GOOD NEWS

FROM CHRIST LUTHERAN CHURCH

MAY 2022

FROM PASTOR NIX

Proverbs 22:6

Train up a child in the way he should go;
even when he is old he will not depart from it.

It's that time of year again. The snow is gone, school is almost done and it's time for confirmation at Christ Lutheran. Even though, or maybe because, it's not a every year occurrence, it is always exciting to have a child of Christ, stand before the congregation and confess/confirm the faith they were baptized into years before.

Between their baptism and confirmation day there has been much "training up". Father and Mother share the word of God with them at home and away. This may take the form of family devotion, morning, evening, and meal prayers. It may also take form in the modeling of confessing one's sins and receiving and giving forgiveness. Prayerfully, it also takes the form of family discussions of stewardship and discipleship. These are just a few of the opportunities within the family to train up a child. There are also many opportunities in the church and beyond.

We take these opportunities seriously, for a variety of reasons. First and foremost, God directs us to do this in His Word, the Bible. God tells us about teaching His Word to our children so that they will know Him and also this is one of the ways that the Holy Spirit works faith in us, in Word and Sacrament. We also take these opportunities seriously, because there are many others who wish to train up your children. If this has not been clear over your lifetime, these last few years should give clear warning what we are up against. We still are being challenged by the Devil, the world, and our sinful nature.

The Same enemies of God are still trying to steal His children away. Their attacks have not lessoned, they have become much worse. So, when we celebrate the rite of confirmation, let it stand as a reminder for us. Let it point to all those who have aided in the training up of the child being confirmed. But beware, that training is not ended. The training up of a child does not end until he, or she, is face to face with their Lord.

In Christ, Pastor Nix

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BIRTHDAYS

MAY

01 Steven Counts
02 Hannah Preheim
10 Jay Holtz
11 Ryan Hericks
13 Ila Edwards
14 Marcie Bent
Phill Andreasen
16 Lexie Guenther
19 Zachary Nix
26 Jessie Bent
25 Ethan Hericks
28 Nicole Doohen
30 Lisa Johnson

ANNIVERSARIES

MAY

13 Brooks & Alia Robison
19 Luther & Carol Brack
30 Pr. Matthew & Lynda Nix

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

May 1, Apostles St. Philp & James, "Let's also recruit, instruct, and support more couples and families toward opening their homes to serve children in need. Multitudes—majorities, even—of foster families and adoptive parents confess Christ and consider themselves for-life. More foster parents—not fewer children—seems the most praiseworthy solution to foster care failures. And those who can recognize those failures may just be the most excellent candidates for the vocation!" *Pastor Michael Salemink, Lutherans For Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

May 8, Fourth Sunday of Easter, "Remember, it is your INDISPENSABLE hands that gather up all the coins from baby bottles, the diapers from diaper drives, and the layettes and baby clothes that keep pregnancy resource center shelves stocked and able to provide much needed support for a pregnant mother and father to choose life!" *Jeff Duncan, Lutherans For Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

May 15, Fifth Sunday of Easter, "Christians are called to proclaim the truth, and that truth is clear: All life is valuable. Each member of the human race is vital. All lives are indispensable because of Christ." *Michelle Bauman, director of Y4Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

May 22, Sixth Sunday of Easter, "Your ascended Jesus goes with you. When you have doubts and struggles, take them to Jesus. When you're conflicted and troubled by sin and guilt, take it to Jesus and the cross. Together we lift each other up and grow up in Jesus! You are gifted! You are equipped! Know you are serving Jesus! Now and to eternity." *Rev. Darren Green, St. John Evangelical Lutheran Church, Redwood Falls, Minnesota – A Life Quote from Lutherans For Life • lutheransforlife.org*

May 29, Seventh Sunday of Easter, "Every child is created by God, in His image, on purpose—for His purpose! This is the wonderful thing about human babies: ALL of us share this exact same thing in common—each of us is planned!" *Barbara A. Geistfeld, D.V.M. Lutherans For Life regional director of Texas – A Life Quote from Lutherans For Life • lutheransforlife.org*

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

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.

STEWARDSHIP

THE LUTHERAN CHURCH—MISSOURI SYNOD - LCMS STEWARDSHIP MINISTRY
NEWSLETTER ARTICLE – MAY 2021

Living Sacrifices

Stewardship is not just about giving money to the church. It includes this, to be sure, but it is not limited to it. Stewardship involves our whole life – everything we have and everything we are.

Let us not, though, fall into the trap of thinking that because we give of ourselves in one area then we can neglect giving in another. Stewardship is not stealing from Peter to pay Paul. It is not a game that we play whereby we justify ourselves in not giving a tenth of our income because we have given in some other way.

This is why our Lord warns: "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others." (Matthew 23:23) We are given to do both – tithe of ourselves and what we have.

And so it is that St. Paul makes his appeal to us: "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. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." (Romans 12:1–2)

We are to present our bodies as a living sacrifice to God. We are not to have the mind of the world, where we exchange equal weight of this for an equal weight of that and think that we have done what God has required. Our whole life is given over for service in and for the Church of God. This is to be done in thanksgiving for what God in Christ has accomplished for us. This is our spiritual worship, the reasonable response to what He has done for us. Not one for the other but all in all.

But what does this look like? St. Paul never lays down a general principle without also giving us some practical application of what shape that principle is to take concretely. He gives the general principle that our bodies are to be living sacrifices to God. And, after admonishing those who have been given particular gifts of grace to serve the church, St. Paul then speaks generally of what is expected of all. He says:

> "Let love be genuine. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and seek to show hospitality." (Romans 12:9–13)

This is what it looks like to present your bodies as living sacrifices. This is how we live out the grace of God here in time.

Let us then heed the apostle's teaching. Let us present our bodies – everything that we have and everything that we are – as living sacrifices to God, our reasonable response to what God in Christ Jesus accomplished for us by His death and resurrection. Through this, we have forgiveness of sins, a new life in Christ, and eternal salvation. And through this worship, the grace of God is made manifest in His saints – for the church and the world.

– LCMS Stewardship Ministry: lcms.org/stewardship

CHRIST LUTHERAN CHURCH
TREASURER'S REPORT
April 28, 2022

	02/2022	03/2022	04/2022
Deposits:	$ 24,546.75	$ 22,380.26	$ 21,608.92
Disbursements:	$ 13,795.83	$ 13,245.98	$12,878.09
Deposit Breakdown:			
General Fund:	$ 24,388.75	$ 21,483.25	$ 21,268.40
Designated Funds:	$ 158.00	$ 807.00	$ 340.52
Interest:	$ 0.66	$ 0.88	
Monthly Budget Requirement:	$ 12,876.80	$ 12,876.80	$ 12,876.80
Mortgage Balance as of 04/2			$249,643.98

HYMN OF THE MONTH ~ *With High Delight Let Us Unite – LSB 483*

This hymn of the day for Jubilate ("show great happiness", "rejoice") Sunday is indeed filled with joy and makes the heart happy to sing. The translation by Martin Franzmann is of Georg Vetter's text, which was written some fifty or so years after the Reformation. Its confession of faith proves that a zeal for evangelism is not unique to our age. Rather, happiness in the task is especially seen in those followers who came after John Hus. The hymn shows the great importance the Moravians placed on having both pastors and people joining together in proclaiming the resurrection of Christ. The hymn embodies this even in its opening phrase, "With high delight let us unite in songs of great jubilation."

The hymn is primarily a commentary on the words of Mark 16:15, "And He said to them, "Go into all the world and proclaim the gospel to the whole creation." It contains phrases such as: "To all earth's ends," "every nation, every land," and again "every nation." Whatever suffering and hardships comes to the followers of Jesus, "With high delight" impresses on the hearts and minds of all who sing it that the Gospel makes our work to be a task in which we can continually rejoice, "letting praises ring, giving thanks" as we sing forth Christ's "victory" and "death's undoing."

— Pastor Adrian N. Sherrill, Trinity Lutheran Church, Denver, CO



KIDS IN THE DIVINE SERVICE

What is the "Agnus Dei"?

The "Agnus Dei" (pronounced AHN-yus DAY-ee) has been sung by the Church for almost 1,200 years. "Agnus Dei" is Latin for "Lamb of God." We usually sing these words in the Divine Service after the Words of Institution have been spoken by the pastor.



Why do we use the Agnus Dei?

In John 1:29, John the Baptizer proclaims, through the power of the Holy Spirit, that Jesus is the "Lamb of God, who takes away the sin of the world." He said this as Jesus was walking up to him. When we sing the Agnus Dei, like John the Baptizer, we are once again hearing, proclaiming and learning the great Gospel message which confesses that Christ is here with us in Holy Communion, giving us His very body and blood for the forgiveness of our sins. What a great way to recognize the real presence of Christ in the Sacrament!

Parents:
After the Divine Service, read John 1:29–34 with your children. Compare John the Baptizer's words to the Passover story in Ex. 12:1–11, 21–23. Be sure to discuss why John calls Jesus the "Lamb of God." Jesus was the ultimate sacrificial Lamb of God by whose death we have been rescued from sin, death and the power of the devil.

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UPCOMING

2022

- 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



LITURGY ~ CREED

In the course of his earthly ministry, Jesus put this hard question to his disciples, "Who do you say that I am?" He wasn't asking for the opinions of the crowds. He wanted a confession of faith.

In reality, this confession is no different than the confession of sins. In both, we acknowledge that what God has said is true. When we confess our sins, we acknowledge the truth that God speaks about us — that we are sinners. When we confess the faith of the church in the creed, our confession speaks about God — who he is and what he has done.

In every age, the same question is put to the church: who do you say that I am? As we open our mouths and begin, "I believe in God, the Father Almighty ...," we confess a profound truth that has passed over the lips of Christians in every generation.

This confession of the Triune God is the property of no single individual, but of the whole church, including the whole company of heaven. There are more than a few saints and martyrs who put their lives on the line as they defended the truths that we confess in the creeds.

Think of Athanasius, that faithful fourth-century pastor and confessor, who was exiled numerous times for his defense of the truth against the false teachers of his day. Or Luther, who stood firm against the combined might of the Roman Church and the Holy Roman Empire.

In our own day, there are faithful Christians who risk their lives — and sometimes die — to confess these

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truths.

In the Revelation to St. John, we find confession going on in heaven. Just listen to the snippets of the grand confession that swirls around God's throne:

> Holy, holy, holy is the Lord God Almighty,
> who was and is and is to come! (4:8b)
>
> Worthy are you, our Lord and God,
> to receive glory and honor and power,
> for you created all things,
> and by your will they existed and were created (4:11).
>
> Worthy are you to take the scroll
> and to open its seals,
> for you were slain, and by your blood you ransomed people for God
> from every tribe and language and people and nation,
> and you have made them a kingdom and priests to our God,
> and they shall reign on the earth (5:9-10).

In the same way, as we stand on holy ground where Jesus comes in his Word and Sacraments, we join that noble company of saints and martyrs, confessing these holy truths concerning the Triune God.

LITURGY ~ OFFERTORY

"What shall I render to the Lord?" Truth is, we have nothing to render him. We brought nothing into this world, and we will take nothing with us when we depart.

As Jesus so poignantly tells us, our treasures are already stored up for us in heaven (Matt. 6:19-21). There is, however, an offering that we do make, both now in our worship and one day in heaven itself. It is the sacrifice of thanksgiving as we call on the name of the Lord (Ps. 116:17).

In the Apology to the Augsburg Confession (Article 24), this eucharistic sacrifice is carefully distinguished from the propitiatory sacrifice of Christ. The sacrifice for sins belongs to him alone.

Every time we try to grab that honor for ourselves, we come up short — very short. But when we recognize our rightful place — that we are on the receiving end of God's merciful goodness — then the sacrifice of thanksgiving cannot help but pour forth from our lips as we give our thanks to the One who gave everything for us.

The giving of our firstfruits, whether it is money or possessions, time or talents, is also a part of this sacrifice of thanksgiving. Our mouths cannot remain separated from the rest of our bodies. If the thanksgiving is flowing from our lips, then it will also find expression in the giving of our very selves for the sake of Christ and the

The King of Love My Shepherd Is

Lutheran Service Book 709 | study by Marion Lars Hendrickson

Introduction

Whom do you trust? What are the voices that call you? A mother calls to her children to get ready for bed. A teacher calls students to come in from the playground to get ready for class. A police officer commands, "Stop!" A doctor says to a patient, "We must talk." A young man on bended knee asks his beloved, "Will you marry me?" We hear and trust many voices.

Yet, there are other voices that call. The voice of advertising says, "You cannot live without this product." The voice of temptation says, "You owe it to yourself." The devil asks, "Did God really say…?" We hear and doubt many voices.

Jesus said, "My sheep hear my voice, and I know them, and they follow me. I give them eternal life" (John 10:27–28).

- How do you decide whether or not to trust what someone says?
- Is it possible to ever fully trust anyone?

Exploring the Scriptures

Read Ps. 23:1. This verse states the theme of the entire psalm: "The LORD is my shepherd; I shall not want."

- What is the comfort in this confession of trust?
- What challenges in your own life put this confession of trust to the test? Read Ps. 23:2–3.
- What four actions does the shepherd undertake?

Continuation of THE KING OF LOVE MY SHEPHERD IS

❙ Give examples of His actions from your own life.

Read Ps. 23:4.

❙ According to this verse, is suffering a given in life?

Read John 10:11–18. Jesus calls Himself the Good Shepherd and says, "I lay down my life for the sheep" (v. 15).

❙ In what ways does Jesus fulfill the trust expressed in Ps. 23:4?

The shepherd's rod was a short club used as a weapon to defend the flock from predators. The staff was a long stick for guiding the flock and retrieving strays.

❙ How is the cross of Jesus both a rod to protect the flock of the Good Shepherd and also the staff that sustains the flock? Read Ps. 23:5–6. The scene changes from the open fields to a setting of hospitality.

❙ As sheep of the Good Shepherd's flock, what table does He set for us?

❙ What is the "goodness and mercy" from that table that follows us all the days of our lives?

Exploring the Hymn

Background

Henry W. Baker (1821–77) was an Anglican priest of the high church tradition who served a parish in Herefordshire, England. Even today this county is a popular tourist destination for sightseers in search of the "real" England of unspoiled, green and rolling countryside. This scenic domain was coupled with Baker's own rich vision of the Christian life, a life thoroughly shaped by the Gospel and Sacraments within the living traditions of the ancient Church. Baker was a strong advocate of the views expressed within the Oxford Movement.

This rich resource of images and allusions drawn from the Church and from the land found deep expression in Baker's hymn paraphrase of Psalm 23. Although Baker asked John Dykes to compose a tune, different from the Irish melody in LSB, the wedding of text and tune (whether Dykes' tune or "St. Columba") wraps the singer in the atmosphere of the psalm, a decidedly idyllic atmosphere that breathes the air of the English shire and the Irish glen.

❙ Name two or three other hymns in which both text and tune are so wedded together as to be inseparable.

❙ Like Martin Luther, Baker held that music could "preach" the text. What does this mean? This hymn paraphrase of Psalm 23 is set to the tune of the Irish folk melody "St. Columba."

❙ How does the Celtic melody color the images of this text?

❙ What is gained by the text with the musical associations of this melody? Is anything lost?

Text

Stanza 1 quickly reveals that "trust" is not an abstract feeling. It is grounded on a firm foundation. "I am His / And He is mine forever."

❙ What specific actions has Jesus taken toward us that we may have the confident trust to sing, "I am His / And He is mine"?

In stanza 2, the text proclaims, "Where streams of living water flow, / My ransomed soul He leadeth."

❙ In what ways is the phrase "streams of living water" an allusion to Holy Baptism? To the Holy Spirit?

❙ From what you have learned about Holy Baptism from the Small Catechism, how does our Good Shepherd "lead us" by this Sacrament?

This second stanza closes with the words, "With food celestial feedeth." This image is tied together with the "transport of delight" flowing "From Thy pure chalice" in stanza 5.

❙ Can this be an allusion to the Lord's Supper? Why or why not?

❙ Explain what it means that by the bread and cup of the Sacrament, "I am [Christ's] / And He is mine."

❙ In what ways does the participation in Christ's body and blood nourish our trust in Him?

The poet, Henry Baker, had the words of stanza 3 on his lips as he died in 1877. In this he echoed Martin Luther's dying words, "We are beggars; this is true." Regardless of our condition, "in love" Christ seeks us. Stanza 4 goes on to show the full extent of Christ's love.

❙ Find phrases throughout the hymn text that show that Christ's love is an active love.

❙ What is the height of Christ's love? What action of

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Continuation of The King of Love My Shepherd Is

His love is alluded to in stanza 4?

- In the mystery of the crucifixion, Jesus Himself cries out, "Why have you forsaken me?" (Matt. 27:46). What effect does this cry have on our trust in Christ? What effect does it have on our trust in God's goodness and mercy?

The closing two stanzas sing of a life of trust that flows from Christ's cross in the new life that is revealed in His resurrection.

- Do you read any allusions to Easter in this hymn text? If so, what words suggest this?
- It is the resurrection of Jesus that reveals the basis of our trust in singing, "Thy goodness faileth never" (st. 6). In what ways is our trust in Christ tested and strengthened when the promise of Easter is hidden under the experiences of Christ's cross that we share?

Making the Connection

"Good Shepherd, may I sing Thy praise…!" Not every person has lived in an agrarian setting where sheep are common. Some who sing this hymn may always have lived in an urban setting, having no personal familiarity with the image of a shepherd and a flock of sheep.

- What elements of the text transcend the pastoral imagery of Psalm 23?
- What do you think it is about Psalm 23 that makes this psalm so immensely popular in so many human settings?

In Closing

After the Christian has been following his Good Shepherd for a long time, a voice may ask, "Have you lacked for anything?" The answer given by faith is "Nothing."

- Sing or read aloud together LSB 709.

Prayer

Almighty God, merciful Father, since You have wakened from death the Shepherd of Your sheep, grant us Your Holy Spirit that when we hear the voice of our Shepherd we may know Him who calls us each by name and follow where He leads; through the same 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 Fourth Sunday of Easter in the Three-Year Lectionary).

Secretarial Position Available

The voting assembly of Christ Lutheran approved the hiring of a paid office assistant. The position will require a maximum of 10 regular office hours per week.

Responsibilities will include developing, printing, folding of church communications (ie. bulletins, newsletters, reports), answering phone calls, updating and

maintaining various church records, and generally assisting the pastor as needed. At this time, we are opening this position to members of the congregation.

Excellent verbal and written communication skills with attention to detail are necessary.

Interested parties should contact Paul Schilf at 605-376-0981 or via email at pauls@popplersmusic.com

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Sola Gratia
GRACE ALONE