. This fee does not include housing. If you are interested in sending your youth, please contact Pastor Roth.



THE  
**DEVOTED**  
Life  
ACTS 2:24

## Daily Prayers: The Daily Altars of Our Life

One paper that struck my heart at the symposium was by Pastor William Weedon. He discussed daily prayer as Luther instructed them in the Small Catechism. He began with Galatians 2:20, “I have been crucified with Christ. It is no longer I who live, but Christ who loves in me. And the life O now live in the flesh I live by...” By what? Some translations says, “by faith *in* the Son of God.” But the KJV translates the Greek better when it says, “by *the* faith of the Son of God.” Luther does the same in his German Bible.

We do not simply live by a faith *in* the Son of God, but when we were joined to Christ in Baptism we were given a share of *His* faith! In other words, His trust in the Father becomes your own. And from *His* faith we receive His very peculiar kind of prayer. It is peculiar because He prays to the God of all Creation as the only Son prays to His Father. We too are given *that* kind of prayer: the prayer of a loved child to their beloved Father. This kind of prayer belongs to Jesus, and through His faith it becomes yours! This prayer, then, is how we now live in the world.

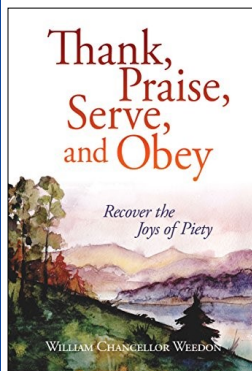
This should strike joy in our hearts! Think. Out of all the things the disciples witnessed Jesus say and do, the **ONE** thing they ask Jesus is to teach them how to *pray*. They figured if they *pray* like Him they might share His faith and *live* like Him, always confident in His Father and never having the fear of man. Jesus teaches them, even given them a prayer: “When you pray, *say*.” Say what? “Our Father...” Jesus gives what is His own! He teaches them (and us!) to pray with *His* faith, as a beloved child of the loved Father.

So, how are we to live this life of prayer, this faith of Jesus? Weedon believes the Small Catechism gives us a solid answer and that “if we actually DO what it teaches, then prayer ceases to be a religious exercise or a theoretical problem and becomes the form of our daily living with the Word of God as we learn to pray His Spirit’s Word through our union with the Son of God.” This leads us into the practice of daily prayer.

One thing Weedon mourns is how we’ve removed the catechism from the home. It was written by Luther for parents to teach children at home, not for pastors in a classroom. It is an ‘instruction manual’ to

learn by practice, not a textbook to learn by theory. In moving it from home to class the Daily Prayers have gone largely ignored. Even when they are taught, the daily prayers work at home in a way they never will in the classroom. The home is where you sleep and eat, the locations of which form our daily altars.

In his book, *Thank, Praise, Serve and Obey: Recover the Joys of Piety*, Weedon dedicates a chapter to Daily Prayer. He discusses “The Altar of the Bedside” and “The Altar of the Table. To understand the liturgy of the bed we need to consider



the biblical joining together of sleep and death. As Luther paraphrased Simeon's Song, the Nunc Dimittis, “As the Lord has promised me, my death is but a slumber.” Weedon encourages, “Look at your bed and learn to think of your coffin so that you can look at your coffin and think of it as your bed!” What joins the two is this period of rest from which there is a rising, a rousing, a resurrection. So, “in the morning, when you get up...”

Weedon says the Catechism teaches us to see the entire pilgrimage of life mirrored in each day. Waking by itself is an amazing act of God’s grace! God kept you safe though the night, protected you from harm, and brought you to see the light of another day. When we orient ourselves around this nightly “dying” and daily “rising” we begin to see this ritual as a rehearsal for that final evening when we sleep the sleep of death and rise to everlasting life. Each morning comes as your own little anticipation of the resurrection when the Sun of Righteousness will shine with healing in His wings. So, “when you get up, make the sign of the holy cross, and say: In the name of the Father and of the Son and of the Holy Spirit. Amen.” Then, “Repeat the Creed and the Lord’s Prayer.

The amazing thing about Luther’s liturgy is that this is a “walking backwards” of Baptism. When we come to Baptism, it is Prayer, Creed, then baptism into the triune Name. Luther orders us Name, Creed, Prayer. Thus, our whole life flows out of our baptism.

After we place the name of God upon us through the

*Continued on Page 9*



*Daily Prayers—Continued from Page 8*

verbal invocation and the physical making of the cross to remind us *how* we became His, Luther instructs us to *pray the Creed!* How odd this might seem, but the Creed is a prayer as it comes from the Word of God itself, and praying is simply learning to speak after God. In praying the Creed we say back to God, in a very tight summary, only what He has already said to us. We are reminded in the Creed of who God is and what He has done for us, and so our faith is invoked.

Finally, that faith of Christ leads us to boldly pray in the *way* of Christ, “Our Father...” First and foremost, He is “our” Father because Christ shares His Sonship with us by His Spirit, and second because we share in Christ with one another. We are never alone in our faith. So as you stand or kneel in prayer, all devout Christians are standing there beside you and you are standing among them in a common, united petition which God cannot and will not disdain. Weedon says, “Christian prayer is personal, but it is never individual. It is always offered in union with Christ and the Spirit who prompts it joins it to that of the entire body.”

Finally, Luther adds the option of a little prayer for the morning and evening. Then in the morning it is off to work with a joyful song, like one of the Ten Commandments to remind us of our various duties toward God and neighbor and the opportunities that God supplies to fulfill those duties throughout the day. At night, it is to sleep at once in peace after having confessed our sins and resting in the comfort of forgiveness that we may be ready to awake with the resurrection.

Weedon says, “I think that’s exactly what the Catechism morning and evening prayers are seeking to inculcate: remember who has raised you from the death of sin and how He has set you on a venture and journey with Him this day. You live this day with Him. He is nearer to you than your breath. Never forget in whom you live and move and have your being. Ask big things of Him, cause He loves you, and go enjoy the whole day in His presence and with the companionship and protection of His angels.”

Our second altar, then, is that of the table. If we look to baptism to understand the liturgy of the bed, we look toward that table which we gather around in the Church. Luther begins the table prayers by saying, “The children and members of the household shall go to the table reverently, fold their hands, and say...” Why with reverence? Well, as Weedon asks, “what is your refrigerator? Do you know? It is actually a morgue. It’s a place where you store recently dead things before corruption sets in. It holds dead things because this is rock bottom reality: you only go on living in this world because something else died and gave up its life...Tue for carrots, true for cattle. Something has to die that you may go on living. So yes, you come to the table with folded hands and

reverence before the sacrifice.”

This is not some mere tragic necessity either. It is in fact God Himself who sets our tables. We confess this with the Psalm, “The eyes of all look to You, O Lord, and You give them their food at the proper time. You open Your hand and satisfy the desire of every living thing,” (Ps. 145:15-16).

And stop to glance at the table in the Church, where Someone died that He might give Himself as good for you to live on, not just food for today or this year or this decade, but this food endures to eternal life. Each time you come to your earthly table, then, gather with reverence in remembrance that you live because something died for you, and even more, you will live forever because Someone died for you; a gift of unfathomable portions.

And then, we lift our voice in prayer with the Lord’s Prayer, just as we pray it at the table in the Church, towards a worthy reception of the gifts, and conclude with that short prayer, “Lord God, heavenly Father, bless us and these Your gifts which we receive from Your bountiful goodness through Jesus Christ, our Lord. Amen.” God is the Giver of bountiful goodness and we the grateful recipients, and we acknowledge that it all comes to us from a Father and that we have such a Father only through Jesus.

Then comes the “distribution,” and at the end, just as in Church, a prayer of thanksgiving. We confess with the Psalm, “Give thanks to the LORD, for He is good. His love endures forever. [He] gives food to every creature. He provides food for the cattle and for the young ravens when they call. His pleasure is not in the strength of the horse, nor His delight in the legs of a man; the LORD delights in those who fear Him, who put their hope in His unfailing love,” (Ps. 136:1, 25; 147:9–11). Then the Lord’s prayer concluding with the short prayer, “We thank You, Lord God, heavenly Father, for all Your benefits, through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit forever and ever. Amen.”

Imagine these set points, anchored in daily habits that touch bodily need, Bedside and Table, as a kind of trellis on which the vine of prayer can grow and fill out the spaces in between, mirroring the way that the Font and Table of the Church provide an overarching trellis for our whole lives. Reaching out from these points, we walk before God in the faith of Christ as dear children before a dear Father who loves them. As we walk in His presence, and begin to be trained by the catechism to see the gifts showering down, we learn to exclaim and let prayer fill the day.

When should we pray? At all times and places, of course, but you have to start somewhere to form the habit. Our catechism teaches: start at bed and table and let it grow from there. Let it reach out to fill your whole life with godly habits and heavenly prayer. And so, let us pray. Amen.

## LSB 861 Christ Be My Leader (Follow the link for audio.)



1 Christ be my Lead - er by night as by day; Safe through the  
 2 Christ be my Teach - er in age as in youth, Drift - ing or  
 3 Christ be my Sav - ior in calm as in strife; Death can - not



dark - ness, for He is the way. Glad - ly I fol - low, my  
 doubt - ing, for He is the truth. Grant me to trust Him; though  
 hold me, for He is the life. Nor dark - ness nor doubt - ing nor



fu - ture His care, Dark - ness is day - light when Je - sus is there.  
 shift - ing as sand, Doubt can - not daunt me; in Je - sus I stand.  
 sin and its stain Can touch my sal - va - tion: with Je - sus I reign.

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 Tune: Public domain

### Exploring the Scriptures

John 8:12— The image of light and darkness is thick in John's Gospel. Light is holiness, truth, purity, etc. It is the understanding that comes by seeing through the eyes of faith. Those who hear the testimony and Word concerning Christ and by the Spirit believe it are "enlightened" by receiving the light of Christ. They in turn become light, always pointing to the Word and truth of Christ.

This enlightening is transformative as we see the reality of our sin and repent, receive forgiveness, and seek to do the will of the Father.

Darkness is sin and the blindness it causes to the reality and truth of Christ. Darkness rejects Christ and His Word as foolishness. It looks instead toward the wisdom of the flesh, trusts more in human reason than divine revelation. Darkness only leads to death, not only eternally but that death corrupts and covers even the life we live. When we walk in the light of Jesus, we not only receive life everlasting, but that blessed life even works its way into the live we live now.

John 1:4, 14, 17—Again, when the eyes of faith shed light on our sin and we turn to the Son of God, the grace of Jesus forgives us and leads us into His righteousness. This is not a knowledge that we arrive at by reason, but only on account of that divine revelation found in God's Word. Our sinful flesh does not want to acknowledge our sin or that Jesus is the Son of God come to redeem the world, and it is only in Him that we are saved. So we must continually be washed and refreshed in this truth of Christ.

John 14:6—It is by Christ alone that we can be saved. There is truly no other way. If we lean on our own understanding we will only be lead into death and hell, but if we trust in Christ we will be given life and that life will flow out into what we say and what we do.

### Exploring the Hymn

Verse 1—"By night as by day" is an interesting phrase. We tend to order it "day and night," beginning with the activity of the day and ending in the rest at night. Yet reordering our thinking to biblical the "night and day" cycle (there was evening and there was morning) helps us to confess a spiritual truth. We were brought from the darkness of sin into the light of Christ's righteousness. We were delivered from the kingdom of darkness into the kingdom of light. We were dead and we were made alive. In the Daily Prayers article it was mentioned that this "going to sleep and waking up" is a reminder and rehearsal of that time when we finally lay down in the death of sleep and wake up to that everlasting morning on the Last Day. And in Jesus, the darkness of these days is illuminated by the brilliance of that truth radiating even now.

Verse 2—"In age as in youth" is another interesting phrase, and I believe another truth is present in this wording. "Unless you turn and become like children, you will never enter the kingdom of heaven," (Matthew 18:3). Children are much easier to teach because they are excited about the world around them and they are willing to trust the person leading them. The longer we spend in this fallen world, however, the more 'set in our ways' we become, and the more those ways become skeptical and pessimistic. So the prayer of this stanza is that we never give up that youthful dependence upon and trust in Christ as He teaches us.

Verse 3—"In calm as in strife" again, interesting phrasing, yet another truth. When things are going well we tend to believe that we can stand on our own. We feel no pressing need to "cry out" for deliverance. However, the truth remains that no matter our immediate context we are still sinners in a sin sick world. Even when things are going well we need to lean upon Jesus as our Savior so that we never forget both who we are and who He is. Even when we are 'doing well' in our seeking to do the Father's will, we are only 'doing well' on account of Christ who lives within us by the Spirit's power. In this world there is never a time when we are not in danger of death and the grave, yet in Christ there is never a time when our salvation is in jeopardy. "Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, the comfort me," (Ps. 23:4).



## Prayers for Our Church

### Morning Prayer

*When you get up, make the sign of the cross and say:*

In the name of the Father and

of the + Son and of the Holy Spirit. Amen.

*Then kneeling or standing, repeat the Creed and the Lord's Prayer. You may also say this little prayer:*

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

*Then go joyfully to your work, singing a hymn.*

### Evening Prayer

*When you go to bed, make the sign of the cross and say:*

In the name of the Father and of the + Son and of the Holy Spirit. Amen.

*Then kneeling or standing, repeat the Creed and the Lord's Prayer. You may also say this little prayer:*

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

*Then go to sleep at once and in good cheer.*

### Asking a Blessing

*The children and members of the household shall go to the table reverently, fold their hands, and say:*

The eyes of all look to You, [O LORD,] and You give them their food at the proper time. You open Your hand and satisfy the desires of every living thing. (Ps. 145: 15-16)

*Then shall be said the Lord's Prayer and the following:*

Lord God, heavenly Father, bless us and these Your gifts which we receive from Your bountiful goodness, through Jesus Christ, our Lord. Amen.

### Returning Thanks

*Also, after eating, they shall, in like manner, reverently and with folded hands say:*

Give thanks to the LORD, for He is good. His love endures forever. [He] gives food to every creature. He provides food for the cattle and for the young ravens when they call. His pleasure is not in the strength of the horse, nor His delight in the legs of a man; the LORD delights in those who fear Him, who put their hope in His unfailing love. (Ps. 136:1, 25; 147:9-11)

*Then shall be said the Lord's Prayer and the following:*

We thank You, Lord God, heavenly Father, for all Your benefits, through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit forever and ever. Amen.

## Upcoming Sunday Readings

### Seventeenth Sunday after Pentecost (10/6)

Hab 1:1-4, 2:1-4; Ps. 62; 2 Tim 1:1-14; Lk 17:1-10

### Eighteenth Sunday after Pentecost (10/13)

Ruth 1:1-19a; Ps 111; 2 Tim 2:1-13; Lk 17:11-19

### St. Luke, Evangelist (10/18)\*

Is 35:5-8; Ps 147:1-11; 2 Tim 4:5-18; Lk 10:1-9

### Nineteenth Sunday after Pentecost (10/20)

Gen 32:22-30; Ps 121; 2 Tim 3:14-4:5; Lk 18:1-8

### St. James of Jerusalem, Brother of Jesus and Martyr (10/23)\*

Acts 15:12-22a; Ps 133; Jm 1:1-12; Matt 13:54-58

### Twentieth Sunday after Pentecost (9/22)\*

Gen 4:1-15; Ps 5; 2 Tim 4:6-8, 16-18; Lk 18:9-17

### St. Simon and St. Jude, Apostles (10/28)\*

Jer 26:1-16; Ps 43; 1 Pet 1:3-9; Jn 15:12-21

### Reformation Day (10/27 Observed)

Rev 14:6-7; Ps 46; Rom 3:19-28; Matt 11:12-19

### All Saints' Day (11/3 Observed)

Rev 7:2-17; Ps 149; 1 Jn 3:1-3; Matt 5:1-12

### Twenty-First Sunday a. Pentecost (11/3)\*

Is 1:10-18; Ps 130; 2 Thess 1:1-12; Lk 19:1-10



## PRAYING FOR CONGREGATIONS AND PASTORS OF THE KANSAS DISTRICT: CIRCUIT 6

Immanuel Lutheran Church, Lawrence; Rev. Randall Weinkauff

Redeemer Lutheran Church, Lawrence; Rev. Robert Leiste

Calvary Lutheran Church, Topeka; Rev. Benjamin Ockree

Christ Lutheran Church, Topeka; Rev. Daniel Ross

Faith Lutheran Church, Topeka; Rev. Jacob Wampfler, Rev. Martin Albrecht

St. John Lutheran Church, Topeka; Rev. Jon Bruss, Rev. Devin Kerns, Rev. Roger Goetz

Prince of Peace Lutheran Church, Topeka; Vacant

Candidate and Emeritus: Rev. Glenn Bitter, Rev. Richard Bruenger, Rev. Dr. Neil Buono, Rev. Joseph Jones,

Rev. Donald Miller, Rev. Robert Nestler, Rev. Kenton Rohrberg, Rev. Dr. Peter Tremain

Active at Other Entities: LCMS Kansas District; Rev. Justin Panzer, Rev. Daniel Galchutt



<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	Jenny Krone
Janice Schomaker	Pastor Roth
Alicia Schomaker	
<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

# October 2019

Elder: Leon Storck  
 Usher: Curt Mueller  
 Communion Preparation:  
 08:15 & 10:30 Ryan & Israel Munro

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29 8:15a Communion 9:30a Sunday school 10:30a Communion	30	1 6:00p Dialogue & Doctrine	2 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	3 7:30a Men's Bible study 9:00a Mission of Love 7:30p Elder's Meeting	4	5 BIBLESTA
6 8:15a Service 9:30a Sunday School 10:30a Communion	7	8 6:00p Dialogue & Doctrine 7:00p Church Council	9 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	10 7:30a Men's Bible study 9:00a Mission of Love	11	12 LWML Zone Rally Hepler 9a-2:30p
13 8:15a Communion 9:30a Sunday school 10:30a Service	14	15 <del>-----Ks District Pastors Conference-----</del>	16 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	17 7:30a Men's Bible study 9:00a Mission of Love	18	19
20 8:15a Service 9:30a Sunday School 10:30a Communion 11:45a Voter's meal 12:15p Voter's Meeting	21	22 6:00p Dialogue & Doctrine	23 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	24 7:30a Men's Bible study 9:00a Mission of Love	25 <b>DEADLINE FOR CALENDAR &amp; NEWSLETTER</b>	26
27 8:15a Communion 9:30a Sunday school 10:30a Service	28	29 10:00a Story Time @ Library 6:00p Dialogue & Doctrine	30 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	31 7:30a Men's Bible study 9:00a Mission of Love 6p Trunk"R" Treat	1	2



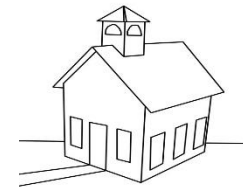
## ANNIVERSARIES

08 Max & MaryJo McReynolds –52 yrs.\*  
 09 Steve & Mary Bulk – 37 yrs.  
 11 Alin & Cynthia Martin – 5 yrs.  
 16 Leland & Mona Hull – 15 yrs.  
 27 Barry & Sue Adams – 56 yrs.\*

*\*Special Anniversary  
 50 years & over*



## OCTOBER



## Service to the Lord OCTOBER

**ELDER**  
 Leon Storck

**USHER**  
 Curt Mueller

### **GREETERS**

06 Jean Ranabargar;  
 Doris Wilhite  
 13 Frank & Janice  
 Schomaker; Wayne Smith  
 20 Betty Stoll;  
 Leon & Janet Storck  
 27 Doris Wilhite;  
 Bob & Glenna Wulf

### **COMMUNION PREPARATION**

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

### **ACOLYTES**

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

03 Don Kubler\*  
 03 Blake Mueller  
 04 Aidan Martin  
 04 Sherry Herder  
 05 Judy Kubler  
 05 Peg Smith\*  
 06 LuAnn Hauser  
 12 Mark Mueller  
 14 Don Copley  
 20 Scott Mueller  
 20 Jean Ranabargar  
 22 Bill Cavins  
 23 Judy Daniels  
 26 Staci Rather  
 31 Alan Hauser

*\*Special Birthday  
 80 years & older*



## NOVEMBER

### Service to the Lord

**ELDER**  
 Scott Baker

**USHER**  
 Henry Eggers

### **GREETERS**

03 Melvin Baker;  
 Keith & Gloria Beeman  
 10 Lonnie & Brenda Cash;  
 Bill & Linda Cavins  
 17 Ray Colvin;  
 Don & Dodie Copley  
 24 Dale & Judy Daniels;  
 Scott & Heather Daniels



## NOVEMBER

### **ACOLYTES**

03 Aisley Galloway  
 10 Stephen Leo  
 17 James Brown  
 24 Mary Brown



## NOVEMBER

### **COMMUNION PREPARATION**

8:15 am & 10:30 am Tom & Sandy  
 Hildinger



THE LUTHERAN CHURCH—MISSOURI SYNOD

# Pray For Us Calendar

## HOLY BAPTISM — OCTOBER 1-15

Water and Word wash us into Christ's death and resurrection. "Baptism ... now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ" (1 Peter 3:21). We daily remember our Baptism through repentance and forgiveness in the cross of Christ. Through our Baptism, we are brought into the Church, the Body of Christ. As we pray, we rejoice in God's gift of Baptism and continue to rejoice in the gifts of forgiveness, the Holy Spirit and eternal life granted to us in Word and Sacrament.

*Remember God's gift of Baptism as you pray:*

- 1.** Thank God for His gifts of Word and Sacrament, that through these means God freely gives His grace to sinners by faith.
- 2.** Thank God for the gift of Baptism, that His Word works through the water to join us to Christ's death and resurrection.
- 3.** Thank God for the gift of Baptism, that His Word combines with the water to deliver forgiveness and eternal life.

**4.** Rejoice that the Holy Spirit gives faith and sustains us in the faith.

**5.** Thank God for the gift of Baptism for adults, that those who are instructed in the faith and who were not baptized as children may receive the gift of forgiveness and life in the waters of Baptism.

**6.** for parents, that they might faithfully raise their children in the fear and admonition of the Lord, teaching them His Word and bringing them to the Sacrament.

**7.** for sponsors, that they might faithfully work with parents to teach the faith to the baptized.

**8.** for all the baptized, that in daily repentance all might cling to God's promises of forgiveness and eternal life in Christ.

**9.** for all the baptized, that they might daily cling to their Baptism and hope in Christ alone.

**10.** for all the baptized, that the Spirit would keep the Church strong in persecution.

**11.** for all the baptized, that they witness to all about the death and resurrection of Jesus.

**12.** for all who are not baptized, that the Spirit would draw them to Christ in faith.

**13.** Thank God for the Baptism of Jesus, that He took on our sins to suffer in our stead.

**14.** Thank God for calling you to be His adopted child and heir of eternal life.

**15.** That Christ would return quickly, that the Church might dwell with Him in righteousness, holiness and blessedness.



## THE LORD'S SUPPER — OCTOBER 16-31

Bread and wine, body and blood feed us with the food that endures to eternal life. Christ gives His body and blood to His body the Church. Those who have faith in the words, “given and shed for you” receive what those words promise, the forgiveness of sins.

*Remember God's gift of the Sacrament of the Altar as you pray:*

**16.** *Thank God for the Sacrament of the Altar, that it is the true body and blood of our Lord Jesus Christ under the bread and wine.*

**17.** *Rejoice that in the Sacrament forgiveness of sins, life and salvation are given.*

**18.** *That God would grant us faith in His Word, that we worthily receive the Sacrament and live in repentance.*

**19.** *Thank God for daily bread, even the bread of life that we receive in the Sacrament.*

**20.** *for preparation before receiving the Sacrament, that all might receive it trusting in the Words of Christ.*

**21.** *Thank God for the Church and the Office of the Holy Ministry.*

**22.** *for the unity of the Church, that schisms might cease, and all might be united in the true faith.*

**23.** *that we, who are many, may see ourselves as the one Body of Christ.*

**24.** *for the Church, that she remains faithful to the truth of God's Word.*

**25.** *for the LCMS, that we might believe, teach and confess all things according to God's will.*

**26.** *with thanksgiving that God continues to strengthen us through His Word and Sacraments.*

**27.** *for those who do not belong to the Church, that God would call all to faith.*

**28.** *for the sustenance of the Sacrament of the Altar, that God would grant faith unto eternal life.*



**29.** *that after receiving Communion, all would amend their sinful lives by the power of the Holy Spirit.*

**30.** *that God would keep all Christians from being led*

*astray by false teachings, and instead bring them to a deeper knowledge of Him.*

**31.** *for the endurance of faith until Christ returns.*

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