

Grace and peace to you,

In an ideal world, people who are not yet connected to the Body of Christ would look for a local church online and find our website. Then they would decide to come visit on a Sunday. They would hear the proclamation of the Word and decide to come back again, and again, and again. Eventually they would inquire about becoming a member and start a new member class. When they are confirmed as members they would regularly attend the Divine Service to receive Word and Sacrament. As time went on they would start attending other activities such as Sunday School and Bible Study and other activities. Finally, they would come to voters meetings and volunteer.

This would be the “ideal situation.” People, prompted by the Holy Spirit, would take the initiative to get connected, involved, and invested. There is no real effort on the part of the congregation other than a willingness to welcome them. There is nothing wrong with this ideal situation in and of itself, but how often does this situation play out? Now it's not *never*, but it certainly is rare.

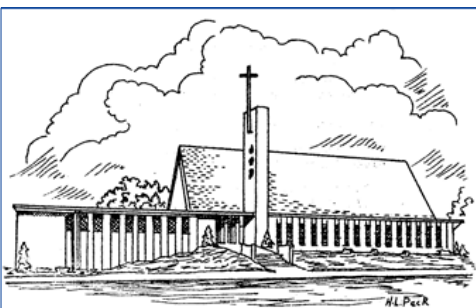
Instead of waiting around for the ideal situation to play out, what if a congregation organized itself to intentionally engage the community around them and provide a means to move people forward from one “stage” to the next, from a visitor on our website to a brother or sister at the altar? Now we're not talking about gimmicks or pressuring or anything like that. We're talking about having a plan to bring people into closer fellowship with us when the time and opportunity are right.

On May 30<sup>th</sup> we had our first congregational meeting to begin a discussion on such a plan. The foundation for our conversation was the “Church Communication Strategy Training Course” video series by Concordia Technology Solutions (CTS), an arm of Concordia Publishing House. In the first video, Peter Frank of CTS explains that in order to engage people with a meaningful message, you must have a clear purpose. This purpose will then define your plan, your strategy for engaging the community around you.

It may seem odd to place such a high emphasis on communications, but lets face it: “faith comes from hearing, and hearing through the word of Christ.” Our faith is one that is all about communicating the message of Christ and what He has done for us, and our purpose is to fulfill the Great Commission of “as you go, make disciples of all nations by baptizing them and teaching them all that I have commanded you.” To fulfill that commission in our place, we need to know what that will look like in Humboldt, and how our congregation in this place and time fits into that commission. That will be the topic of our next conversation on Sunday, June 28<sup>th</sup> at 2:00 PM.

In Christian love,

*Pastor Timothy Roth*



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# Catechetical Corner

LESSONS FOR THE LIFE LONG LUTHERAN



## *The Augsburg Confession*

Article VIII—What the Church Is

This month's article is very similar to last month. In truth, this article clarifies that the Church is not simply those who gather around the pure teaching of the Word and the Sacrament rightly administered. Instead, the Church is only made up of those who receive these gifts of God *in faith*.

Let's hear then what our confessions say:

*Strictly speaking, the Church is the congregation of saints and true believers. However, because many hypocrites and evil persons are mingled within them in this life, it is lawful to use Sacraments administered by evil men, according to the saying of Christ, "The scribes and the Pharisees sit on Moses' seat" (Matthew 23:2). Both the Sacraments and Word are effecting because of Christ's institution and command, even if they are administered by evil men. Our churches condemn the Donatists, and others like them, who deny that it is lawful to use the ministry of evil men in the Church, and who think that the ministry of evil men is not useful and is ineffective.*

There is a lot that could be discussed. For example, many claim to walk away from the Church because of an incident or because they believe the Church is full of hypocrites. However, on account of their faith, the Church only consists of those who acknowledge their sin and receive forgiveness, and thus are made holy solely by God's grace. Hypocrites, on the other

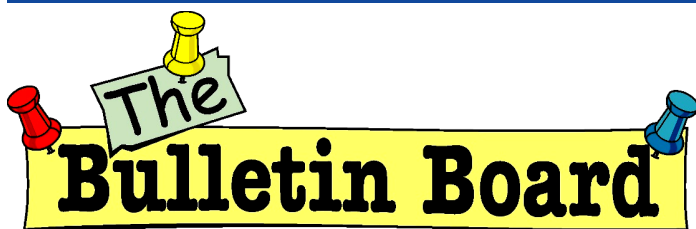
***The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?' He said to them, 'An enemy has done this.' So the servants said to him, 'Then do you want us to go and gather them?' But he said, 'No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, "Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn."'***

*-Matthew 13:24-30*

hand, are defined by their refusal to acknowledge their sin and need of repentance and forgiveness. The irony then is that those who leave the church for such a reason are themselves behaving as hypocrites for not acknowledging their own sin and need. It reminds me of John's words in his first letter, "*They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us,*" (2:19).

This is not to say there are no hypocrites mingled with the Church, but it does recognize hypocrites are not in any sense actually part of the Church. A name on a membership roll or attendance pad does not

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# The Bulletin Board

## The Month At A Glance

Wed, June 3<sup>rd</sup>, Elders @ 7:30 PM

Thurs, June 4<sup>th</sup>—Sun, June 14<sup>th</sup>, Pastor R Vacation

Tues, June 16<sup>th</sup>, Circuit Meeting @ Coffeyville

Dialogue and Doctrine Begins @ 6:00 PM

Sun, June 28<sup>th</sup>, Youth Group @ 11:45 PM

Wed, July 1<sup>st</sup>, Elders @ 7:30 PM

Thurs, July 2<sup>nd</sup>, Church Council



## Virtual Bible School

Virtual Bible School isn't too far off! It begins July 12<sup>th</sup>, 6:00 PM. The videos will post on YouTube and remain a day. Registration has begun on our website. The deadline is June 28<sup>th</sup> for anyone who would ensure they will have a packet of materials.

To register, go to [www.stpetershumboldt.org/vbs](http://www.stpetershumboldt.org/vbs)

## Youth Group

We'll meet again Sunday, June 28<sup>th</sup> at 11:45 AM! Unfortunately, we will only be able to host our middle and high school youth. Lunch will be served. After lunch, we will read some Scripture together and then take the opportunity to discuss everything that has been happening in our life and our world. We'll close around 1:00 PM.

## Hymns of the Summer

We've only received one hymn for "hymns of the summer." You may request as many hymns as you'd like but prioritize them. Hymns must come from one of our hymnals. Please submit your list to the office with your name.

*Catechetical Corner—Continued from Page 2*

equate to the Lamb's Book of Life.

We know and understand this in the fallen world, but then the temptation becomes to split the Church as a "visible" and "invisible" church. There is no such distinction though, and to say so does violence to the Body of Christ, for the Church is One in Christ. The reality is that "*now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known,*" (1 Corinthians 13:12). Therefore, the reality is that the Church is hidden because faith, or the spiritual life, is "*hidden with Christ in God,*" (Colossians 3:3). No one knows what is in another's heart except God alone.

For this reason the previous article is so important, "The Church is the congregation of saints in which the Gospel is purely taught and the Sacraments are correctly administered." The Church is *not* found in individuals, but it *is defined* by the things of God. Where the things of God are present, His Word and Sacrament, there *is* the Church. These are the marks of the Church because we cannot become the Church by an act of our own will, but we must be brought to it and grafted in through these means as it is purely the mercy and grace of Christ that we are made into His Body.

(Side note: this has huge implications on free-will and the ability to accept or make a decision for Jesus vs. bound-will and only being able to come to faith when enlivened by the Spirit. It also impacts how we view Sacraments. Anabaptist and Baptist, and non-denominational/American Christianity by extension, theologies reject that God works in and through our Baptism and instead teach that it is an ordinance, an act of our obedience and declaration of faith and commitment. They object to our theology of Baptism imparting the salvation of Christ and the Holy Spirit.)

The Church's existence is not dependent upon the work and effort of man, but on the work and effort of God. That is why Jesus teaches us to pray, "Thy kingdom come. Thy will be done." As Luther explains in the Small Catechism, "The kingdom of God certainly comes by itself without our prayer, but we pray in this petition that it may come to us also...when our heavenly Father 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.

The good and gracious will of God is done even without our prayer, but we pray in this petition that

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Catechetical Corner—Continued from Page 3

it may be done among us also....when He breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God's name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die.”

This is wonderful news for us, because ultimately it means our salvation, perseverance, and the existence of the Church is not dependent upon us! Rather, we participate in the life of the Church. This played a huge role in the Donatist controversy, which lasted from the fourth to sixth centuries and is mentioned in this article. The Donatists believed the Church *depended* upon the work of man. The pastor, then, must be faultless for his ministry to be effective and his prayers and sacraments to be valid.

Thus, when persecution came and clergy handed over Scripture as a token of repudiation, they were considered traitors and their ministry invalid. This means if your pastor did this everything he did on your behalf was void. Your baptism, every Lord's Supper you received from his hand, every prayer he prayed on your behalf means nothing. Thanks be to God that this is not the case, because these are not our works but the work of Christ, and we know from Scripture that God can even use evil men to accomplish His purposes!

Therefore, the Church is not defined by individuals that comprise it, but by the things of God present that are faithfully stewarded by them. One day the hidden Church will be revealed, and *then* we will know who truly belongs to the Church.

One last note: just because membership roles and attendance does not define the Church, this *does not* mean that connection to a local congregation and attendance at the divine service are optional. Quite the opposite! The things of God given, His Word and Sacrament, are visible marks of the Church so that we may know where the Church may be found. The local congregation is the Body of Christ, the Church, in this place. If the Church is defined by these things of God given then it is impossible for us to be a part of the Church while neglecting or severing ourselves from the place where God has given them. If we are not connected to the Body, we are not connected to the Head.

May we then continue in faith and remain part of the Church, trusting in the means through which we receive Christ and not neglecting them. Further, may we eagerly bring others to gather with us that they too may receive new life from God through His Word and Sacrament.



I want to update you on how we are continuing to respond to the COVID-19 pandemic. First I want to explain the graphic I made for this section:

COVID-19 presents a hard reality for us all. There is no doubt this is part of God's righteous judgement against our sinful world. Instead of transposing this text upon images of the virus or similar things as we ordinarily see, I transposed it upon the image of the Cross, for it is there we know that, though we live in this condemned world, we ourselves have received our judgement and verdict of "Not Guilty" in Christ. Therefore we have no reason to fear COVID-19, as it is but a shadow of the world that is passing away. It is transparent, because the most *real* thing for us is what Christ accomplished on the Cross. His suffering and sacrifice stands in the background of everything we face. And so we hope and have faith because we know the precious blood of Christ covers us and is stronger than any judgment or suffering that may come our way. In Jesus name, amen.

That said, like Jesus at the height of the cliff during His temptation, we continue to put our trust in God without putting Him to the test. We do not fear but respect this judgement. We do not needlessly put ourselves in danger and take precautions. We come receive His Word proclaimed in worship, His body and blood at the altar, but we make decisions about the rest.

For this reason we are easing back into things. The women's Bible Study has already begun on Thursday nights and in-person Sunday School has been coupled with the online Zoom meeting. Dialogue & Doctrine will start on Tuesday evenings June 16<sup>th</sup>. The older youth group will meet June 28<sup>th</sup>. We have decided to wait on the BBQ @ the Parsonage until July. The dinner fundraiser for the Belize trip has not yet been rescheduled. We are trying to make a decision on the ice-cream social for July 3<sup>rd</sup>. There has not been a decision made regarding the Council Meeting, July voters meeting, and other events. Once decisions are made we will let you know!



# The Apple Friends Orchard



Where Friendships are Planted and Nurtured

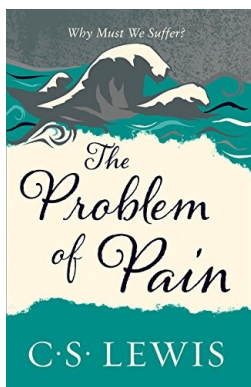
I was in Kindergarden when the federal building in OKC was bombed. I was in 4th grade when the Columbine High School Massacre occurred. I was in 7th grade when two planes flew into the Twin Towers. As a junior in high school, I interviewed family of a friend who fled to St. Louis in the wake of Hurricane Katrina. As a sophomore in college I saw the global financial crisis and wondered if I would be able to make a living upon graduation. These and other events including natural and man-made disasters, terrorist attacks, wars, mass shootings, economic hardships scatter my youth, all leaving a deep impression. One of the greatest comforts through it all was knowing I had people who loved me and cared about me and were there for me, and knowing that foremost of them all was Christ.

We may now *possibly* be seeing a light at the end of the tunnel of this pandemic, and you better believe it will have a lasting impact on all of our youth. It has affected their lives in ways that I cannot even imagine. From the youngest ones who struggle to understand why they weren't allowed to go to school to the older ones who understood that a potentially deadly virus could be lurking right around every corner, they need the support of adults in their lives who also bring them the love and comfort of Christ.



This is where I want to share with you what two of our Apple Friends recently did. Jolene Keidel and Milada Klimes together took their friends out to lunch. It was a simple gesture but it made a big impact. Besides enjoying the company and the food, it communicated a message to their apple friends: "We care about you and are here for you," and perhaps even more importantly, "We enjoy spending time with you and want you to be around." These messages are important for the Church to be communicating to our youth. They are not the Church of tomorrow, but part of the Church today and they need to know that the adults in the Church both value them and want them to be there. Thank you, Jolene and Milada!

This month consider doing something special for, or maybe even *with*, your Apple Friend. That could be taking them out to eat (if parents and youth are comfortable with that) or bringing them shaved ice or ice cream and sitting on their porch to just talk. A phone call would even be a great thing! They have been through a lot lately and could use someone to listen to them and to encourage them in God's love.



## Dialogue & Doctrine — A New Kind of Study

We will be starting back at our Tuesday Evening Bible Studies June 16<sup>th</sup>. We will be meeting weekly through the summer and into the fall, taking a break over winter. As we start back up we will be examining C.S. Lewis' The Problem of Pain in which he explores how a good God could allow evil and human suffering to exist.

In addition to our regular study we will have an "online component" where people on our Facebook community group will be able to engage in the discussion and extra content for further study will be provided. The goal is that the in-person study and online component will be complementary studies so that you are able

to participate in one, the other, or both! This format will be experimental for us, so there will be some trial and error involved.

This study is open to anyone and everyone who would like to attend; it is not limited to members of St. Peter's. So if you know anyone who could use some encouragement in Christ please feel free to invite them!



# LCMS Stewardship Ministry Article



The sin of the world is paid for. God's Law has been kept perfectly on our behalf. The prophecies have all been fulfilled. Jesus Christ has finished it all! And that, dear Christians, should

fill us with complete confidence in our salvation. Since Jesus has finished all these things in His self-sacrifice, we can be fully certain our sins are forgiven, and we have everlasting life!

St. Paul wrote: "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Rom. 12:1)

We hear the same teaching in 1 Peter. "As you come to him, a living stone, rejected by men but in the sight of God chosen and precious, you yourselves, like living stones, are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter 2:4-5)

It's the very thing Malachi foretold of the Lord, that He would come and purify His priestly people, that they may offer to Him an offering in righteousness. (Mal. 3:3)

So, what does this mean? In view of God's mercies – that is, because Jesus sacrificed Himself to make us pure, giving His entire self into death – Paul said that we are to sacrifice ourselves entirely to God, offering Him our whole lives. For our Savior did not give Himself for us in part. So, we do not give back to Him in part.

We don't offer ourselves to God just on Sunday mornings or Wednesday evenings, for example. Rather, we give Him our whole selves, all the time. We understand that offering ourselves to God as living sacrifices

We don't offer ourselves to God just on Sunday mornings or Wednesday evening, for example. Rather we give Him our whole selves, all the time.

involves the giving of our time. It requires us to be faithful stewards of the time He has given us. Yes, it means we devote to our Savior all our time. Otherwise we are not sacrificing our whole lives.

You see, God both teaches us, and has graciously qualified us, to present ourselves to Him as living sacrifices – to live as His holy priests, who offer Him acceptable sacrifices through Jesus Christ, all day, every day, in our various callings.

In the passages from Romans and 1 Peter, we hear several examples of Christian self-sacrifice: serving, teaching, encouraging, giving, leading, showing mercy, living peaceably with others, submitting to governing authorities and those over us in the workplace, wives submitting to husbands, husbands honoring wives, showing compassion, and suffering patiently in doing good.

In all these things, and in all our other everyday activities, we sacrifice ourselves by using our time, not just for our own benefit, but also and especially for the well-being of others. Work time, school time, exercise time, study time, mealtime, chore time, recreation and relaxation time, even sleep time – it's all God's gift to us to use for purposes that please and honor Him.

This challenges us to think about the way we spend our time, how we utilize our talents, and the way we spend our treasures. Whatever it is I'm doing, am I doing it "for the Lord"? (Col. 3:23) Am I presenting God a living sacrifice? Am I conducting myself as a holy priest, whose sacrifice is acceptable to God?

Because our Lord sacrificed Himself wholly for us, we offer ourselves wholly to Him as living sacrifices. This is following Jesus in self-sacrifice. By His saving mercy, yes, our sacrifice is acceptable to God. For the sake of Jesus' finished work, God is pleased with us.



The Seminary Summer Workshops will be held online this year. Unfortunately this means we will not be hosting one. If you are interested in attending a workshop, however, you can register online at <https://www.csl.edu/resources/continuing-education/workshop-series/>. Registration is \$100.





THE  
**DEVOTED**  
 Life  
 ACTS 2:24

## Devoted to Prayer:

### CTCR—Theology and Practice of Prayer

#### Preface

In the Apology of the Augsburg Confession, Philip Melancthon declared that in the churches of the Augsburg Confession, sermons avoided trivialities and dealt with central aspects of Christian life. Among them, he specifically mentioned prayer, “what it should be like and that everyone may be completely certain that it is efficacious and is heard.” That prayer should be identified as a central aspect of Christian life and a topic for preaching and teaching, and then further defined regarding its manner and its certain efficacy, is no small matter. Consistent with that is a longstanding assignment on the agenda of the Commission on Theology and Church Relations (CTCR) to provide a study on the theology and practice of prayer.

One might think that prayer is so common that it needs no study. Christians pray throughout the world in churches, at home and work—or wherever they are. The generically “spiritual” pray. There is no lack of prayer in Hindu temples, Muslim mosques, Buddhist monasteries, and animist shrines. Arguably, even the secular atheist, as he inwardly mentions his hopes and desires to himself, is praying to the only “god” he knows. Anyone who cares seems to know already about prayer. Why bother to study it?

The universality of prayer is the very reason that it requires theological consideration. All the world prays, but to gods of infinitely different conceptions. Even within Christian groups and churches there are often markedly different understandings of prayer. The assignment to the CTCR gave two reasons for a study of prayer: (1) the importance of prayer in Christian piety and (2) a tendency to speak of prayer as if it were a “means of grace.” This indicates both the need to encourage Christians to pray and also the potential for the Christian view of prayer to be misunderstood.

This study’s goal is to encourage prayer and to

guard against potential misunderstandings, from the standpoint of Lutheran theology. As such, this document is intentionally *theological* in nature (as distinct from “inspirational,” “devotional,” “practical,” etc.). It is not a “how to” book on steps to a better prayer life. It is meant to be accessible to the catechized layperson, but it is directed especially to pastors, professional church workers, and lay leaders who regularly encounter questions about the underlying theological realities of prayer and seek to address them in sermons, Bible classes, evangelism calls, and religious conversations with Christians and non-Christians. It also focuses unapologetically on the *Lutheran* understanding of prayer. It frequently cites the Lutheran Confessions and the writings of Martin Luther for insight into scriptural realities about prayer. It regularly contrasts what Lutherans believe about prayer with the views of other Christians and other religions. It does this on the basis of the presupposition that a strong, healthy, God-pleasing prayer life is inseparable from a clear understanding of what the Bible actually teaches about prayer. Therefore the document draws heavily on Holy Scripture.

Lutheran theology is noteworthy for dualities: Law and Gospel, justification and sanctification, Word and Sacrament, kingdoms of the left and right hand. So also here, one may note a certain duality about prayer. Consider the following examples. Prayer is as instinctive and simple as a child’s first words, yet it is taught and learned. One can pray freely in one’s own words spoken straight from the heart (*ex corde*); and one can also pray in the words that flow straight from a book (the Bible, hymnals, prayer books). One can ask God for one’s deepest desires; and one also prays that God would fulfill His will and not ours. Prayer is as easy as a breath, yet we often struggle to pray.

Because of such dualities, a Lutheran theology of prayer may seem somewhat different than a more “Evangelical” and informal perspective on the one hand or a more Roman Catholic and liturgical perspective on the other. In particular, Evangelicals are often noted for their emphasis on vigorous and free *ex corde* prayer. Roman Catholics and Eastern

*Devoted to Prayer—Continued from Page 7*

Orthodox Christians are just as frequently identified by the use of traditional, formal prayer offices and practices. A Lutheran view of prayer respectfully values both approaches and does not pit one against the other. Instead, it encourages a middle way that includes and emphasizes both while it invites all to this treasure: “Let us pray.”

### Introduction

“Thank God,” writes Martin Luther in the Smalcald Articles, “a seven-year-old child knows what the church is, namely, holy believers and sheep who hear the voice of their Shepherd.”

A seven-year-old child who knows what the church is surely also knows what prayer is. Prayer, as any little lamb of the Good Shepherd knows, is simply “talking to God.” Prayer is speaking to God in response to His speaking to us in His Word, just as sheep respond to the sound of the shepherd’s voice by “bleating back” to him their inarticulate expressions of gratitude, affection, and dependence.

And “so,” Luther goes on to say, “children pray, ‘I believe in one holy Christian church.’” Children not only know what prayer is, they also know how to pray. They pray the words of the Creed, joining together with other baptized children of God in confessing what God, through His Word, has taught them to believe. They pray at mealtime and at bedtime and throughout the day, thanking their Father in heaven for the daily gifts of His presence, provision, and protection. They pray the prayer that the Lord Jesus himself has given to all God’s children to pray, in which “God would encourage us

to believe that he is truly our Father and we are truly his children in order that we may approach him boldly and confidently in prayer, even as beloved children approach their dear father.”

In one sense, therefore, the subject of prayer is very simple, and for this—with Luther—we thank God. It is so simple, in fact, that (like the Gospel itself) its true nature, power and value are often hidden from those who are extolled as the “scholars” and “experts” of this world. “I praise you, Father, Lord of heaven and earth,” Jesus once prayed, “because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure” (Matt. 11:25–26).

But God’s children, whether age seven or seventy, also need to grow in faith and spiritual maturity. This means growing, too, in their understanding and practice of prayer. In this as in every other area of the Christian life, they need instruction and admonition, guidance and encouragement, direction and protection. After all, not every voice we hear today is the voice of the Good Shepherd—even among those voices that claim or intend to be speaking for God. And not everything that goes by the name of “prayer” today is in conformity with the teaching of Scripture regarding prayer. For these and many other reasons, God has included in his Word a vast treasure of comforting and trustworthy teaching concerning prayer. And God is pleased, and we are richly blessed, when with child-like humility and enthusiasm we search the Scriptures and plead, with the disciples, “Lord, teach us to pray!” (Luke 11:1).

## Connected to Christ

### Why Membership Matters

“I don’t have to go to church to worship Jesus.” How many times have we heard these or similar words? But how does the sentiment hold up to the scrutiny of Scripture?

When we were baptized we were adopted as part of God’s family, placed in the Body of Christ. Christians by definition are members of the Church. To be a Christian means to be part of a larger group, a body of believers that spans time and eternity. There is no such thing as a Christianity that is simply one-on-one, you and Jesus, independent of other believers. You certainly have a relationship with Jesus, and it is personal, but that does not mean that it is private. To exclude others is to deny the corporate reality of the Body that Christ has made us a part of.

Even Jesus teaches us to pray, “Our Father.” Not “My Father,” but “Our Father.” Even in our prayers, something which is deeply intimate, Your relationship to the Father is inherent in your relationship to your brothers and sisters in Jesus. If Christ is your King, then you are part of a kingdom. If God is your Father, then you are part of a family. We might not always get a chance to express or experience that fellowship, and on account of our sin we might not express or experience it well, but that doesn’t make it any less true.

Therefore, God doesn’t want you calling on Him as Father if you refuse to acknowledge the rest of His family as your own family. Jesus won’t allow you to claim a relationship with God as His child while disavowing your relationship to you fellow believers.

Think of the parable of the prodigal son. Look at the verbal trick the older brother tries to pull. He

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## June 5: St. Boniface of Mainz, *Missionary to the Germans*

Boniface was born in the English kingdom of Wessex around AD 675 to a prosperous family. Against his father's wishes, Boniface became a monk and at age 30, a priest. In 716, he joined a missionary foray into the land of Frisia, working with Willibrord. War disrupted their efforts, and Boniface returned home for a short time. The next year, he went to Rome, where the pope appointed him bishop of a diocese not then in existence: Germania.



Boniface bravely headed into this new territory to plant the faith of Christ and uproot the old idolatry. The Germans at the time worshiped trees. In the northern part of the present day Hesse, Boniface felled the Donar Oak to show that it was no true god at all. The people were amazed that the little man could fell the great oak without the gods bringing judgement on him. With the wood of the old tree he built on the very site a chapel dedicated to St. Peter. Many of the natives were converted.

In 732, the pope elevated Boniface to archbishop of all Germania. Throughout the German-speaking lands, Boniface planted monasteries that became centers of worship, learning, and further outreach. The missionary spirit continued to burn in Boniface, and in 754 he returned to his first mission field, Frisia, to continue work there.

He baptized many people on this mission and arranged to meet those baptized for confirmation near Dokkum. But instead of his beloved newly baptized, he encountered a hostile crowd of robbers and murderers. When some of his followers wished to fight to protect the aged archbishop, Boniface ordered them to lay down their weapons. He reminded them of the words of St. Paul that we must not “not be overcome by evil, but overcome evil with good,” (Rom 12:21). The old man and his companions were martyred and their possessions rifled. But instead of the hoped for treasure, they found only old books. Boniface supposedly held one of the books up when he was attacked. This book that bears the marks of violence (long a treasured memento of the great saint) is still found at Fulda, in Hesse, where the remains of Boniface at last were laid to rest.



As Willibrord is remembered as the “apostle” to the Frisians, so Boniface, the Englishman, has long been remembered as the “apostle” to the German-speaking peoples. Glory to You, kind Savior, for Your tireless witness Boniface of Mainz.

*Almighty God, You called Boniface to be a witness and martyr in Germany, and by his labor and suffering You raised up a people for Your own possession. Pour out Your Holy Spirit upon Your Church in every land, that by the service and sacrifice of many Your holy name may be glorified and Your kingdom enlarged; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.*

*Lord, gather all Your children,  
Wherever they may be,  
And lead them on to heaven  
To live eternally  
With You, our loving Father,  
And Christ, our brother dear,  
Whose Spirit guards and gives us  
The joy to persevere.*

LSB 835:6

From *Celebrating the Saints* by William Weedon



# Hymn of the Month — Hymn Study

## LSB 498 Come, Holy Ghost, Creator Blest



1 Come, Ho - ly Ghost, Cre - a - tor blest, And make  
 2 To You, the Coun - sel - or, we cry, To You,  
 3 In You, with grac - es sev - en - fold, We God's  
 4 Your light to ev - 'ry thought im - part, And shed



our hearts Your place of rest; Come with Your grace and  
 the gift of God Most High; The fount of life, the  
 al - might - y hand be - hold While You with tongues of  
 Your love in ev - 'ry heart; The weak - ness of our



heav'n - ly aid, And fill the hearts which You have made.  
 fire of love, The soul's a - noint - ing from a - bove.  
 fire pro - claim To all the world His ho - ly name.  
 mor - tal state With death - less might in - vig - or - ate.

5 Drive far away our wily foe, 6 Teach us to know the Father, Son,  
 And Your abiding peace bestow; And You, from both, as Three in One  
 With You as our protecting guide, That we Your name may ever bless  
 No evil can with us abide. And in our lives the truth confess.

△ 7 Praise we the Father and the Son  
 And Holy Spirit, with them One,  
 And may the Son on us bestow  
 The gifts that from the Spirit flow!

and the consecration of a church.

Given the high regard, it is not surprising that Martin Luther made a seven-stanza translation, “Komm, Gott Schöpfer, Heiliger Geist,” published in Erfurt in 1524. He tightened the logical sequence, exchanging the third and fourth stanzas. By 1524, an English translation was included in the *Book of Common Prayer*, making it one of the few hymns legally sanctioned in the Church of England long before nineteenth-century interest hymns. There were thirty-three known English translations before 1892.

**Text Commentary** This is one of the greatest hymns on the work of the Holy Spirit, referencing key scriptural teachings. The translation in *LSB* is in part by Edward Caswall (1814-78), a British enthusiast for Latin hymns in the min-nineteenth century. Stanza 1 petitions the Holy Spirit to come with mercy and fill hearts, for it is He who creates and sustains—calls, enlightens, and sanctifies—the faith and life of a Christian.

Stanza 2 confesses that He is the Counselor, “the Spirit of truth”, who visits and delivers the spiritual gifts of life, fire, love, and heavenly anointing.

Stanza 3 focuses on the sevenfold gifts that come from the almighty hand of God: wisdom, understanding, counsel, might, knowledge, the fear of the Lord, and piety. A more ancient version of the Latin hymn text referenced the “right hand” of God, not the “finger” of God. His gifts arrive through throats that proclaim the Father's promises.

Stanza 4 explores the image of light, which is powerful enough to transform hearts that are by nature weak and powerless against evil. In stanza 5, the singer asks for help and protection, which come through the Holy Spirit, against evil and its destructive power. Stanza 6 prays for the Spirit to teach what is needed to know about God and to help us to believe in the Father, Son, and Holy Spirit.

To end with the praise of the Trinity, as is usual with Latin hymns used in the Daily Office, a doxological stanza was added. *LSB* translates the Latin version most frequently found in the ancient manuscripts.

**Text Background** Next to the Te Deum, this text is most praised of the ancient Latin hymns, and its singing was often marked with great dignity and ritual actions (bells, incense, vestments). Its six original stanzas date from the tenth century; the final doxology differs from one source to another, suggesting a later addition. The author is uncertain.

By the eleventh century, the hymn was used for ordinations, as it still is today. From the twelfth century on, it could be found in many hymnals and breviaries in England, France, Germany, Switzerland, Italy, and Spain, where it was appointed for use in the daily offices at Pentecost. With the coronation of Edward II in 1307 it became a standard element in British coronations. In Roman Catholic use it is sung at ordination of priests, consecration of bishops, the laying of a foundation stone,



## Readings and Prayers for This Month's Sundays

### **Pentecost Tuesday (6/2)**

*Isaiah 32:14-20; Psalm 27; Acts 8:14-17; John 10:1-10*

Almighty and ever-living God, You fulfilled Your promise by sending the gift of the Holy Spirit to unite disciples of all nations in the cross and resurrection of Your Son, Jesus Christ. By the preaching of the Gospel spread this gift to the ends of the earth; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **The Holy Trinity (6/7)**

*Genesis 1:1-2:4a; Psalm 8; Acts 2:14a, 22-36; Matthew 28:16-20*

Almighty and everlasting God, You have given us grace to acknowledge the glory of the eternal Trinity by the confession of a true faith and to worship the Unity in the power of the Divine Majesty. Keep us steadfast in this faith and defend us from all adversities; for You, O Father, Son, and Holy Spirit, live and reign, one God, now and forever.

### **St. Barnabas, Apostle (6/11)\***

*Isaiah 42:5-12; Psalm 112; Acts 11:19-30, 13:1-3; Mark 6:7-13*

Almighty God, Your faithful servant Barnabas sought not his own renown but gave generously of his life and substance for the encouragement of the apostles and their ministry. Grant that we may follow his example in lives given to charity and the proclamation of the Gospel; through Your Son, Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **The Second Sunday after Pentecost (6/14)**

*Exodus 19:2-8; Psalm 100, Romans 5:6-15; Matthew 9:35-10:20*

Almighty, eternal God, in the Word of Your apostles and prophets You have proclaimed to us Your saving will. Grant us faith to believe Your promises that we may receive eternal salvation; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **The Third Sunday after Pentecost (6/21)**

*Jeremiah 20:7-13; Psalm 91:1-10; Romans 6:12-23; Matthew 10:5a, 21-33*

O God, because Your abiding presence always goes with us, keep us aware of Your daily mercies that we may live secure and content in Your eternal love; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

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

*Isaiah 40:1-5; Psalm 85; Acts 13:13-26; Luke 1:57-80*

Almighty God, through John the Baptist, the forerunner of Christ, You once proclaimed salvation. Now grant that we may know this salvation and serve You in holiness and righteousness all the days of our life; through our Lord Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **The Fourth Sunday after Pentecost (6/28)**

*Jeremiah 28:5-9; Psalm 119:153-160; Romans 7:1-13; Matthew 10:34-42*

Almighty God, by the working of Your Holy Spirit, grant that we may gladly hear Your Word proclaimed among us and follow its directing; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

### **St. Peter and St. Paul, Apostles (6/29)\***

*Acts 15:1-21; Psalm 46; Galatians 2:1-10; Matthew 16:13-19*

Merciful and eternal God, Your holy apostles Peter and Paul received grace and strength to lay down their lives for the sake of Your Son. Strengthen us by Your Holy Spirit that we may confess Your truth and at all times be ready to lay down our lives for Him who laid down His life for us, even Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.





## Other days of the Church Year This Month:

1—Justin, *Martyr*  
 5—Boniface of Mainz, *Missionary to the Germans*  
 11—St. Barnabas, *Apostle*  
 12—The Ecumenical Council of Nicaea, AD 325  
 14—Elisha

24—The Nativity of St. John the Baptist  
 25—The Presentation of the Augsburg Confession  
 26—Jeremiah  
 27—Cyril of Alexandria, *Pastor and Confessor*  
 28—Irenaeus of Lyons, *Pastor*  
 29—St. Peter and St. Paul, *Apostles*

“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off every encumbrance and the sin that so easily entangles, and let us run with endurance the race set out for us.”

## PRAYING FOR CONGREGATIONS & PASTORS: CIRCUIT 13

Zion Lutheran Church, Downs; Rev. Jason Toombs  
 Immanuel Lutheran Church, Ellsworth; Rev. Luther (Luke) Brown  
 St. Paul Lutheran Church, Ellsworth  
 Trinity Lutheran Church, Hunter; Rev. Matthew Schneider  
 St. John Lutheran Church, Lincoln; Rev. Benjamin Siebert  
 St. Paul Lutheran Church, Lincoln  
 Bethlehem Lutheran Church, Sylvan Grove; Christopher Craig  
 Zion Lutheran Church, Claflin; Rev. Daniel Harders  
 Our Savior Lutheran Church, Great Bend; Nicholas Martinez  
 Concordia Lutheran Church, Hoisington; Gary Wolf  
 St. Peter Lutheran Church, Holyrood; Rev. Daniel Harders  
 Grace Lutheran Church, Larned; Rev. Nicholas Martinez  
 Candidate and Emeritus: Rev. Garry Dassow, Rev. Lloyd Sprick

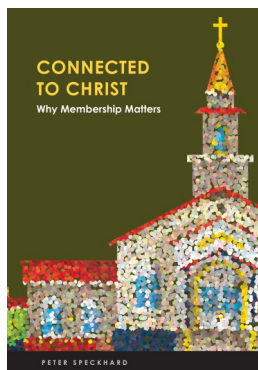


### Connected to Christ—Continued from Page 8

says to his father, “But when *this son of yours* came...” But the father turns it back on the brother, “It was fitting to celebrate and be glad, for *this your brother* was dead, and is alive.” The older brother wants to define his relationship to the father apart from his brother, but the father won’t have it. Whether we like it or not, we belong to one another if we belong to the Father.

There is no use of being connected to God without being connected to the rest of His family. God won’t disavow his other children for your sake, just as He won’t disavow you for theirs. As when parents have another child, the older siblings didn’t get to decide whether they want to officially be brothers and sisters. You live in the same house; you eat the same meals; you share the same bathroom. Your lives are

forever intertwined. Neither did you get to decide to accept or reject your brothers and sisters in the faith. The only decision you “do” have is what kind of brother or sister you are going to be.



Based on the introduction of “Connected to Christ” by CPH.

# June 2020

Elder: Curt Mueller  
 Usher: Keith Beeman  
 Communion Preparation:  
 08:15 & 10:30 ?????

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

| Sunday   | Monday | Tuesday                      | Wednesday                  | Thursday   | Friday  | Saturday |
|--|--------|------------------------------|----------------------------|--|---|----------|
| 31   | 1      | 2                            | 3<br>7:30p Elder's Meeting | 4<br>5:00p Women's Bible Study<br>Pastor vacation -June 14 | 5   | 6        |
| 7<br>8:15a Communion<br>9:30a Sunday school<br>10:30a Communion                      | 8      | 9                            | 10                         | 11<br>5:00p Women's Bible Study                            | 12  | 13       |
| 14<br>8:15a Communion<br>9:30a Sunday School<br>10:30a Communion                     | 15     | 16<br>6p Dialogue & Doctrine | 17                         | 18<br>5:00p Women's Bible Study                            | 19  | 20       |
| 21 <b>FATHER'S DAY</b><br>8:15a Communion<br>9:30a Sunday school<br>10:30a Communion | 22     | 23<br>6p Dialogue & Doctrine | 24                         | 25<br>5:00p Women's Bible Study                            | 26<br><b>DEADLINE FOR CALENDAR &amp; NEWSLETTER</b> | 27       |
| 28<br>8:15a Communion<br>9:30a Sunday school<br>10:30a Communion                     | 29     | 30<br>6p Dialogue & Doctrine | 1<br>7:30p Elder's Meeting | 2<br>5:00p Women's Bible Study<br>7p Church council        | 3<br>Ice Cream Social ??????                        | 4        |



## JUNE



## JUNE



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

- 02 Henry & Sandi Eggers – 46 Years!
- 14 Chet & Carman Huse – 16 Years!
- 14 P.J. & Sylvia Schomaker – 12 Years!
- 19 Scott & Greta Baker – 16 Years!
- 20 Dale & Judy Daniels – 56 Years\*
- 24 Daniel & Audrey Galloway – 14 Years!

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

*\*Special Anniversary  
50 years & over*

### **SERVICE to the LORD ELDER**

Darrell Krone

### **USHER**

Steve Bulk



### **COMMUNION REPARATION**

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



### **Service to the Lord**

## **JUNE**

### **ELDER**

Curt Mueller

### **USHER**

Keith Beeman

### **COMMUNION PREPARATION**

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

### **CLOSE TO GOD**

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

--- Isaac Newton

*\*Special Birthday  
80 years & older*

