GOOD NEWS

FROM CHRIST LUTHERAN CHURCH

FEBRUARY 2022

FROM THE PASTOR

This month is somewhat a continuation of last month's theme. A couple areas that Christ Lutheran has been blessed in the past is the editor of both our monthly newsletter and our website. There had been many hours of research and effort put into both. This was done so that the members and others would have a better understanding of and the God we worship and how grateful we are for everything He has done for us. A few years ago, the editor of the newsletter stepped down and new people have stepped up so that the newsletter would continue. you have probably noticed some differences in it, but the goal remains the same. We want our members to be informed about what is happening at Christ and beyond.

Recently the former webmaster/ editor, stepped down after many years of service. A new person has stepped up to continue the task. Almost two weeks ago our new website (christsiouxfalls.org) was released. The look is a bit different, but the goal is the same. For years, people have looked at our site to see what we believe and do as a congregation, and to read articles explaining and sharing practices and principles of faith. This was often the first-place people got to know Christ Lutheran. Some of you reading this today, may be here in part because of what you saw on our website. I do know that many visitors were guided here, when in town, because of the work put into our website. I also know that I have visited with many pastors and laypeople alike, that were very impressed with the content of the site.

Now that the new site is up, with the same goal, I look forward to hearing how others view it. One thing I know, is that the new webmaster, along with many of you, has not been a member of Christ for the many years the former webmaster was. With that our history is not as well known to him. I would ask that those who have been around a bit longer would share some of that history, not to keep us living in the past, but to help build our future. The goal is to form a “technology committee”. This group will help to evaluate and develop the website as time goes by. The hope is that by having multiple people working together, it will be easier to fine tune the site and thereby allow it to reach more people with the message of Christ, the congregation, but more importantly, the message of Christ our Savior.

I am greatly thankful to the former and current webmaster. God has and continues to bless us with willing servants to work in His kingdom. If you have ideas for either the website or the newsletter, please let us know.

In Christ,

Pastor Nix

CONTENTS

Life Thoughts & Hymn of the Month 2
Birthdays 2
Stewardship 3
Treasurer’s Report, In Our Prayers 3
The Gift of Life ~ President Harrison 4
Salvation Unto Us has Come 5
Kids in Worship *7*
Current Church Officers *8*
Calendars ..... *Insert*

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.

BIRTHDAYS

February

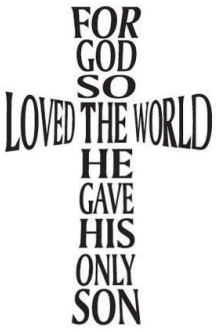
29 Scott Clauson



Sacred Music 24/7



lutheranpublicradio.org



LIFE THOUGHTS IN THE CHURCH YEAR FROM LUTHERANS FOR LIFE

February 6 ~ Transfiguration "Say, 'Congratulations and thanks be to God!' Pregnancy is never a sin, and motherhood, even amid afflictions, is always a blessing. Our Lord has honored her with this holy vocation. She and her baby belong to Him from this time forth and forevermore!" *Pastor Michael Salemink, Lutherans For Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

February 13 ~ Septuagesima "The Church can become a place of belonging for everyone. As much as a person feels invisible in their loneliness, the church has a place for them. Your Church can be a place where each person finds they are indispensable to the body of Christ." *Mona Fuerstenau – A Life Quote from Lutherans For Life • lutheransforlife.org*

February 20 ~ Sexagesima "Jesus Christ has made every human life indispensable." *Pastor Michael Salemink, Lutherans For Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

February 27 ~ Quinquagesima "There's so much work to be done, so many lives to protect. The unborn, the mentally ill, the hungry, the broken, and many others still need to hear about our hope in Christ and the love He has for us, and it's our duty to bring it to them." *Katie Reid, 2021 Y4Life intern – A Life Quote from Lutherans For Life • lutheransforlife.org*

HYMN OF THE MONTH:
"Let Us Ever Walk with Jesus"

This hymn, based on the Gospel for Quinquagesima (Luke 18:31-43) is a sister hymn to "Jesus, I Will Ponder Now" (LSB 440), which we will sing soon in this coming Lenten season. The author, Sigismund von Birken (1626-1681), wrote his hymns to teach us how to conform our lives to Christ's holy Passion. Herein we learn what it means to follow Christ. The Christian should not expect to live what might be deemed a perfect life in the world's eyes, but should expect his or her life to be conformed to the life of Jesus. Just as He lived in this life fending off temptation and suffering before His Resurrection and Ascension, so also we must deny temptation and endure suffering before we receive heavenly joys. We endure for Him, Who died for us to free us from sin and death; therefore we desire to live now as those who are freed already from these things. For He is now our Brother; therefore let us live joyfully in this faith.

THE LUTHERAN CHURCH—MISSOURI SYNOD
LCMS Stewardship Ministry – lcms.org/stewardship
Newsletter Article - February 2022

God in Man Made Manifest

The season of Epiphany focuses on how God was made manifest in the flesh of Jesus. The church spends time hearing of the miracles, signs, and wonders of Jesus in the world. And this made plain to all that Jesus really is who He said He was. He is the Second Person of the Holy Trinity, the only begotten Son of the Father, in the flesh. For "the Word became flesh and dwelt among us" (John 1:14).

It is revealed for all the world to see that Jesus is God in the flesh. It is made manifest by His words and His work, by what He said and by what He did. And these belong together, for "the Word became flesh and dwelt among us." Jesus is the Word and will of God in the flesh, that is, He is the walking, talking enactment of God's Word.

It is no different for us. We are called not just to believe in God in hearts but also to trust in God in word and deed. As James wrote: "But be doers of the word, and not hearers only, deceiving yourselves" (James 1:22), and again, "What good is it, my brothers, if someone says he has faith but does not have works? … So also faith by itself, if it does not have works, is dead. … Show me your faith apart from your works, and I will show you my faith by my works. … For as the body apart from the spirit is dead, so also faith apart from works is dead" (James 2:14, 17–18, 26).

Our faith is lived out in works for our neighbor. Our trust in the Word and will of God is lived out not in word only but also in deed and in truth. In other words, the Epiphany of the Lord creates in us an epiphany of our faith in our works of obedience to God who commanded them. By this, our faith is made manifest to the world. It is, as Luther wrote of faith:

> Faith is a divine work in us. It changes us and makes us to be born anew of God (John 1). It kills the old Adam and makes altogether different people, in heart and spirit and mind and powers, and it brings with it the Holy Spirit.
>
> Oh, it is a living, busy, active, mighty thing, this faith. And so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question rises, it has already done them, and is always at the doing of them.
>
> He who does not these works is a faithless man. He gropes and looks about after faith and good works and knows neither what faith is nor what good works are, though he talks and talks, with many words about faith and good works.
>
> Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times. This confidence in God's grace and knowledge of it makes men glad and bold and happy in dealing with God and all His creatures. And this is the work of the Holy Spirit in faith. Hence a man is ready and glad, without compulsion, to do good to everyone, to serve everyone, to suffer everything, in love and praise to God, who has shown him this grace.
>
> And thus it is impossible to separate works from faith, quite as impossible as to separate burning and shining from fire. Beware, therefore, of your own false notions and of the idle talkers, who would be wise enough to make decisions about faith and good works, and yet are the greatest fools. (*Preface to the Book of Romans*)

So, then, let our faith be active by God's power in the Word through the Holy Spirit. And let then our faith be made manifest to the world by what this faith does: serving our neighbor – in church, in the family, and society – with the works of faith in time, talents, and treasures.

– LCMS Stewardship Ministry: lcms.org/stewardship

CHRIST LUTHERAN CHURCH
TREASURER'S REPORT
January 25, 2022

	11/2021	12/2021	01/2022
Deposits:	$ 20,097.54	$ 30,877.43	$ 20,552.46
Disbursements:	$ 11,891.90	$ 38,750.13	$ 19,119.64
Deposit Breakdown:			
General Fund:	$ 20,068.54	$ 27,650.43	$ 20,552.46
Designated Funds:	$ 29.00	$ 3,227.00	$ 21.00
Interest:	$ 0.66	$ 0.86	
Monthly Budget Requirement:	$ 12,502.88	$ 12,502.88	$ 16,096.00
Mortgage Balance as of 01/31/2022			$254,510.01



IN OUR PRAYERS

Mildred Corey, in Wisconsin with her son.
Charles Nix (Pastor's father) in rehab at a nursing home
Helen Kriz, Bethany Lutheran Home, Brandon
Lisa Johnson, knee replacement surgery recovery
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
Irene Olson at Dow Rummel

THE GIFT OF LIFE: A LETTER FROM PRESIDENT HARRISON
JANUARY 5, 2022

As I sat in the hospital room holding my first granddaughter the week before Thanksgiving, I wondered what the world would have been like if my son and daughter-in-law had bought into the lie sold to them by their adversaries, the devil, the world and their own sinful flesh.

Their sinful selves would not have chosen to have a baby. The old Adam does not want anyone to be dependent on him but instead wants to enjoy the soft, self-indulgent life. And old Eve would never, of her own will, choose to endure the life-and-death ordeal of childbirth. She, like Adam, would prefer to stay safe and comfortable, "curved in" on herself. Bringing a child into the world is an act of rebellion against the old sinful Adam and Eve, one that calls the new people in Christ out of their selfish existence.

The world would have this young Christian couple believe that adding another person to the 8 billion who already exist pushes the earth ever closer to a climate crisis. It would have them believe that the way to serve their neighbor is to prevent more children from crowding out the ones who are already here. And it would have them believe that adding another mouth to their fledgling family would jeopardize the life they share as husband and wife. Shouldn't they keep it simple and adopt a dog from a shelter first?

Then there is the devil, who absolutely hates babies as he hated Christ and the innocents of Bethlehem. Every baby — especially every baby born to Christian parents — is a potential citizen of heaven, a candidate for Baptism, one whom Jesus will raise from the dead on the day of His return. The devil hates babies because babies are an act of resistance against his regime of death and decay. He seeks to convince this couple of

Continues on page 6

Salvation unto Us Has Come

Lutheran Service Book 555 ~ study by Christopher I. Thoma

Introduction

If you take a test and fail it because you didn't study, do you deserve an A? If you studied all week and memorized all of the necessary information and answered all of the questions correctly on the test, do you deserve an A? These are not difficult questions to answer because it is natural for man to play by the rule which says quite simply, "You get what you deserve."

Today's hymn, like the Gospel theme it supports, gets this rule a little mixed up. In fact, it turns it around completely.

- What do you believe to be the focus of the hymn?
- In your opinion, what is a "good work"? Read Article IV of the Augsburg Confession:

Our churches teach that people cannot be justified before God by their own strength, merits, or works. People are freely justified for Christ's sake, through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake. By His death, Christ made satisfaction for our sins. God counts this faith for righteousness in His sight (Romans 3 and 4 [3:21-26; 4:5]). (Concordia: The Lutheran Confessions, 2nd ed. [CPH, 2006], 33).

- What light does this quotation shed on your understanding of good works in the Christian life?

Exploring the Scriptures

Read Matt. 20:1–16. In this Gospel Reading, Jesus makes it clear that God's fairness is different from the fairness of man. He tells us that the reward of heaven is not based on what we do; rather, God gives to us something other than what we deserve.

- After working all day, how would it make you feel if you received the same amount of pay as someone who worked for only an hour?
- Remember that Jesus tells us that this parable represents the kingdom of heaven. With this in mind, what do we learn about the generosity of God?

- Read Is. 64:6. If we were to demand from God what we deserve because of our acts, what would we receive?
- Read Eph. 2:8–9. Salvation is referred to as what in this text?

Exploring the Hymn

Background

Paul Speratus (1484–1551), a colleague of Luther and a significant contributor to the efforts of the Reformation, fashioned this hymn from the gut- wrenching threads of experience. Speratus was an ordained preacher who was expelled from several cities for his evangelical preaching. He was excommunicated for preaching salvation by grace through faith in Jesus Christ and was eventually arrested, imprisoned and condemned to death. He did manage to escape his captors, and in this freedom was used by the Lord to great ends.

- During Speratus' time, what were the widely held views regarding good works? What role did monasticism play in this?
- How might the title of this hymn reflect the situation of the Reformation and the feelings of those hearing the pure Gospel through men like Luther and Paul Speratus?

Text

The language and tune of this hymn are borne along with what is seemingly a sigh of blissful relief. There is so much joy, it appears that Speratus cannot stop writing stanzas, and so we are given a hymn with ten stanzas of great substance. Let's consider a few of these stanzas.

Stanza 1 does a wonderful job of telling the reader the purpose of the joyful hymn to follow. Stanzas 2–4 drop us into the dirty reality of the Law's requirement, our sinful condition, and our helpless standing against it.

- According to stanza 1, for whom did Christ die?
- Who else might have been considered as an advocate and/or redeemer (which is contrary to the Christian faith) by the people and Church of Speratus' time? Which statements in stanza 1 make Christ's role in the Church abundantly clear?
- What is the stance of stanza 2 toward those who would seek to purify themselves by monastic living? Describe in your own words the burden of the Law to sinners (particularly those who believe they must do good works to get to heaven). Is there certainty of salvation in this?
- Read Rom. 3:10–20. How does this text shed light on stanzas 2–4?

Stanza 5 is a significant turning point in the text of the hymn, setting the stage for the Christian to sing the

Continues on page 6

remaining stanzas with confidence and certainty.

- Who is the focus of stanzas 2–4? Who is absent in stanzas 2–4 and introduced as the focal point in stanza 5?

- With this introduction, how is the direction of the hymn changed? The spirit of its tune? Christian certainty?

The remaining stanzas (6–10) reintroduce the Church to familiar terms.

- Read again the text of Eph. 2:8–10. What ancient and yet radically new theology is presented here?
- Consider the following terms in the remaining stanzas: Atonement, baptized, ransom, the cross, trust, peace, justify. How does "saved by grace through faith in Christ" theology change their substance? (For example, Baptism as taught in the Roman Catholic Church removes only original sin. Actual sin remains.)
- Look for and discuss other words. The hymn ends with a Trinitarian conclusion.
- Consider the First through Third Articles of the Apostles' Creed and their meanings in the Small Catechism (LSB, 322–23). In his explanations, how does Luther make clear God's redemptive plan in Christ?
- Read John 14:8–11, 23–28, and 15:26. How do these texts reflect upon not only stanza 10 but the entire hymn?

Making the Connection
Reflect on the parable in Matt. 20:1–16. Perhaps we often grumble to the Lord as the workers grumbled to the landowner.

- Why is it this way for us?
- Read Luke 15:3–7. What do these words reveal to us about others? About ourselves?

In Closing
"Salvation unto Us Has Come" seeks to reveal a right understanding of God's Law, and it refreshes and strengthens the sin- and guilt-wearied heart with the Gospel. Ultimately, it reveals that this Gospel message truly is "foolishness" and a "stumbling block" as it flies in the face of the human understanding that "you get what you deserve."

By Christ's life, death and resurrection we are spared from what we deserve. In fact, the Innocent pays for the guilty, and the guilty are declared free. By the power of the Holy Spirit through the Gospel, faith and the merits of Christ's innocence are given to us. What a joyful declaration of justification for the believing heart, a heart now strengthened to cling to the Lord and not to self.

- Sing or read aloud together LSB 555, "Salvation unto Us Has Come."

Prayer
Lord God, heavenly Father, since we cannot stand before You relying on anything we have done, help us trust in Your abiding grace and live according to Your Word; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen (Collect for Proper 20A).

THE GIFT OF LIFE: A LETTER FROM PRESIDENT HARRISON ~ *Continuation*

these lies and convert them into evangelists for his demonic cause.

The devil knows that those 10 little fingers of my new granddaughter will very soon fold in prayer and seek her heavenly Father's protection against the devil's wiles. He knows that her little ears will continue to be totally receptive to the Word of God, over which he has no authority. He knows she'll be in church from the get-go, hearing the Gospel in the liturgy, and that it will stay with her until the day she passes from this life to await the resurrection.

The devil knows that my granddaughter's parents will bring her to the baptismal font and, in her stead, renounce him and all his works and all his ways. He knows that she will be instructed in the clear Word of God until she is ready to confess with her lips — which cannot yet articulate words — that Jesus is Lord. He knows that the first word her perfectly formed little lips will say in church is "Amen!" He knows that the crucified and risen Jesus wants more mouths to feed with His body and blood. And he knows that some day the children of this little baby girl will place her body in a grave "in the sure and certain hope of the resurrection" unto life everlasting.

The devil hates babies. The devil hates it when mothers in crisis are cared for. The devil hates it when Christians provide for moms, babies and dads. The devil hates it when we supply what young mothers need to turn a crisis situation into a blessing. The

Continues on page 8

KIDS IN THE DIVINE SERVICE

What is a "psalm"?

If you open a Bible to the middle, you might find the book of Psalms. The psalms are prayers and praises to God. During Old Testament times, the psalms were sung during worship in the temple. The book of Psalms was like the hymnal of the Old Testament.

Why do we sing them in church on Sunday?

Many of the psalms were written to use in worship. Christians have been singing psalms to the Lord since the beginning. Colossians 3:16 instructs us to use psalms, "Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God."



Parents: Before or after the service, show your child where to find the book of Psalms in the Bible. Remind them that these are prayers and praises to God that He gave to us. There's no better way to worship than with the words He has given! Try using one in your devotions at home.

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UPCOMING EVENTS

2022

- Mar 02 Ash Wednesday Divine Service, 7pm
- Mar 09, 16, 23, 30, Apr 6 Midweek Lenten service, 7pm (Dinner prior)
- Mar 13 Daylight Savings Time Begins, 2am
- Mar 13 Voters Meeting
- Apr 14 Maundy Thursday Divine Service, 7pm
- Apr 15 Good Friday Tenebrae Service, 7pm
- Apr 17 Easter Sunrise Matins Service, 7am
- Apr 17 Easter Breakfast, 8am
- Apr 17 Easter Festival Divine Service, 9:30am
- May 8 Mothers' Day Breakfast
- May 26 Ascension Day Divine Service 7pm
- 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

CURRENT CHURCH OFFICERS

President: Jay Holtz
Secretary: Les Britson
Finance Secretary: Pastor Phil Andreasen
Assistants: Luther Brack & Dustin Preheim
Treasurer: Marty Johnson
Elders: Tom Clauson, Paul Schilf, & Kirk Meyer
Trustees: Andrew Brack, Steve Counts, & Karl Deardoff

devil hates it when a young couple marries and welcomes a child. The devil hates adoption, thousands upon thousands of which happen via our Lutheran agencies. The devil hates it when courageous parents welcome and love a child with developmental disabilities. The devil hates it when children are celebrated at church; loved by their extended church family; and taught the liturgy, catechism, hymns and Bible stories.

Young Christian couples continue to stick it to the devil every time they are open to God's gift of another child into their family. It's little wonder that we see so many young Lutherans with big families. We were amazed a few years ago when a study found that our LCMS young married couples where having more children, on average, than Roman Catholics!

Meanwhile, those who are not called to the vocation of mother or father stick it to the devil every time they embrace life, however they are called to do so, in their own vocations — by helping care for and teach the young, esteeming the old, and upholding and defending the sanctity of life at every opportunity.

Throughout this month, I'll join with many of you in person and in prayer as we march for life. The LCMS will be at the March for Life in Chicago on Jan. 8 and the National March for Life in Washington, D.C., on Jan. 21. We won't be there because, as some say, we're opposed to women or we're single-issue voters. We'll be there to carry out our baptismal vows to renounce the devil and all his works and all his ways. We'll be there to give voice to the vulnerable and unborn. We'll be there to pray and proclaim the Word against the forces of hell that would oppose life, children, mothers, fathers, marriages and families. We'll be there to counter lies with truth, shine light into darkness, and oppose the devil with the love of Jesus.

In the seasons of Christmas and Epiphany, when Jesus came in the flesh and was revealed as the Savior for all people, we rejoice that, though His life was opposed by many, He was brought safely into the world. And we draw great comfort and courage from His sacrifice for us on the cross. "By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers" (1 John 3:16).

I give thanks for you and for the courageous ways you promote life in a culture of death. May God grant you strength and encouragement in these gray and latter days.

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SIOUX FALLS, SD 57110
605-338-3769

CHRISTSIOUXFALLS.ORG

MEMBER OF THE LUTHERAN CHURCH—MISSOURI SYNOD

MEMBER: ISSUES ETC 300

PASTOR: MATTHEW NIX

If you are in need of a ride to and from the church building, please contact Pastor Nix or one of the elders: Tom Clauson, Paul Schilf or Kirk Meyer

