

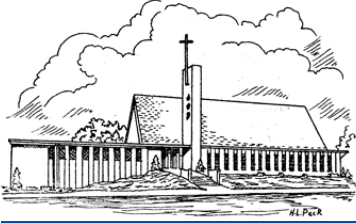
Volume 26, Issue 12

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“Christ in Every Home,  
Every Day.”

# Life Together

A Publication of St. Peter's Lutheran Church, Humboldt, KS



## Special points of interest:

- Women's Bible Study Info
- CARE Teams
- Strategic Planning
- Life Conference

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Grace and peace to you,

As I stare into the fireplace after the fire has gone out I can see a few glowing embers remain. Though they do not seem impressive, if I act quickly they can become a roaring fire again. With the right fuel and a little care, that fire can bring light and warmth to the room once. If not, then those flickering embers will smolder until they die.

Our faith is much the same way. Like a flame it cannot help itself; it has no power of its own. Left to itself it will be snuffed out. Instead, to keep it alive it must be fed the right fuel and cared for. When that happens, though, it can bring light and warmth to our lives and those around us once more.

So what is the fuel our faith requires? None other than the One who gives us faith in the first place: Jesus Christ. Our faith feeds on Him to stay alive; nothing else will do. Where do we receive Jesus? In His Word and Sacrament among the body of Christ. And the more fuel you give your fire, the more your fire grows.

Unlike the fire in my fireplace which burns up the fuel until the supply is gone Christ provides an inexhaustible source of faith, and with the darkness of sin and the coldness of death pressing in all around us you can never have too much faith.

So as we look toward the new year, I encourage you...no, I plead with you to add more fuel to and care for your fire. Doesn't matter if your faith is a flickering ember or already a raging inferno. If you haven't been coming to church, please come back. If you haven't been coming to Sunday School, please join us. If you haven't been spending some time in God's Word and prayer every day, please start.

And please do not hesitate to use me as a resource. It might take a while before we find a resource that's right for you, but please come to me and we'll see what we can do to add a little fuel to your fire.

In Christian love,

*Pastor Timothy Roth*

# Catechetical Corner

*Lessons for the Life-Long Lutheran*

## The Augsburg Confession: Article III: The Son of God

The question, “Who is Jesus,” is so fundamental to our faith that it seems it should be simple to answer, and so we often don’t bother with such conversation.



Yet if you went out on the streets and began asking people you’d receive many different answers. Even if you go only to churches and began this conversation you would quickly see the question, “Who is Jesus,” isn’t so simple after all.

In fact, I invite you right now to imagine what you would tell someone who didn’t believe in Jesus about who He is and what He has done if you had five minutes.

Our confessions give a solid foundation:

Our churches teach that the Word, that is, the Son of God [John 1:14], assumed the human nature in the womb of the Blessed Virgin Mary. So there are two natures—the divine and the human—inseparably joined in one person. There is one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, died, and was buried. He did this to reconcile the Father to us and to be a sacrifice, not only for original guilt, but also for all actual sins of mankind [John 1:29].

He also descended into hell, and truly rose again on the third day. Afterward, He ascended into heaven to sit at the right hand of the Father. There He forever reigns and has dominion over all creatures. He sanctifies those who believe in Him, by sending the Holy Spirit into their hearts to rule, comfort, and make them alive. He defends them against the devil and the power of sin.

The same Christ will openly come again to judge the living and the dead, and so forth, according to the Apostles’ Creed.

This is the historic, biblical doctrine of Christ, yet just as it is today the answer to this question has never been undisputed. When Jesus asks His disciples, “Who do people say that I am,” they reported they say John the Baptist, Elijah, or one of the other prophets. When Jesus asked who they believed Jesus to be, then Peter in one of his finest moments proclaims, “You are the Christ, the Son of the living God.” This story in Matthew 16:13-16, Mark 8:27-29, and Luke 9:18-20 highlight one of the major frustrations of the Gospel: many people simply do not know or recognize Jesus for who He is. They have even less clue what it the Messiah would come to do.

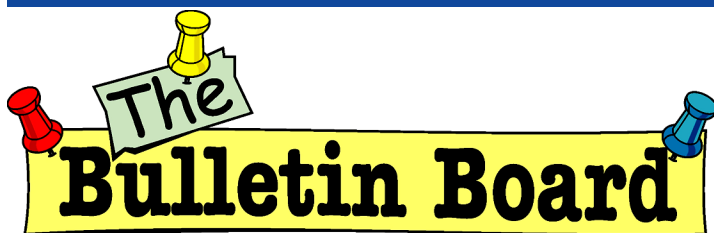
This problem continued on even after Christ’s death, resurrection, ascension, and pouring out of the Spirit. The early Church was plagued with controversies over who Jesus is. Some wanted to deny Christ’s divinity while others wanted to deny His humanity. Their reason simply could not work out how God could come in human flesh. That’s the problem though; this is an article of faith and not of reason. This mystery is simply too much for our minds to comprehend and so we must grasp it by faith and firmly believe despite our inability to understand. The reason we believe despite our ability? Because God Himself has revealed it to be so and we take God at His Word. We humbly acknowledge that God is by far bigger than we, and any god that could be fully understood by the human mind is in reality no god at all.

The Nicene Creed responds to such a controversy by emphasizing asserting the divinity of Christ, “begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, no made, being of one substance with the Father, by whom all things were made,” etc. There were other controversies the Nicene Creed responds to, but it’s main function is to combat any claim that Jesus is in any way less than full God while at the same time being fully man.

This is so important is because our salvation hangs in the balance. If Jesus was not fully human, then He could not redeem fallen man. Gregory of Nazianzus, born shortly after the Council of Nicea, coined the phrase, “For that which He has not assumed He has not healed; but that which is united to His Godhead is also saved.” In other words, in order to wholly redeem us Jesus had to take on every aspect of humanity. Some conceded that Jesus had a human body but did not have a human soul, and so Gregory fired back that if Jesus did not take on a human soul then the human soul was not cleansed from sin but left condemned. What good would that do us?

Sin had thoroughly corrupted our entire nature. In order to be wholly redeemed and healed every aspect of humanity needed to be taken up by Jesus, and so it was. As Hebrews teaches, “Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people,” (2:17). It is only on account of Jesus becoming fully human that He was able to save our entire being.

However, He had to also be fully God, because only God’s perfect holiness could provide the substitute for humanity’s sin. If Jesus had a human father and had not been born of God, then Jesus would have had the same corruption we have and would himself needed to be redeemed, even if He somehow managed to never commit a single sin His whole life.



# The Bulletin Board

## The Month At A Glance

Tues, Jan 7<sup>th</sup>, Dialogue & Doctrine Resumes;

Church Council @ 7:00 PM

Wed, Jan 8<sup>th</sup>, Midweek Classes Resume;

Elders @ 7:30 PM

Sun, Jan 19<sup>th</sup>, Voters Meeting @ 12:15 PM

Tues, Jan 21<sup>st</sup>, Circuit Meeting @ Girard

Wed, Jan 22<sup>nd</sup>, Life Conference in Topeka

Sun, Jan 26<sup>th</sup>-Wed, Jan 29<sup>th</sup>, P Roth & Copley out of town at Kansas District Pre-Lent Retreat

Tues, Jan 28<sup>th</sup>, No Dialogue & Doctrine

## Women's Bible Study Returns!

We will be starting *Armor of God* by Priscilla Shirer. We'd love for you to join us! A sign-up sheet for books will be on the table in the narthex, just to make sure we order enough copies.

First session will be Sunday January 26 at 3pm OR Thursday January 30 at 7pm. Please pick ONE to attend. We will be studying to same material both days. No need to attend twice, unless you want to. I hope everyone will consider joining us in this new study.

## Midweek Menu

Jan 8 — Deli Sandwiches and Chips

Jan 15 — Chili

Jan 22 — Taco Soup

Jan 29 — Hot Dogs and Chips

## Biblesta Committee Meeting

Would you like to help plan the next Biblesta? Come January 13<sup>th</sup> at 6:30 PM to the Von Humboldt Plaza Meeting Room, 410 S 9th St, to get involved in Humboldt's 63<sup>rd</sup> Annual Biblesta Celebration! We will be discussing the schedule of events leading up to and including this upcoming year's celebration.

## Pastoral Care

As a reminder, if you'd like visit for you or a loved one, please set up a time with pastor. Please do not assume pastor is aware of the situation. Thank you!

## 2020 Communion Preparation

Next year we'll have the Lord's Supper in both services! Please consider serving by preparing the elements. No experience required, and training is easy! Sign-up in the Narthex or contact the church office.



*Catechetical Corner—Continued from Page 2*

Also, if Jesus was not God, and somehow escaped the corruption of man altogether, then He maybe could have served only as a substitute for one other while He Himself would have been lost. Only God could face the full righteous wrath of God for sin and not only satisfy it but also overcome it. Only God could have taken the sin of the whole world with Him into the cross and empty tomb to then rise again. Only God can raise others. Even more, only God can give us access to the Father and the kingdom of God. You cannot give to another what does not belong to you. No man, no matter how holy, could give us the Kingdom of God unless He was God Himself.

If Jesus Christ is anything less than fully God and fully man then there is no hope for our salvation. Even though our minds struggle and cannot wrap around facts such as God having a mother (Mary), or that God died, or that Jesus has a human soul while also being God it does not present a problem to our faith. What does present a problem to our faith is to say that because we cannot figure it out it must not be true. For then you might as well forsake the faith and go your own way. If Jesus is not both God and man then He has nothing for you.

That said, there is more ink spilled on this very topic than you could probably imagine. The brevity of the article in our confessions gives the impression that there is little to say to this simple truth, but in reality if you are interested or having trouble sleeping I could loan you my volume from Martin Chemnitz (second generation Lutheran Reformer) on the Two Natures of Christ in which he goes on for 480 pages, small print.

I, however, will not do that to you here. Yet if you are up for a delightful conversation on such topics as the homoousios of Jesus with the Father, hypostatic union of His two natures and the communication of their attributes according to the three *genera* (*idiomaticum*, *maiestaticum*, and *apotelesmaticum*) then I would be more than willing to schedule a time with you! (And yes, I did have to look those up to refresh my memory on how they are spelled.)

On a serious note, if you're interested in learning more here are some serious resources on Christology: [video 1](#), [video 2](#), [video 3](#), [video 4](#), and an [article](#).

## 62<sup>ND</sup> ANNUAL GROUNDHOG FEED

Come February 1<sup>st</sup> for all you can eat buffet of pancakes and sausage from 6:00 AM to 1:00 PM.



**\$5.00** for adults

**\$3.00** for children

**Free** for kids 4 & Under

As always, volunteers needed and appreciated!



# THE S.E.A. SIDE WOODS

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

## Christmas Party

Posted Dec 16<sup>th</sup>, 2019



On Friday, December 13th Kali and I took the kids to a Christmas party at our school, LCE Medan. We have learned that parties here are much more structured. You don't just show up, talk for a bit, have a

cookie or two, and go home. There's MCs and a schedule of events! We even had assigned seats at one of six tables. There's no messing around!

Shortly after we arrived and found our assigned seats one of the American LCE workers explained some of her family's Christmas customs. This is common at events like these where people want to learn both more English and about Western Culture. I even had the opportunity to stand and share about our family's Christmas traditions. I was happy to do so (I have been replaying the situation over and over in my head. Stay tuned for a post about what I said and how it went!)

I mentioned that my favorite Christmas hymn is *Joy to the World* (It's my favorite Christmas hymn that I thought they might know). "Sing it" they enthusiastically exclaimed and—be careful what you wish for—I sang it as loud as I could. (I'm thankful that I have it memorized!) It's probably somewhere on the internet now. They are not used to Americans singing, so I think that it took them by surprise.

Then it was off to other things. As is common here in Indonesia, the next activity was a talent show of sorts. Each table sang a song or did a little skit. My group ended up singing *Feliz Novidad*. Kali's sang *Jiggle Bells*. After all six tables had an opportunity to display their creativity and talents the winner was declared. It was table 6 and their skit of Joseph and Mary's journey to Bethlehem and the birth of Jesus.

What is a Christmas party without a gift exchange! We did that too. Maybe some of you are familiar with it. Everyone stands in a circle

and someone reads T'was the Night before Christmas and you have to pass your gift to the right or left every time you hear the words right or left. Eleanor and I received a teacup and saucer. Kali and Laurel received a reusable water bottle. Then we got to eat the cookies. This is what Laurel had been looking forward to all night. She helped Kali make our contribution of gingerbread cookies. I'll let you guess which ones Laurel and Eleanor decorated.



I continue to be amazed and excited by the opportunities we have here to talk about our faith. At least in Medan, religion is not a taboo or off limits subject. It's common to ask about religion in a regular small talk conversation. We have such an opportunity to help people articulate their faith and proclaim clearly what Jesus has done.

## Unexpected Opportunities

Posted Dec 20<sup>th</sup>, 2019

At the Christmas party last Friday, December 13th. I was asked to explain some of my family's Christmas traditions. I was not warned that this would happen, but I probably should have expected it. It is very common to have native English speakers talk about their family's traditions as a way to teach about both language and culture. Even though I had not prepared anything specific I knew that it was important to take advantage of the opportunity. Talking about my family's Christmas traditions means talking about Jesus. So this was an opportunity to do more than just talk *about* Jesus, but to tell everyone what He has done and what that means for them.

I think being put on the spot with no warning and asked to talk about your faith makes most people a bit nervous. I assure you that I am no different. It's a tremendously important topic of conversation and we have been trained to think of it as taboo or off limits. It makes one feel vulnerable.

I began by lightheartedly saying that I am a pastor so my Christmas traditions are to work hard planning events, parties, worship services, and sermons. I was happy to mention Christmas Eve dinner at Concordia Lutheran Church in Maplewood, MO, where I previously served as pastor. We sang *Joy to the World* together. They were surprised to see me enthusiastically singing. I don't think they are used to seeing that from a

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*The S.E.A. Side Woods — Continued from Page 7*

western male.

Finally I got my thoughts in some sort of order and tried to focus on an explicit proclamation of what Jesus has done for us. I share that because Christmas is all about the arrival of Jesus Christ our God in the flesh, we as a family take time to focus and prepare during the season of Advent. I explained our tradition of having a Jesse Tree. Each night our family reads a story about the family of Jesus from the Old Testament, a devotion, and hangs an ornament on our Jesse Tree. These stories about our ancestors in the faith prepare us for the coming of Jesus because they remind us that the whole story is all about Jesus and what He has done for us.

Then the event moved on to other things. However, my head was not in it. As is common after having an opportunity to share the most important message, my mind was racing. What should I have said? Were there better words to say? Better traditions to share? I know they didn't give me any warning before they asked me to speak, but I should have expected it or at least been prepared just in case! How could an opportunity like that take me unawares! Oh the things I should have said! The things I could have said! Have you had thoughts like these right after having an important conversation about faith and Jesus?

I highly doubt that I am the only one. Well here's what I tell myself and this is probably true for you too. These doubts and attacks of conscience are no good! Unprepared? Hello! The holy Spirit has been at work through the Word each time it hits my ears, each time my Bible is opened, each time my daughter asks me about Jesus or the Bible. Unprepared?! What an accusation against the Holy Spirit. What an accusation from the Devil himself.

There will always be a better way you could have said it. There will always be something else that you could have said or something that you shouldn't have said. Write them down, pray for more courage and more winsome words, repent where there is need, but do not think you are unqualified or completely unprepared to talk about your faith. You have been baptized. You have the Holy Spirit. Whatever happens and however it goes the results are in the hands of God. So don't let Satan convince you it wasn't worth it or that it's all your fault that it went wrong.

When the Lord gives you a chance to talk about your faith take it. Stay in the Word, be prepared in season and out of season, and trust the power of the Holy Spirit. It's always worth it.

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

## BELIZE MISSION SOCIETY



So just what does the Belize Mission Society do? They do a whole host of things: putting on Vacation Bible School and Sports Camp; Men's and Women's Ministry; Construction; School Counseling, Tutoring, and Scholarship Programs; Physical Therapy, Medial visits, and Dental Clinics.

This year we hope to participate in one of the mission trips. Pastor Roth and Marie are planning on being our congregations first participants in this endeavor. We aren't sure when exactly we'll be going, but soon as we do know we will inform you all! To that end, there will be some fundraising opportunities in the future to help aid this and other future trips. As for now, please begin to pray for the missionaries who are on the ground in Belize as they continue to bring the light of Christ to a nation where He is largely unknown.

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

## Thrivent Financial Funding

Thrivent members can help fund projects through Action Teams. Teams meet a need such as one-time fund raiser, service project, or educational event. A \$250 grant is awarded if the project is approved. If you're a Thrivent Member and would like to help fund a ministry opportunity via Action Teams, please contact the office to find out how you can help. Thank you!



## District Life Conference

The 2nd annual Kansas District Life Conference is January 22nd at St. John's in Topeka.

Registration begins at 9:00 AM. Matins at 9:30 AM. Speakers include the Rev. Timothy Roth of St. Peter's Lutheran Church in Humboldt, who will address the political phrase "Right to Life." At 12:45 PM attendees can participate in the March for Life in downtown Topeka. Following the March for Life, participants will gather at St. John's for Vespers and will discuss strategies for speaking the fullness of the Word of God concerning our lives and "Life" itself.

Registration information at [kslcms.org](http://kslcms.org).

## LCMS Stewardship Ministry Article

Jesus, in His Sermon on the Mount, is teaching those who follow Him that worrying about the necessities of life is idolatry: worshipping a false god. This is because worry and anxiety show what we care about. Our anxiety reveals what we love and to what we're devoted. It reveals what we trust in.

This is why our Lord begins this section with an overarching principle: "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money."

But you say: "I must eat and drink. I must have clothing to wear and have a home in which to dwell." Yes, all these things you need. And Jesus says that your Father in heaven will ensure that you have them. He demonstrates this with a simple argument.

Your Father in heaven feeds the birds of the air, who neither sow, nor reap, nor gather into barns. He clothes the lilies of the field, who neither toil nor spin but are arrayed more luxuriously than Solomon in all his glory. If, then, your Father in heaven feeds the birds and clothes the lilies, how will He not also feed and clothe you when you are worth more than they are?

For you know that you are worth more than them. You are worth infinitely more. You are worth the price of the eternal Son of God. Did the Son of God come down from heaven and become a lily? Did he descend and take on the form of a bird? No!

He came down from heaven and became a man: flesh of our flesh and bone of our bone. He is one of us, our brother. And what did He do when He became flesh to dwell among us? He gave His holy, precious blood and His innocent suffering and death, that you might be His own and live under Him in His kingdom forever.

God became man in Christ Jesus. He lived the life we failed to live, and He died the death we deserve because of it. He was raised again on the third day to overcome sin and death ... for us. He was crucified for our transgressions and raised for our justification. So, if your Father in heaven has given His Son to die for us in order that we might live with Him eternally, how will He not also give us all things to support this body and life?

To be anxious about the necessities of life, to devote yourself to food and clothing, to care about this and find security in it, is to serve another god. It is to deny that you will live forever because Jesus, the Son of God is risen from the dead, lives and reigns for all eternity. It is to believe that God – who created you, redeemed you by the death and resurrection of His Son, and sanctifies you by His Spirit – will not keep His promises of sustaining you in this life.

Jesus says this: Seek first God's kingdom and His righteousness. God's kingdom is His rule among us. His rule among us comes when our Father in heaven gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity. This is what we ask God to do for us in the prayer Jesus taught us.

Your Father in heaven knows what you need – food and clothing, house and home, etc. – and He promises to give it to you. Chief of the things you need is His grace and mercy in His Son, Jesus Christ. So, seek after that. Those who seek will find. And all the necessities of life, our Lord says, will be added to you.



### Shepherding Our Strays

Soon we will be scheduling our next workshop for the Care Team. At this workshop we will develop our Care Visitation Plan. This will be our strategy for reaching out and engaging those who are either straying or have strayed. This plan will include how our visitors reach out, what they will do on their visits, how we will follow up, and how we will work to reintegrate members who decide to rejoin our fellowship. We'll



enlist others to help write cards, make baskets, and more!

### Strategic Planning Committee

The Strategic Planning Committee has been on a bit of hiatus, but we will plan on pressing on soon again. The hope is to use the Built on the Rock resource from the Ambassadors of Reconciliation. This resource is comprehensive with not only guidance for leadership and restructuring but also example documents. The reproducible materials cost \$500. I hope to cover \$250 through a Thrivent Action Team. If you'd like to help us purchase this resource, please let the office know!







## Devoted to Worship: Service of the Word, Part I

After Confession and Absolution we then move into the Service of the Word. Confession and Absolution prepared us and now we are ready for the Divine Service to begin. With the Service of the Word

The Service of the Word traditionally begins in one of three ways: Introit of the Day, a Psalm, or the Entrance Hymn. The Introit, Latin for “he enters in” was originally a practical rubric to begin the service. A rubric is simply the description of what is to be done at a particular time. During the service. If you look in our hymnal, these rubrics are printed in red. The Introit, then, was the part of the service when the priest entered the church and people stopped what they were doing and assembled around the chancel.

The chancel is the area around the altar. In the most strict sense, the chancel in our building is the area behind the railing. In a more broad definition it is the entire elevated area from the first step to the back wall. This is the “area of the clergy”, where the activity of God through His servant is focused in the proclamation of the Word and the administration of the Sacrament. The laity, then, congregate in the Nave.

Pews were not common in church until sometime during the reformation, and the Nave was used much like our Narthex is today, a gathering place where people talk before the service. So when the priest entered during the Introit, all conversation and other activity would stop and they would surround the chancel ready to receive from the Lord.

The Introit was originally an entire psalm sung by a double choir (one “choir” responding to the other) or between the pastor and the people. Luther preferred the use of whole psalms for the introit, but later they were shortened to one verse. Our current practice is to use selected verses from a psalm to help introduce the theme for the day.

The Introit is the first of the *propers*, the portions of the service that change (or are “proper” to) each Sunday or season of the Church year. The propers contrast with the ordinary portions of the service, which do not change. Along with the Introit, the propers include the Collect, readings, Gradual, and

Verse, along with the colors of the Church Year.

During the Introit, the pastor enters into the chancel to begin his task of conducting the service of the Word. The focus of the Service of the Word is not the altar, but the lectern and pulpit, the place where God’s Word is proclaimed.

In place of the Introit the appointed Psalm for the day may be read, but it is ordinarily left in its place at the readings. A final option is the Entrance Hymn. This is the preferred alternative to the Introit. The purpose of this hymn is to unify the congregation for our time of worship.

Sometimes processions are conducted during an Entrance Hymn for festival Sundays. When this is done, the pastor conducts the preparatory service of Confession and Absolution from the back of the Nave. The cross is then carried in during the Entrance Hymn, followed by candle bearers if they are used. Then come any special guests for the service. Lastly come the presiding minister. During processions, the congregation stands and faces the cross as it passes by. It is also tradition that as the cross passes, you make the sign of the cross and bow in reverence.

We have been using a combination of the Entrance Hymn and Introit, as we sing a hymn for the season of the church year or the month and then continue with the Introit. This gives us the ability to learn new hymns or strengthen and explore hymns that are well known to us. To that end, the “Hymn of the Season/Month” section of the Newsletter gives opportunity to explore the hymn to gain new understanding, insight, and appreciation for the confession of faith through the words that are being sung.

Next in the order of service is the Kyrie. This ancient prayer represents the last remnant of the earliest Christian orders of service, which were conducted in Greek. The phrase *Kyrie eleison* means “Lord, have mercy.” It recalls the petitions for help and healing spoken to Jesus during His lifetime. It was originally spoken by the laypeople and was known as the Deacon’s Prayer.

Some early forms of the Kyrie include a place for special petitions prior to the acclamation. In Luther’s day, the earlier expanded form had been reduced to a

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*Devoted to Worship—Continued from Page 7*

simple three-fold plea, “Lord, have mercy; Christ, have mercy; Lord, have mercy.” In line with the traditional use, the petitions may be spoken by an assisting minister with the whole congregation praying, “Lord, have mercy.”

The Kyrie is sometimes omitted from the service during the Sundays after Epiphany, after Pentecost, and on festivals of the Church year. In addition, hymnic settings of the Kyrie can be used.

The Kyrie reflects our need for our Savior and the peace which only He can bring. From the Kyrie we move immediately into the Hymn of Praise, for we know that when we ask the Lord promises to hear and is gracious to give. Most often our Hymn of Praise is in the form of the Gloria in Excelsis, a traditional hymn of the Church, or “This Is the Feast”.

The Gloria recalls the angelic choir’s song of praise at the coming of the Christ Child. The hymn itself is centered on Christ, praising the Father for His gift and extolling Christ’s self-sacrifice as He returns to the Father, concluding with a Trinitarian doxology. Other versifications of the Gloria may be used as well.

“This is the Feast” is a more modern alternative to the Gloria. It is taken from ideas, phrases, and images in Revelation and portrays the overall image of the Passover deliverance and Christ’s Easter victory and anticipates that great banquet on the Last Day. “This is the Feast” is the recommended option for the Sundays in Easter and all festivals.

The Hymn of Praise is normally omitted during the preparatory seasons of Advent and Lent. This practice accentuates the solemn and penitential nature of these seasons. However, the Hymns “O Come, O Come, Emmanuel” may be substituted in Advent and “The Royal Banners Forward Go” in Lent.

Next comes the Salutation and Collect of the Day. The Salutation is the traditional Christian greeting and unites people and pastor in corporate worship. It highlights the special relationship between the two as it is an exchange of mutual love and respect and signifies a spiritual tie that the Lord alone brings.

The Collect of the Day then turns God’s people to prayer. These ancient prayers “collect” the thoughts of the day for the people. These prayers help us to focus on a central theme drawn from the readings for the day. There is a specific collect for each Sunday and festival day of the Church year. These prayers also remind us that our prayers are not ours alone, but they are the prayers of the whole Church—past, present and future. After the pastor speaks or chants the Collect of the Day, the congregation joins in speaking or singing the Hebrew affirmation “Amen,” meaning, “It shall be so.” In this way the congregation endorses the prayer the pastor has led on behalf of the people and they participate in the liturgy as the royal priesthood.

Next month we’ll continue with the readings.

## **St. Timothy, Pastor & Confessor**

The Festivals of St. Timothy and St. Titus cluster around that of St. Paul’s conversion. This is most fitting, since both were close companions of the great apostle to the Gentiles. They labored with him to preach the saving Gospel.

St. Paul encountered Timothy on his second missionary journey. He soon took the young man under his wing as a pastor and missionary in training. (see Acts 16:1-3). St. Timothy had a Jewish mother, but his father was a Greek. In order to use him most efficiently for the ministry that St. Paul envisioned among the Jewish communities, he circumcised him.

Despite his previous lack of circumcision, his faithful mother, Lois, and grandmother Eunice raised Timothy in a faith-filled home. They loved the Word of God and had carefully nurtured the lad in the faith. They had taught him the promises and songs of the Holy Scriptures. He knew the story of God’s people. Paul would later praise this godly heritage that shaped Timothy: “From childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus” (2 Timothy 3:15).

St. Paul’s great love for Timothy, whom he called his son in the faith, resulted in the two letters in the New Testament that bear Timothy’s name. These crucial writings provide us with invaluable information about the shape of church life during the later apostolic age. In them, we see that each local community had a pastor who worked with others to oversee the life of the congregation. These men above all labored in teaching and preaching, but they also administered a lively ministry of mercy together with deacons. They were, like St. Timothy, to devote themselves to the reading of the Word of God so that they could rebuke and comfort with full assurance.

The early tradition of the Church suggests that St. Timothy was with St. Paul in Rome when the great apostle was at last beheaded for his unwavering confession of Christ. Afterward, St. Timothy is said to have returned to Ephesus in Asia Minor, there serving as bishop until he also was granted a martyr’s death toward the very end of the first century AD.

*Lord Jesus Christ, You have always given to Your Church on earth faithful shepherds such as Timothy to guide and feed Your flock. Make all pastors diligent to preach Your Holy Word and administer Your Means of Grace, and grant Your people wisdom to follow in the way that leads to life eternal; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.*

From *Celebrating the Saints* by William Weedon



## Hymn of Epiphany — Hymn Study

### LSB 399 The Star Proclaims the King Is Here [\(audio\)](#)

Text and tune: Public domain



1 The star pro - claims the King is here; But, Her - od,  
 2 The east - ern sa - ges saw from far And fol - lowed  
 3 With - in the Jor - dan's sa - cred flood The heav'n - ly  
 4 And oh, what mir - a - cle di - vine, When wa - ter  
 △ 5 For this Thy glad e - piph - a - ny All glo - ry,



why this sense - less fear? For He who of - fers heav'n - ly  
 on His guid - ing star; And, led by light, to light they  
 Lamb in meek - ness stood That He, of whom no sin was  
 red - dened in - to wine! He spoke the word, and forth it  
 Je - sus, be to Thee, Whom with the Fa - ther we a -



birth Seeks not the king - doms of this earth.  
 trod And by their gifts con - fessed their God.  
 known, Might cleanse His peo - ple from their own.  
 flowed In streams that na - ture ne'er be - stowed.  
 dore, And Ho - ly Spir - it ev - er - more.

name of the temporal king, whose power He may seem to threaten.

**Text Commentary** This is one of the most comprehensive hymns for Epiphany. It touches on the three manifestations of Jesus traditionally commemorated during this celebration: the visit of the Magi, Jesus' Baptism, and the changing of water into wine.

The first stanza addresses Herod and his paranoid reaction to the wondrous star that proclaimed the arrival of the heavenly King, while the second related how the “eastern sages” were led by the light of the star to the Light of the world. The phrase “Their gifts confessed their God” refers to the allegorical significance of the gifts in early Christianity: gold was associated with royalty and was meant for Christ the King, frankincense was an offering for Christ as God, while myrrh was a gift suitable for a man who would die on the cross and be buried.

Sedulius's fascination with the paradoxical nature of the Epiphany events comes out clearly in the third stanza: even though He does not need to be washed Himself, Christ is baptized in the Jordan, identifying Himself with sinners in order that He might cleans them from their sin. In the fourth stanza, Sedulius relates the first of the signs Jesus did. The final doxology glorifies and offers adoration to the Trinity for this glad Epiphany.

### *Prayers for Our Church — Collects of the Day*

#### **The Circumcision and Name of Jesus**

Lord God, You made Your beloved Son, our Savior, subject to the Law and caused Him to shed His blood on our behalf. Grant us the true circumcision of the Spirit that our hearts may be made pure from all sins; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

#### **Second Sunday after Christmas**

O God, by the leading of a star You made known Your only-begotten Son to the Gentiles. Lead us, who know You by faith, to enjoy in heaven the fullness of Your divine presence; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**Text Background** Like its Christmas counterpart, “From East to West, from Shore to Shore” (LSB 385), this Epiphany hymn derives from the famous alphabetical poem of fifth-century poet Sedulius, tracing the life of Christ “from A to Z.” This hymn, covering verses H through N in Latin, was widely sung in the Middle Ages at evening prayer and at Epiphany and its season. It was altered to be more easily sung over maintaining alphabetical order.

The hymn has been translated by many, including into the German by Luther. The version we use was translated by John Mason Neale and uses stanzas H, I, L, and N. The first line, which originally began *Hostis Herodes*, “Enemy Herod,” was reversed so the divine king, whose manifestation the star proclaims, is mentioned before the

#### **The Epiphany of Our Lord**

O God, by the leading of a star You made known Your only-begotten Son to the Gentiles. Lead us, who know You by faith, to enjoy in heaven the fullness of Your divine presence; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

#### **The Baptism of Our Lord**

Father in heaven, at the Baptism of Jesus in the Jordan River You proclaimed Him Your beloved Son and anointed Him with the Holy Spirit. Make all who are baptized in His name faithful in their calling as Your children and inheritors with Him of everlasting life; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



*Prayers continued*

**The Confession of St. Peter**  
Heavenly Father, You revealed to the apostle Peter the blessed truth that Your Son Jesus is the

Christ. Strengthen us by the proclamation of this truth that we too may joyfully confess that there is salvation in no one else; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **Second Sunday after the Epiphany**

Almighty and everlasting God, who governs all things in heaven and on earth, mercifully hear the prayers of Your people and grant us Your peace through all our days; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **St. Timothy, Pastor and Confessor**

Lord Jesus Christ, You have always given to Your Church on earth faithful shepherds such as Timothy to guide and feed Your flock. Make all pastors diligent to preach Your holy Word and administer Your means of grace, and grant Your people wisdom to follow in the way that leads to life eternal; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

### **The Conversion of St. Paul**

Almighty God, You turned the heart of him who persecuted the Church and by his preaching caused the light of the Gospel to shine throughout the world. Grant us ever to rejoice in the saving light of Your Gospel and, following the example of the apostle Paul, to spread it to the ends of the earth; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **Third Sunday after the Epiphany**

Almighty and everlasting God, mercifully look upon our infirmities and stretch forth the hand of Your majesty to heal and defend us; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **St. Titus, Pastor and Confessor**

Almighty God, You called Titus to the work of pastor and teacher. Make all shepherds of Your flock diligent in preaching Your holy Word so that the whole world may know the immeasurable riches of our Savior, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **PRAYING FOR CONGREGATIONS & PASTORS: CIRCUIT 9**

Faith Lutheran Church, Abilene; Rev. Justin Panzer  
Calvary Lutheran Church, Council Grove; Rev. Adam Reichart  
Immanuel Lutheran Church, Herington; Rev. Walter Gilkey  
Our Redeemer Lutheran Church, Herington; Rev. Mark Lovett  
St. John Lutheran Church, Herington; Rev. Walkter Gilkey  
Zion Lutheran Church, Hillsboro; Rev. John Werner  
Zion Lutheran Church, Latimer; Rev. King Crawford  
St. John Lutheran Church, Lincolnville; Rev. Alan Stahlecker  
Our Savior Lutheran Church, Marion; Rev. John Werner  
Trinity Lutheran Church, Ramona; Rev. Clark Davis  
Grace Lutheran Church, Strong City;  
St. John Lutheran Church, Tampa; Rev. Clark Davis  
Zion Lutheran Church, Newton; Candidate and Emeritus: Rev. Richard Andrus

### Upcoming Sunday Readings

#### **Circumcision of Jesus (1/1)\***

Num 6:22-27; Ps 8; Gal 3:23-29; Lk 2:21

#### **Second Sunday after Christmas (1/5)\***

1 Kg 3:4-15; Ps 119:97-104; Eph 1:3-14; Lk 2:40-52

#### **The Epiphany of Our Lord (1/6, obs. 1/5)**

Is 60:1-6; Ps 72:1-11; Eph 3:1-12; Matt 2:1-12

#### **Baptism of Our Lord (1/12)**

Is 42:1-9; Ps 29; Rom 6:1-11; Matt 3:13-17

#### **The Confession of St. Peter (1/18)\***

Acts 4:8-13; Ps 118:19-29; 2 Pt 1:1-15; Mk 8:27-9:1

#### **Second Sunday after the Epiphany (1/19)**

Is 49:1-7; Ps 40:1-11; 1 Cor 1:1-9; Jn 1:29-42a

#### **St. Timothy, Pastor & Confessor (1/24)\***

Acts 16:1-5; Ps 71:15-24; 1 Tim 6:11-16; Matt 24:42-47

#### **The Conversion of St. Paul (1/25)\***

Acts 9:1-22; Ps 67; Gal 1:11-24; Matt 19:27-30

#### **Third Sunday after the Epiphany (1/26)**

Is 9:1-4; Ps 27:1-9; 1 Cor 1:10-18; Matt 4:12-25

#### **St. Titus, Pastor & Confessor (12/26)\***

Acts 20:28-35; Ps 71:1-14; Titus 1:1-9; Lk 10:1-9

#### **The Purification of Mary and the**

#### **Presentation of Our Lord (2/2)**

1 Sam 1:21-28; Ps 84; Heb 2:14-18; Lk 2:22-40

#### **Fourth Sunday after the Epiphany (2/2)\***

Micha 6:1-8; Ps 15; 1 Cor 1:18-31; Matt 5:1-12

Other days of the Church Year in November:

1—Circumcision and Name of Jesus

2—J.K. Wilhelm Loehe, *Pastor*

6—The Epiphany of Our Lord

10—Basil the Great of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa, *Pastors and Confessors*

18—The Confession of St. Peter

20—Sarah

24—St. Timothy, *Pastor and Confessor*

25—The Conversion of St. Paul

26—St. Titus, *Pastor and Confessor*

27—John Chrysostom, *Preacher*

Connect with the story of Christ through the lives of the saints by learning more about them!





THE LUTHERAN CHURCH—MISSOURI SYNOD

# Pray For Us Calendar

## EPIPHANY — JANUARY 1-31

Epiphany is from a Greek word meaning to “reveal” or “make manifest.” The season of Epiphany is our time to focus on the revelation of who Jesus is — both true God and true man — as we remember Christ’s revelation to the Gentiles in the visit of the Wise Men.

*Give thanks as you pray:*

- 1.** *That God would make us bold witnesses to the Good News of Jesus Christ in this new year and always.*
- 2.** *For opportunities to witness to friends, family members and strangers. Please send Your Holy Spirit to give us wisdom and faithful words to use during these encounters.*
- 3.** *For our congregations, that God would strengthen them by fostering a faithful Lutheran approach to confessing Christ to neighbors and planting daughter congregations.*

**4.** *That our schools would be faithful mission outposts, reaching unchurched families with the Gospel and strengthening the faith of church families.*

**5.** *With thanksgiving for all the Synod’s faithful church workers, that they might be re-energized daily and find great joy in their service.*

**6.** *That just as You made known Your Son to the Gentiles through the leading of a star, You would continue to bring the light of Your Gospel to the hearts of all people.*

**7.** *For new church plants and mission starts, that the Lord would help faithful congregations sprout up in every corner of the United States.*

**8.** *That we would be effective in reaching out to people of different ethnicities who are living in our communities. Pray that the Lord would use us*

as His instruments to make the LCMS a reflection of the Church Triumphant.

**9.** *For those marching for life, whether at the National March for Life in Washington, D.C., or a pro-life event closer to home. Please pray that all those who attend might be a powerful witness to others.*

**10.** *For all children, that they would be brought to the saving waters of Baptism and raised in the love, nurture and admonition of the Lord.*

**11.** *That the Lord would help us raise our children and young people in the faith, always pointing them to the hope and salvation found only in Christ.*

**12.** *For college students, who are struggling with many different issues and challenges. Ask God to make them receptive to the peace and healing of the Gospel.*

**13.** *For the aged, that they would be godly examples to the young as they are patient in their tribulations, joyful in their hope, firm in their faith and humble in all they say and do.*

**14.** *That God would strengthen our hope and impact by encouraging partnerships in the Gospel that clearly confess Christ.*

**15.** *For the Synod’s 35 districts, that they might have the resources and wisdom to effectively reach out to their communities.*

**16.** *For strong districts, congregations and Recognized Service Organizations. When our Synod is strong at home, we can better reach out across the world.*

**17.** *For all missionaries around the world, who leave family and friends to travel to a foreign land to share the Gospel with those who have not heard. Pray that God would grant them safety, wisdom and strength.*



# JANUARY *Pray For Us Calendar*

**18.** *With thanksgiving for all the faithful brothers and sisters in Christ who support the work of LCMS missionaries through their prayers and gifts.*

**19.** *That God would raise up indigenous pastors, deaconesses and other church leaders to reach out to their own communities and share His Word.*

**20.** *For the Synod's partner churches around the world, that they would continue to teach Christ's Word in all its truth and purity.*

**21.** *With thanksgiving for all past missionaries. Thanks be to God, the Gospel seeds they planted continue to bear much fruit.*

**22.** *That God would raise up more missionaries to serve at home and abroad, according to His will.*

**23.** *That the Lord would open up the hearts and minds of people around the world, so that His grace-filled message can be spread far and wide.*

**24.** *For discernment, that we might heed God's call to serve in His name, whether around the world or right here at home.*

**25.** *That God would bless mission work in urban areas and protect those He sends to work in these often-difficult situations.*

**26.** *For mission work in sub-urban areas, that we would not become complacent in the work God has called us to do in our own communities.*

**27.** *For mission work in rural areas, that congregations would be equipped to respond to the changing demographics around them.*

**28.** *That congregation members might be welcoming to every person the Lord brings to their church.*

**29.** *That God would strengthen our faith so that His Word has free course in our congregations and homes.*

**30.** *For all people who turn away from the loving arms of their Savior. Pray that the Holy Spirit would transform their hearts and minds.*

**31.** *With thanksgiving that God has called and equipped us to join in His mission to seek and save the lost. Ask God to give you courage to be His witness in your daily life.*



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# January 2020

Elder: Curt Mueller  
 Usher: Steve Bulk  
 Communion Preparation:  
 08:15 & 10:30 Ryan & Israel Munro

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29 8:15a Communion 9:30a Sunday school 10:30a Communion	30	31 6:00p New Year's Eve Service	1 New Years Day OFFICE CLOSED	2 7:30a Men's Bible study 9:00a Mission of Love 7:00p Men's Club	3	4
5 8:15a Communion 9:30a Sunday School 10:30a Communion 1:00p BOE meeting 4:00p Dec. take down	6	7 6:00p Dialogue & Doctrine 7:00p Church Council	8 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek 7:30p Elder's Meeting	9 7:30a Men's Bible study 9:00a Mission of Love	10	11
12 8:15a Communion 9:30a Sunday school 10:30a Communion	13	14 6:00p Dialogue & Doctrine	15 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	16 7:30a Men's Bible study 9:00a Mission of Love	17	18 <b>DEADLINE FOR CALENDAR &amp; NEWSLETTER</b>
19 8:15a Communion 9:30a Sunday School 10:30a Communion 11:45a Voter's lunch 12:15p Voter's meeting	20	21 Pastor gone to Circuit meeting-Girard 6:00p Dialogue & Doctrine	22 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	23 7:30a Men's Bible study 9:00a Mission of Love	24	25
26 8:15a Communion 9:30a Sunday school 10:30a Communion 3:00p Women's Bible Study	27	28 10:00a Story time @ Library 6:00p Dialogue & Doctrine	29 5:30p Midweek dinner 6:00p Chapel 6:30p Midweek	30 7:30a Men's Bible study 9:00a Mission of Love 7:00p Women's Bible Study	31	1



- 04 Bailey Daniels
- 05 Joan Perez
- 07 Sunny Shreeve
- 08 Veronica Bulk
- 10 Mona Hull
- 12 Frank Schomaker
- 13 Mary Jo McReynolds
- 16 Jean Frederick\*
- 21 Keith Beeman
- 21 Greta Baker
- 23 Linda Lumley
- 26 Ernie Davidson\*
- 29 LaDonna Krone
- 30 Bobby Brown
- 31 Isabelle Murrow

*\*Special Birthday  
80 years & older*

7 Pastor & Marie Roth - 8 Years!  
19 Dale & Jolene Keidel – 48 Years!

*\*Special Anniversary  
50 years & over*



**SERVICE to the LORD**  
**February**

**ELDER**  
Darrell Krone  
**USHER**  
Lonnie Cash

**GREETERS**  
2 Jean Ranabargar; Frank &  
Janice Schomaker  
09 Wayne Smith; Leon & Janet  
Storck  
16 Doris Wilhite; Wulf's  
23 Melvin Baker; Beeman's

- 01 Linda Rather
- 03 Anita Baker
- 03 Wanda Nordt
- 16 Audrey Galloway
- 19 Leon Storck
- 20 Alan Hauser
- 23 Ron Clements
- 29 Jolene Keidel



**FEBRUARY COMMUNION**  
**PREPARATION**

8:15 am & 10:30 am Lott's

***BE WHO YOU WANT TO BE  
NOT WHAT OTHERS WANT  
TO SEE***

**SERVING the LORD**  
**in January**  
**ELDER**  
Curt Mueller  
**USHER**  
Steve Bulk

**GREETERS**  
5 Lott's & Martin's  
12 Mc Reynold's & Lori Moran  
19 Curt & Alisha Mueller:  
Mark & Stacy Mueller  
26 Kelly Nordt; Joan Perez

**COMMUNION PREPARATION**  
8:15 a.m. & 10:30 am Munro's

