GOOD NEWS

FROM CHRIST LUTHERAN CHURCH

JUNE 2022

FROM PASTOR NIX

Luke 6:36–42

[Jesus said:] "Be merciful, even as your Father is merciful.

"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye."

This is a text that is misused often and in various ways. One of the ways it is used is by people not wanting to be told something they are doing is wrong. "If you tell me I'm wrong you're judging me". Maybe it's someone that doesn't want to deal with what the fallout might be if they point something. "Who am I to judge them?" Then you have those who are more than willing to point out everyone else's faults seemingly not noticing or trying to hide all of theirs. Honestly loving your neighbor as yourself is hard, but if it's any consolation, "loving the Lord your God with all your heart and with all your soul and with all your strength and with all your mind" is no cake walk either.

From our conception, we are sinners. Sinners who think of ourselves first and everyone else after that. There is not much we will not do to lift ourselves above others. Thanks be to God that in our baptism He has washed us clean, named us His own and given us faith by the power of the Holy Spirit. With that faith we can see the "log in our own eye", confess it and have it removed, not by ourselves, but by the forgiving work of Jesus. It is with that faith we can, in love help our brother to see the speck in his eye and show him how God has removed it. It is with that faith that we can walk with our brother in his time of need and show him the forgiveness that Christ has earned for him.

This text will be used on July 10th. I would ask that you look over it several times in these coming weeks. See how it can fit into your lives. Then we will have a deeper dive into it that Sunday morning.

In Christ,
Pastor Nix

VOTERS MEETING — JUNE 12, 2022 AFTER DIVINE SERVICE

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BIRTHDAYS

June

01 Jim Jones
07 Tom Clauson
09 Hadessah Na Kirindo
11 Grace Jones
11 Cody Cook
14 Barb Flugge
17 Barb Wetzel
18 Grace Counts
22 Michael Deutsch
22 Thomas Currey
23 Pastor Matthew Nix
23 Shannon Deardoff
24 Amanda (Brack) Fiddler

ANNIVERSARIES

June

01 Cody and Nicole Doohen
07 Kirk and Lawanda Meyer
09 Grant and Robin Holtz
11 Carl and Shannon Deardoff
13Victor & Lynette Wedeking
14 Adam & Kelsey Holtz
15 Tom and Elva Clauson
15 Dustin and Stephanie Preheim
18 Jay and Jodie Holtz
20 Dale and Terry Engelmann
23 Paul and Cynthia Schilf

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LIFE THOUGHTS IN THE CHURCH YEAR FROM LUTHERANS FOR LIFE

June 5, Pentecost "The Lord God loves your neighbors—even the ones that annoy you. He cares so much for them that He sent His Son to die and rise again for them—for all of them. For the thief, the bigot, the liberal, the conservative, the one with the manicured lawn who judges your overgrown lawn, and the one who has let their property become overgrown and run down. He cares for all of them. He cares so much that He called you and He placed you in that neighborhood to seek its welfare." *Rev. Dr. Jason Broge, guest speaker on The Lutheran Hour – A Life Quote from Lutherans For Life • lutheransforlife.org*

June 12, The Holy Trinity "God is love. God is relationship. His eternal love supplies the source of every life. He created humankind in this image, for Himself, for relationship, to be loved and to love." *Pastor Michael Salemink, Lutherans For Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

June 19 1st Sunday after Trinity "The God who chose to give us life at the moment of fertilization is the same God who chose to rescue us and redeem us and give us salvation. And He did it by sending His Son, Jesus, to experience every stage of human life so we could be forgiven and given life everlasting with Him!" *Rev. Craig Michaelson, Faith Community Lutheran Church, Las Vegas, Nevada – A Life Quote from Lutherans For Life • lutheransforlife.org*

June 26 2nd Sunday after Trinity "God loves you as His adopted son or daughter—a truth that no virus or civil strife can ever take away. Welcome to the family!" *Rev. Dr. Anthony (Tony) Cook, guest speaker on The Lutheran Hour – A Life Quote from Lutherans For Life • lutheransforlife.org*



Vacation Bible School

We will be holding VBS Sunday, July 24th—Thursday July 28th this year from 6:30 pm—8:00 pm. If you have children that you would like to register, please watch the credenza in the Narthex in the next few weeks for the registration forms. Please turn a completed registration form into the Church Office; we will have a box set up for them.

We will need some volunteers who would like to help out with VBS. If you would be interested in volunteering or would have questions, please see Pastor Nix. We may also need some items donated for snacks, or decorations. If you would be interested in donating anything, see Pastor Nix.

STEWARDSHIP

The Lutheran Church—Missouri Synod
LCMS Stewardship Ministry

What Do You Have That You Have Not Received?

Some of the disciples of John the Baptist were questioning him about the baptism and preaching of Jesus. John the Baptist replies to their questions in this way: "A person cannot receive even one thing unless it is given him from heaven" (John 3:27).

Now, John the Baptist says this to show that Jesus, His teaching, and His baptism are from heaven. But this statement is true of everything – everything that we have and are in body and soul. In fact, this is what we are taught in the meaning of the Apostles' Creed in *Luther's Small Catechism*.

In the explanation of the Creed's First Article, we learn that God has made us and everything in the universe. Luther says:

> "He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them. He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and all I have. He richly and daily provides me with all that I need to support this body and life. He defends me against all danger and guards and protects me from all evil. All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this it is my duty to thank and praise, serve and obey Him."

In the Second Article of the Creed, we learn that God sent His Son, Jesus, to humble Himself, taking the form of a servant. Luther writes:

> "(Jesus) has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity."

In the Third Article of the Creed, we learn that the fruits of what Jesus Christ, the Son of God, did are given to us through the work of the Holy Spirit in the Church. Luther explains:

> "That I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian church He daily and richly forgives all my sins and the sins of all believers. On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ."

Indeed, a person cannot receive even one thing unless it is given him from heaven. But how easy is this for us to forget about this?

How easy is it for us to think that what we have in this life is because we have earned it? How easy is it for us to forget that even all our skills, the abilities of our hands and minds – the very ethic to work diligently and to seek to get better at these skills – is given to us from heaven, just as John the Baptist said? How easy is it for us to forget that it is Christ alone – and the work of the Holy Spirit – that reveals His salvation to us, delivers it to us, and not our doing?

Sure, we have responsibility for coming to church, for delving into God's Holy Word, and for praying without ceasing. But even these responsibilities are given to us from heaven, not to earn anything but in response to what He has accomplished for us.

A person cannot receive one thing unless it is given to him from heaven. Everything we have, and everything we are – in both body and soul – are gifts from God in heaven. Let us then respond in thanksgiving and give back to Him as He asks us to – with a first-fruits, generous proportion offering of what He has given to us.

– LCMS Stewardship Ministry: lcms.org/stewardship

TREASURER'S REPORTS

CHRIST LUTHERAN CHURCH
TREASURER'S REPORT
May 27, 2022

	03/2022	04/2022	05/2022
Deposits:	$ 22,380.26	$ 21,608.92	$ 18,051.89
Disbursements:	$ 13,245.98	$ 12,878.09	$ 14,094.89
Deposit Breakdown:			
General Fund:	$ 21,483.25	$ 21,268.40	$ 17,990.89
Designated Funds:	$ 813.01	$ 340.52	$ 61.00
Interest:	$ 0.88	$ 0.84	
Monthly Budget Requirement:	$ 12,876.80	$ 12,876.80	$ 16,096.00
Mortgage Balance as of 05/27			$247,994.43



SUMMER HELP NEEDED

With summer schedules changing, we are in need of help with mowing the lawn and some of the simple cleaning duties at the church. If you are able to volunteer for any of these duties, please let us know. We will create a schedule so people would know when they have signed up and we would know we have the required coverage. The church will supply the mower, gas, cleaning supplies and equipment.





In Our Prayers

Mildred Corey, home
Helen Kriz, Bethany Lutheran Home, Brandon
Lisa Johnson, healing
Susan Powell, at home
Vern Maurer, living with his daughter in Colorado
Mildred Peters at Lyon Specialty Center in Rock Rapids, IA
Leslie & Constance Bartlett at home
Elva Clauson at home

FLOWER CHART



The 2022 Flower Chart is pinned to the bulletin board in the Narthex for those who would like to provide altar flowers for a particular Sunday.

If you have any questions about providing flowers, please contact Cheri Zehendner.

Come, Holy Ghost, Creator Blest

Lutheran Service Book 498/499 | study by J.H. Sorenson

Introduction

"We don't pray for the Holy Spirit!" said the young man to his pastor. The pastor was startled at first and wondered where this was coming from. He wondered if this man was paying attention to the service on Sunday morning and doubted the depth of his confirmation instruction, but of course did not say so out loud.

- How would you respond to that statement?
- What are some ways in which we do pray for the Holy Spirit?
- What does the Holy Spirit use to get through to people?

(Hint: Means of Grace.)

Exploring the Scriptures

In John 14:16–26, Jesus promised to send His faithful disciples "another Helper … the Spirit of truth," who would remind them of everything He told them and be with them always.

- When was this promise first fulfilled?
- How does the Holy Spirit speak to us today?· In Rom. 8:5–11, Paul teaches that the Spirit gives life while the flesh means death.
- What does Paul mean by "life" in the Spirit?
- By contrast, what is "[living] according to the flesh"?

Read Titus 3:5–7.

- What is the washing referred to here?
- Where does the power in Baptism come from?

This hymn is packed with biblical references. Every stanza has several, starting with Ps. 104:30.

- What other passages can you think of that tie the Holy Spirit to creation?
- What are the "graces sevenfold" (st. 3) in the hymn (Is. 11:2)?
- How do these differ from the "fruit of the Spirit" (Gal. 5:22)?

Exploring the Hymn Background

"Come, Holy Ghost, Creator Blest" is one of the oldest and most highly respected of the ancient Latin hymns. It was written in the ninth century, but scholars are not sure of its author. The most likely one is Rabanus Maurus (c. 776–856), a monk, scholar, abbot and archbishop of Mainz in Germany.

This hymn found its way into many books of daily prayer and orders of worship over the centuries. To this day, it is prescribed or recommended to be used in ordination rites in Roman Catholic, Episcopal and Lutheran churches, including the rite in Lutheran Service Book Agenda. It is also used for the dedication of churches and several other occasions, such as the coronation of kings and queens of England.

- What makes this hymn an appropriate choice for the Holy Trinity?
- What is the value in a hymn being used by many denominations of Christians?
- Why do you think this hymn is widely used at ordinations?·

Text

Many translations of this hymn have been made. Among them is one by Martin Luther into German. Our translation is by Englishman Edward Caswall (1814–78). The tune in 498 is a version of the one Luther used. The one in 499 comes from the ninth century.

- Why do you think the hymn reads "Holy Ghost" instead of "Holy Spirit"?
- Might the use of such traditional language fail to communicate with people today?

As the first stanza links the Holy Spirit to creation and filling the hearts of believers, stanza 2 calls on the Spirit as "Counselor," or "Helper" (ESV).

- What event does "tongues of fire" refer to?

Romans 8:26 reads, "Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words."

- What comfort and hope does this passage give you?

Continues on Page 6

❙ Who is "our wily foe" (st. 5)?

In John 14, Jesus promises that the Holy Spirit will teach us all that we need to know.

❙ What doctrine do we ask to be taught in stanza 6?

Stanza 7 is called a "doxology," a stanza of praise to God, the Father, Son and Holy Spirit. Such stanzas are marked with a small triangle in LSB. Many congregations stand to sing these stanzas.

❙ Is this a good or not-so-good idea?

Making the Connection

No more comforting and encouraging words have ever been spoken than Paul's passage on life in the Spirit in Romans 8. This hymn reflects not only that passage, but most of the scriptural teachings and reflections on the Holy Spirit. The point of view of this hymn is corporate. It is a prayer on behalf of "us," meaning the worshiping community gathered in prayer and song, but it applies to every worshiper as well, a heartfelt prayer for all the Spirit's gifts and activity. This hymn is over a thousand years old, but its thoughts are current and important for today.

In Closing

The pastor talking to the young man about prayer for the Holy Spirit rightly understood that he had other "issues" besides prayer for the Holy Spirit. He recalled the prayer said every Sunday at that time, "Grant to Thy Church Thy Holy Spirit and the wisdom that cometh down from above …" He remembered that every service began "In the name of the Father and of the Son and of the Holy Spirit." The catechism teaches that the Father, Son and Holy Spirit are one God, and all interact together. The Word and the Sacraments bear the Spirit's power to create and strengthen faith.

❙ Why is it especially meaningful to call on the Holy Spirit to enliven the Church's mission today?

❙ How does the Holy Spirit move and motivate Christian people to their mission in our time?

❙ Sing or read aloud together LSB 498 or 499.

Prayer

Almighty God, grant to Your Church Your Holy Spirit and the wisdom that comes down from above, that Your Word may not be bound but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve You and, in the confession of Your name, abide unto the end; through Jesus Christ, our Lord. Amen (For the Church, LSB, p. 305).

HYMN OF THE MONTH ~ Come Holy Ghost, God and Lord – *LSB 497*

Luther based the first stanza of his Pentecost hymn off of a prior translation of the Latin antiphon for the Vigil of Pentecost, *Veni, Sancte Spiritus*. Luther improved the German text and added two more stanzas. Each stanza is based on a description of the Holy Spirit:

Stanza 1—To the God and Lord who gives faith and keeps united those in this faith;
Stanza 2—To the Light guiding Christians ever again to Christ, the Light of the world via his Word; and
Stanza 3—To the Fire who comforts and energized His saints. The gracious work of God done through the Holy Spirit is needed so that those who do not know Christ would be brought to faith in Him.

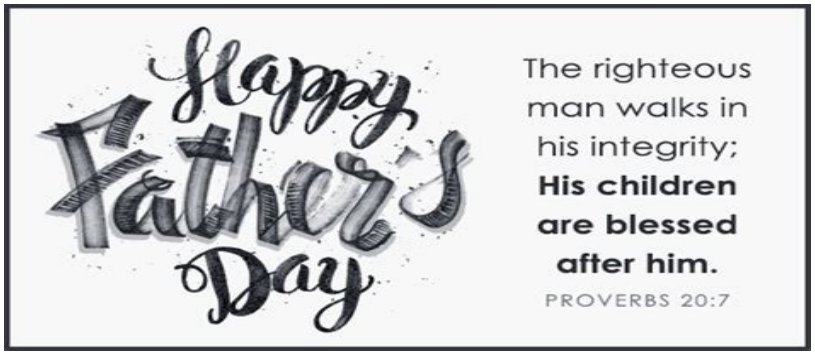
This work also keeps His saints in the saving faith against all the perils of this world, That bravely here we may contend, through life and death to You, our Lord, ascend. Alleluia, alleluia! Of this hymn Luther stated, "The hymn, *Come, Holy Ghost, God and Lord*, was composed by the Holy Ghost Himself, both words and music."

— Kantor Thomas E. Lock, Logia On-line

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Lutheran Doctrine: Christ-Centered, Cross-Focused



LITURGY~ SANCTUS

If any part of the service has been recognized as providing a glimpse of heaven, it's the Sanctus: “Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of your glory.”

This is the eternal song of the angels who hover over the throne of God in the vision of heaven that was given to Isaiah (Is. 6:1-4). Such was the splendor of their song that the very foundations of the threshold of the temple trembled at the sound.

At first glance, these words appear to be out of place at this point in the service. Nevertheless, the reality is that there is nothing in this entire world that compares with the miracle of Jesus' bodily presence to feed his people.

In this meal God is breaking into our world to give us life. No wonder our repeated cry is “Hosanna in the highest,” for what is more needed in this dying world than the Lord's salvation?

The second half of the Sanctus contains a statement as bold as the first. Here we have our own little Palm Sunday. Just as the crowds cried out to Jesus as he entered Jerusalem, so do we declare, “Blessed is he who comes in the name of the Lord” (Mt. 21:9; Ps. 118:26).

Heaven continues to break into our world as Jesus, our humble king, comes riding into our midst in the Lord's name. This confession in the Sanctus of Jesus' real presence is so significant that Luther proposed moving the Sanctus after the Words of Institution in order to highlight the reality of the words we sing.

WORDS OF OUR LORD/WORDS OF INSTITUTION

Among many Christians, the words of Jesus that we often refer to as the Words of Institution are nothing more than an historical report: this is what Jesus did and what he said. Period.

We have been blessed to know, however, that these words mean much more. They do what they say.

According to the command of Christ, we celebrate the Lord's Supper not as a mere meal of remembrance but as a Sacrament by which Jesus himself comes to us. We don't transport ourselves back in time; rather, he comes to us and brings heaven down to earth for our benefit.

Of course, in heaven we won't receive the Lord's Supper. There we will have Jesus — the Bread of heaven — in all his fullness. But for now, as we wait for his return, he establishes his own beachhead in our sin-infested world, coming as our defender and deliverer, offering his own body and blood as the medicine of immortality.

Here we find strength for the journey as Christ dwells in us and we in him. And the more we partake of this sacred food, the greater our desire becomes to be with Christ forever.

In the words of Thomas Aquinas' great eucharistic hymn:

O Christ, whom now beneath a veil we see:
May what we thirst for soon our portion be:
To gaze on Thee unveiled, and see Thy face,
The vision of Thy glory, and Thy grace.
(*Lutheran Service Book,* 640)

LITURGY - DISTRIBUTION

Try for a moment to picture the heavenly throng standing before the throne of God on the Last Day. The numbers will be staggering.

And yet, united as we all are to Christ, the Bridegroom, we will be one — his elect Bride. As the faithful make their way to the altar to feast on the Bread of Life in the distribution, they are given a glimpse of that holy Bride.

Oh yes, we see all of her warts and blemishes: the petty bickering over trivial matters, the deep disagreements on more weighty issues, and the painful ways in which we sometimes treat one another.

Yet, by our common confession of the truth, we are one in Christ. As Christ gives himself to us in this holy meal, he strengthens that unity and bids us love one another with a deep and abiding love. How can it be any other way, as we are sent from the table with the blessing to depart in peace?

LITURGY ~ AGNUS DEI

Turning again to the Revelation to St. John, at one point John sees a scroll in the right hand of the One who was sitting on the throne. A "strong angel" puts forth the challenge, "Who is worthy to open the scroll and break its seals?"

Then, between the throne and the elders, the Lamb comes into view. Undoubtedly the most significant feature in John's description of this Lamb is that it is a lamb who appears to have been slain.

When we sing the Agnus Dei, "Lamb of God, you take away the sin of the world, have mercy on us," we are preaching and praying all at once. It was, after all, with these very words that John the Baptizer pointed his disciples to Jesus (John 1:29, 36).

As we prepare to feast on the Lamb of our salvation, we do indeed proclaim him who gave his life for us. Here is the Lamb of God! Yet we also pray to him who is now present in his body and blood.

We pray for mercy, mercy from the One who showed the true depths of mercy and compassion as he was silently led to slaughter, dying like a lamb shorn of all its honor.

Returning one more time to the apostle John's vision of heaven, we later hear his description of the saints in white robes.

"Who are they?" John is asked. The answer: "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb" (Rev. 7:13-14).

This is the blood of our redemption, the propitiatory sacrifice that was foreshadowed at the first Passover when the blood of the year-old lambs was sprinkled on the doorpost as a sign that blood had already been shed in that house.

In his Easter hymn, Martin Luther applies that incident to us, thus revealing our standing before the Father:

> See, his blood now marks our door;
> Faith points to it;
> Death passes o'er,
> And Satan cannot harm us.
> (*Lutheran Service Book,* 458)

So it is at every celebration of the Lord's Supper. The blood of the Lamb is poured out for our drinking and his flesh for our eating. Clearly, God's mercy is shown, and his peace rests on us.

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PASTOR: MATTHEW NIX

UPCOMING 2022

- June 12 Voters Meeting
- July 24-28 VBS
- Sept 11 Voters Meeting
- Nov 24 Thanksgiving Day Divine Service, 9:30 am
- Nov 30, Dec 07, 14, Advent Services, 7pm
- Dec 21 Children's Christmas Service 7pm
- December 24 Christmas Eve service, 5pm
- December 25 Christmas Day Service 9:30 am
- No New Year's Eve/Day Service