GOOD NEWS
FROM CHRIST LUTHERAN CHURCH

SEPTEMBER 2022

FROM PASTOR NIX

AND SO IT BEGINS

School has started, Rally Day is set, the voters' meeting has been rearranged.

I used to look forward to summer, thinking I could use it to get caught up on things and get things ready for the next year. It was only a few years into my ministry that I realized that never happened. The summers were always filled with meetings that required a fair amount of time to prepare for and to analyze when they were done. I always had extra travel (both work and family). It seemed if anything summers put me more behind than the school year.

I now look forward to the school year. Yes, there may be more things happening, but they are happening on a regular schedule. It is much easier to plan things and plan around things when you know what is happening and when.

As we start this school year, I would ask you, as always, to see how you might be able to help. I would also ask that if you see something that needs to be done, let us know so things can be taken care of in a timely, organized manner. If you have questions about what, how or why we do things please ask.

To those who have helped with things this past summer, thank you very much. Your assistance is appreciated more than you can know.

In Christ,

Pastor Nix

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BIRTHDAYS

September

01 Lynette Wedeking
04 Basil Wetzel
07 Ethan Guenther
09 Mildred Peters
10 Emily Nix
13 Andrew Brack
13 Jenny Brack
16 Shawn Guenther
25 Elva Clauson
29 Dr Raymond Hartwig

ANNIVERSARIES

September

07 Jon-Eric and Sarah Deutsch

The WORD of the LORD ENDURES FOREVER

Study the Bible with the Church,
Past and Present

A daily, verse-by-verse Bible Study
hosted by
Pastor Will Weedon
thewordendures.org

Lutheran Doctrine: Christ-Centered, Cross-Focused

Issues, Etc.
Talk Radio for the Thinking Christian
www.issuesetc.org

Sacred Music 24/7
lutheranpublicradio.org

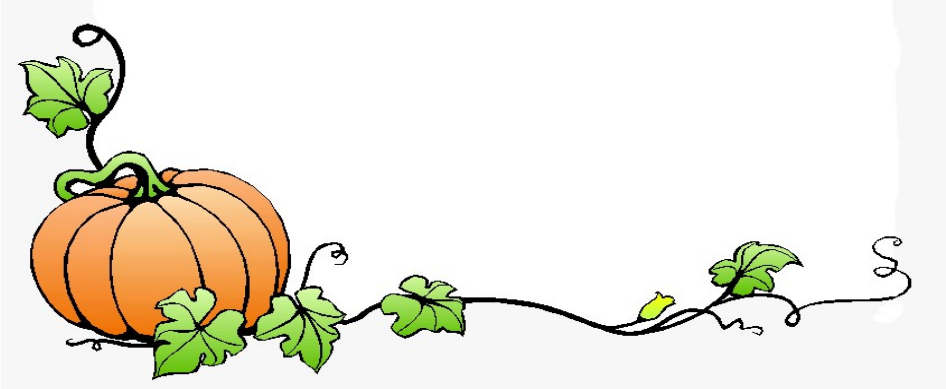
LIFE THOUGHTS IN THE CHURCH YEAR FROM LUTHERANS FOR LIFE

September 4—Twelfth Sunday after Trinity, "We all belong, first and foremost, to God. His creative and redemptive acts bring value and meaning to our lives. Because we belong to Him, He provides all we need. Our lives also belong to each other, and because we are connected through the body of Christ, we are not alone. We are necessary to each other as we serve through our vocations." *Michelle Bauman, director of Y4Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

September 11—Thirteenth Sunday after Trinity, "A Christian funeral isn't the end. Yes, we don't deny death. That would be foolish and insensitive. But in Christ, we defy death. That's Christian. Because the dead don't stay down when Jesus is involved. They are saints triumphant! Encourage one another with these words." *Rev. Peter Sulzle, St. John Evangelical Lutheran Church, Redwood Falls, Minnesota Illinois – A Life Quote from Lutherans For Life • lutheransforlife.org*

September 18—Fourteenth Sunday after Trinity, "To be authentic is to be vulnerable with others—and that may make us fearful. It might be messy, and that makes us uncomfortable. It takes time. Our reminder as we [the Church] seek to become a place of belonging is 1 Corinthians 12:18: 'But as it is, God arranged the members in the body, each one of them, as he chose.'" *Mona Fuerstenau– A Life Quote from Lutherans For Life • lutheransforlife.org*

September 25—Fifteenth Sunday after Trinity, "Every time we speak up for the sanctity of life, whether for the unborn, the disabled, the elderly, or the marginalized, we speak for hope. Every time we drop some coins or a check into a baby bottle, we stand for hope and healing and life. Every time we personally care for someone or hug someone or talk to someone who is in a crisis pregnancy or is disabled or is elderly or is marginalized, we show them Christ. We show them the common ground that transcends all our differences. We show them that all our lives matter because God made us. He chose each of us to be His child, and He will never leave us or forsake us. Let us never give up on baby bottle drives and hugs and smiles. The world needs us!" *Barbara A. Geistfeld, D.V.M., Lutherans For Life regional director of Texas – A Life Quote from Lutherans For Life • lutheransforlife.org*



The Lutheran Church—Missouri Synod LCMS Stewardship Ministry Newsletter article – September 2022

WHAT IS STEWARDSHIP?

What is a steward? Most people, when asked this question, will reply: "A manager." That is correct, but it is only half right. A steward is indeed a manager, but he is a manager of what does not belong to him. Someone else is the owner, and the steward manages the owner's property on the owner's behalf.

We are God's stewards. Our stewardship is that God has made us managers of what belongs to Him. For we have brought nothing into this world, and we can take nothing out of it (1 Tim. 6:7). Everything that we have and everything that we are comes from God's fatherly Divine goodness and mercy. God is the owner. Not only because, as the Creator, He created all things. But also, as the Redeemer, He has redeemed, that is, purchased and won all things. It all, therefore, belongs to Him.

We are simply managers of everything in this world. Like Joseph in Egypt, we are put in charge of managing what belongs to God. What a privilege. Think about that for a minute. The all-knowing, all-powerful, all-wise God has asked us to manage His possessions on His behalf here on earth. And by doing this, He invites us to take part in the allocation of His good gifts. He wants us to give our input and advise Him in where His gifts are to be used. What a privilege indeed.

What a responsibility. For to whom much is given, much shall be required (Luke 12:48). We are not the owners. And while He puts us as managers, we are still to do with His property what He wants done with it. That means we need to know what His desire and will for His property is.

How do we know this? How can we know the will and mind of God? We find the will of God in the Bible. There God tells us what His will for all His gifts are to be used. He tells us how we are to spend our time and use our talents and treasures. He instructs us in the use of our minds, bodies, and souls.

There is nothing that we have that doesn't belong to Him. "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price" (1 Cor. 6:19–20). He informs us of the big picture, the overarching policy, of how we as His stewards – His managers and custodians – of His property are to do the managing.

And that is what stewardship is. It is simply doing what God wants us to do with what He has given us. As St. Paul said: "Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness" (Rom. 6:13). So, let's dive into the God's Word and listen to what the owner desires from His stewards.

– LCMS Stewardship Ministry: lcms.org/stewardship

HYMN OF THE MONTH

What God Ordains Is Always Good – LSB 760

Samuel Rodigast (1649–1708) wrote the hymn presumably for the man who wrote the tune, Severus Gastorius (1646–1682) when he was sick and wanted a hymn for his funeral. Although this hymn does not explicitly mention Christ, it contains his teachings clearly, especially the Gospel lesson for Trinity 15 from Matthew 6. St. Paul says that we should teach and admonish one another with hymns (Col. 3:16). This hymn teaches and admonishes to consider the providence of God. Since we know God as our friend and Father through Jesus, we know that he will provide for us and take care of us in every circumstance. Singing this hymn exercises our faith as we consider not only the Fourth Petition of the Lord's Prayer (give us this day our daily bread), but also the 3rd Petition (Thy will be done). This hymns asserts that no matter what happens (joy or woe), "Someday I shall see clearly / That He has loved me dearly," and that "No poison can be in the cup / That my Physician sends me." In other words, it changes our anxieties about the present and future into confident expressions of faith in God's goodwill towards us in Christ.

— Rev. Mark Preus, Campus Pastor,
St. Andrew's Lutheran Church, Laramie, WY

CHRIST LUTHERAN CHURCH
TREASURER'S REPORT
August 26, 2022

	06/2022	07/2022	08/2022
Deposits:	$ 10,797.10	$ 25,262.33	$ 10,276.39
Disbursements:	$ 11,539.95	$ 11,559.48	$ 16,672.74
Deposit Breakdown:			
General Fund:	$ 10,604.10	$ 25,245.33	$ 10,219.39
Designated Funds:	$ 193.00	$ 17.00	$ 57.00
Interest:	$ 0.00	$ 0.00	
Monthly Budget Requirement:	$ 12,876.80	$ 16,096.00	$ 12,876.80
Mortgage Balance as of 8/26			$243,015.83



RALLY DAY

Sunday School begins on Sunday, September 11th. Come join in on the fun! Sunday School will begin at 10:45 am. We will be having a Pot Luck dinner at noon to continue our celebration. Please bring a dish to share. The Voters' Meeting will be held after the Pot Luck meal.



IN OUR PRAYERS

Mildred Corey, Rehab Center
Helen Kriz, Bethany Lutheran Home, Brandon
Lisa Johnson, Recovery from knee replacement
Susan Powell, at home
Mildred Peters at Lyon Specialty Center in Rock Rapids, IA
Leslie & Constance Bartlett at home
Elva Clauson at home

LECTIONARY SUMMARY

TWELFTH SUNDAY AFTER TRINITY (September 4)
Isaiah 29:17–24, 2 Corinthians 3:4–11, Mark 7:31–37
Not the most amazing thing He did!! Mark 7:37

Faith Comes from Hearing
A man who was deaf and therefore also had an impediment in his speech was brought to Jesus (Mark 7:31–37). In the same way, all are by nature deaf toward God and therefore also unable to confess the faith rightly. For "faith comes from hearing, and hearing through the word of Christ" (Rom. 10:9–17). Jesus put His fingers into the man's ears, and He spat and touched His tongue. Even so in Holy Baptism, water sanctified by the words of Jesus' mouth is applied to us; and the finger of God, that is, the life–giving Holy Spirit (2 Cor. 3:4–11) is put into our ears in the hearing of the baptismal Gospel. Jesus' sighing "Ephphatha" opened the man's ears, and his tongue was loosed to speak plainly as Isaiah prophesied of the Messiah, "In that day the deaf shall hear the words of a book" (Is. 29:18–24) So also, He who sighed and breathed His last on the cross for us has given us to hear and believe in Him and has opened our lips that our mouths may declare His praise.

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LECTIONARY SUMMARY *continued:*

THIRTEENTH SUNDAY AFTER TRINITY (September 11)
2 Chronicles 28:8–15, Galatians 3:15–22, Luke 10:23–37
How do you try to avoid the law? Luke 10:29

Jesus Is Our Good Samaritan
The Law cannot help us or give us life. Rather, it confines everyone under sin as wounded and naked before God (Gal. 3:15–22). So it is that two figures of the Law, the priest and the Levite, passed by the injured man on the side of the road (Luke 10:23–37). Only the promised Seed of Abraham can rescue us and make us righteous before God. Only the Samaritan, our Lord Jesus, had compassion, as did the Samaritans of old (2 Chronicles 28:8–15). He came down to us in our lost and dying condition, pouring on the oil and wine of the Sacraments. He placed us on His own animal, bearing our sin and brokenness in His body on the cross to restore us. Jesus brought us to the inn, that is, the Church, and gave the innkeeper two denarii, that His double forgiveness might continue to be ministered to us. In this way the Lord, by whose Law we are torn and stricken, heals us and revives us by His Gospel and raises us up with Himself.

FOURTEENTH SUNDAY AFTER TRINITY (September 18)
Proverbs 4:10–23, Galatians 5:16–24, Luke 17:11–19
How do you thank God? Luke 17:15,16

The Cry of Faith: Lord, Have Mercy
The ten lepers cried out from a distance, "Jesus, Master, have mercy on us!" (Luke 17:11–19). Their condition cut them off from God and others. So also do the works of the flesh cut us off from God and others. "Those who do such things will not inherit the kingdom of God" (Gal. 5:16–24). Thus we cry out with the lepers, "Lord, have mercy; Christ, have mercy; Lord, have mercy," eagerly seeking His good gifts. Jesus said to the lepers, "Go and show yourselves to the priests." And as they went, they were cleansed. So too, we walk by faith and not by sight, being confident of Jesus' help before we see any evidence of it, trusting that Jesus' cleansing words of forgiveness will restore us to wholeness in the resurrection. Let us be as the one leper who returned to the true High Priest to give Him thanks and glory. For Jesus bore our infirmities in His sacrifice at Calvary. His words are life to those who find them, and health to all their flesh (Prov. 4:10–23).

FIFTEENTH SUNDAY AFTER TRINITY (September 25)
1 Kings 17:8–16, Galatians 5:25—6:10, Matthew 6:24–34
Are you Anxious about what you wear? Matthew 6:28

Anxious Bondage vs. Confident Trust

"You cannot serve God and money" (Matt. 6:24–34), for they require two contrary forms of service. Worry is the worship given to the false god of mammon, an unbelieving anxiousness and focus on the things of this world. Faith is the worship of the true God, a confident trust that He is a loving Father who will care for all of our needs in both body and soul. The widow of Zarephath served God— that is, she believed the word of the Lord spoken by Elijah that the bin of flour would not be used up nor would the jar of oil run dry (1 Kings 17:8–16). He who feeds the birds and clothes the flowers will certainly provide for our daily needs. For He has already provided for our eternal needs, clothing us with Christ's righteousness in Baptism and feeding us His body and blood for our forgiveness. With such confidence we are liberated from worry and freed to do good with our material resources, especially to those who are of the household of faith (Gal. 5:25–6:10).

Jesus, Thy Boundless Love to Me

Lutheran Service Book 683 | study by Shawn L. Kumm

Introduction

The hymn we know as "Jesus, Thy Boundless Love to Me" was first written as a sixteen-stanza hymn based on a passage from a many-lined prayer, and subsequently translated into English from the sung German heard on a ship on its way to America. The present version in Lutheran Service Book now gives us four strong stanzas. When we sing this hymn we are like a family listening to a many-destinationed travel account of a long-absent loved one. We say, "Wow! That was quite a trip. Welcome home!"

And as is the case with so many homecomings, the emotions run deep and the heart is warmed. Paul Gerhardt's hymns and writings bring to the mouths of Christians the "for you" of Christ's work upon the cross. The "Thy" and "Thine" of objective theology receives its proper faith-fed response from the "my" and "mine" of the child of God.

- Think of a time when you waited for someone to return home or to visit after a long absence. You knew the objective truth: "I'm coming. I will be there on such-andsuch a day at such-and-such a time." What words couldn't you wait to say when the person arrived?
- The very first words of this hymn — "Jesus, Thy boundless love" — describe the grace of God. In what ways are the next two words — "to me" — important to you?

Exploring the Scriptures

Today's appointed Gospel tells of another trip, a trip that started out well, went terribly bad and ended with a surprise. Read Luke 10:23–37.

The lawyer in verse 25 saw himself on a trip: "Teacher, what shall I do to inherit eternal life?" The lawyer wanted to know how on his own he could get from this earthly life to eternal life.

- In the verses that follow, how does the lawyer see himself getting to heaven?
- Why does Jesus give a Law answer to the lawyer when the Law cannot save? See Rom. 3:21–28.

The Epistle for today picks up on this same theme. Read Gal. 3:15–22.

- What kind of covenant was the lawyer trying to make with Jesus?
- What kind of covenant does Jesus desire to give to the lawyer?

Exploring the Hymn

Background

The words "easy" and "comfortable" are not part of the vocabulary used to describe the life of Paul Gerhardt (1607– 76). His father died before he could reach manhood, and during those same years of his youth the Thirty Years' War (1618–48) raged around him. As he matured, Gerhardt's years of religious training and teaching made sharp his skills as a preacher and poet.

Three years after the end of the Thirty Years' War, Gerhardt was called to a small town south of Berlin. The people of Mittenwalde were still suffering the after-effects of the war when Gerhardt brought his comforting way with the Word of God to their broken hearts and lives. During his years there Gerhardt married Anna Maria Berthold.

Monetary problems and a jealous peer prompted Gerhardt to accept a call to Berlin. Though his life in the parish thrived, the continued bitter conflict between the Lutherans and the Calvinists flared up. Refusing to compromise his faith by the signing of a document, Gerhardt was removed from office and forbidden to even exercise his pastoral duties in private.

Life was to become even more bitter for Paul Gerhardt. The death of four of his five children, the serious illness of his wife and her subsequent death, his theological battles with church and civil authorities over his Lutheran orthodoxy all pressed down upon his life and soul. Due to the death of his dear loved ones and the behavior of discourteous and insensitive people, Gerhardt's remaining years were bitter as he lived them out in Lübben, Germany. Have you known a pastor like Gerhardt who has suffered so greatly in life and for the sake of the purity of the Gospel? At times pastors suffer great sadness and disappointment in their own lives. What are some ways the "neighbors" (Luke 10:29, 36) of the pastor can bring him the comfort of the Gospel and attend to his wounds? What things get in the way of this happening?

Text

From the heart of the child of God comes the pure request of faith in stanza 1. Gerhardt not only sees Jesus as the source of the faith in his "thankful heart,"

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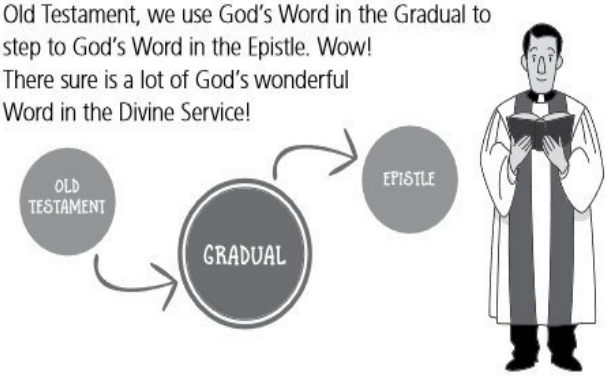
KIDS IN THE DIVINE SERVICE

What is the "Gradual"?

The Gradual is the responsive reading that takes place between the Old Testament Reading and the Epistle Reading. The Gradual can be a Psalm or another portion of Scripture appropriate for the day.

Why do we do this in the Divine Service?

The word "Gradual" comes from the Latin word "gradus" which means "step." As you can probably guess from its name, the Gradual is a stepping stone from one reading to another. In other words, after we read from God's Word in the Old Testament, we use God's Word in the Gradual to step to God's Word in the Epistle. Wow! There sure is a lot of God's wonderful Word in the Divine Service!



Parents:
Before or after the Divine Service, direct your children to the Gradual for the day. Remind them to concentrate on God's Word throughout the Divine Service.

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UPCOMING

- Sept 11 Rally Day, Voters' Meeting & pot-luck dinner
- 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

SUNDAY TREATS SIGNUP SHEET



We are looking for volunteers to sign up to bring in treats for after church on Sundays. You can choose a Sunday that works for you. Please sign up for an open Sunday that is available. If you would like, you can volunteer with others as well. If you would have any questions, please see Pastor or Lisa. There are instructions on how to make coffee if needed.



but he also asks Jesus to complete and fulfill that love in him.

- Compare Gerhardt's prayer in stanzas 1 and 2 with St. Paul's prayer in Eph. 3:14–21. In what ways are they praying for the same thing?
- How does the Holy Spirit remove "coldness" (st. 2) from the heart?

In stanza 3 Gerhardt prays that the unwearied love of Jesus would renew his own hope.

- Read Rom. 8:18–28. Which promises of God sustain you through the times of groaning in your life? Consider the Sacraments. How do they give you hope?

God's people are not immune to suffering. The life of Paul Gerhardt clearly shows us that. In fact, he sings those words of suffering to himself; he sings those words of suffering to us in stanza 4. St. Paul writes, "Now I rejoice in my sufferings for your sake" (Col. 1:24).

- Can you think of a time when your sufferings pointed someone to Christ?

Making the Connection

As we consider the details of Paul Gerhardt's life — the early death of his father, the deaths of four of his children, the death of his wife, the frustration with church officials and brother pastors and parishes, we can understand why Gerhardt would, in stanza 3, sing of and "pursue" the "unwearied" love of Christ. Read the Psalm appointed for Trinity 13, Psalm 32.

Continues on page 8

- According to David, what one thing wearied him the most?
- Which words or phrases in this psalm indicate David had hope and strength in the Lord?

The last prayer service according to the monastic orders is Prayer at the Close of the Day, also known as Compline (from the Latin root word meaning "complete"). Turn to page 253 of Lutheran Service Book to see the service in its entirety. This is the "bedtime prayer" of the Church, when her people, made tired through their vocations, worn out by others, fatigued by sin, look to Christ for forgiveness and peace. The journey through this particular day is over. The day is completed in Christ.

Read the prayer at the top of page 257 in Lutheran Service Book.

- Pray this prayer for a "neighbor" who, like the Good Samaritan, is in some way half dead and needs the rest only Jesus can give.
- Read Eccl. 1:8. How are these words reflected in stanzas 1 and 3 of our hymn?

In Closing

Read the Seventh Petition of the Lord's Prayer and its meaning from the Small Catechism (LSB, pp. 324–25). With these words from the Lord's Prayer in mind, recall the tragic events that occurred in Paul Gerhardt's life. As you do so, marvel again at the beautiful words written amid such pain and sorrow, all of which point us to the boundless, unwearied, peace-filled love of Christ.

- Sing or read aloud together LSB 683.

Prayer

Almighty and everlasting God, give us an increase of faith, hope, and charity; and that we may obtain what You have promised, make us love what You have commanded; 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 the Thirteenth Sunday after Trinity).

CHRIST LUTHERAN CHURCH
4801 E. 6TH ST.
SIOUX FALLS, SD 57110
605-338-3769
CHRISTSIOUXFALLS.ORG
MEMBER OF THE LUTHERAN CHURCH-MISSOURI SYNOD
MEMBER: ISSUES ETC 300
PASTOR: MATTHEW NIX