OCTOBER 2022

GOOD NEWS from Christ Lutheran Church

Christ Lutheran Church
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Member: Issues, Etc., 300
Pastor: Matthew Nix

INSIDE

Birthdays & Anniversaries	2
Life Thoughts in the Church	2
In Our Prayers	2
LCMS Stewardship	3
Lord, Keep Us Steadfast	3
Treasurer's Report	4
Faithformation	4
Lectionary Summary	5
Kids in the Divine Service	6
Upcoming Events	6
Praise the Almighty	7-8
Insert - Calendar	

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

Sacred Music 24/7
lutheranpublicradio.org

Lutheran Doctrine: Christ-Centered, Cross-Focused

From the Pastor

Changes all around.

We have started this year's Sunday school, Bible studies, confirmation classes and it feels like a dozen other things. At this point everything seems to be going well. We have tried to coordinate our Sunday school and Sunday adult Bible study. Our goal is to have everyone studying the same texts from the Bible so that families are able to discuss the topic throughout the week. Confirmation is offered at two times, giving some flexibility, and keeping the class size down. We have been discussing using the Wednesday morning Matins serviced as a second opportunity for our midweek Advent and Lenten midweek services (for those who do not like being out after dark). We are finding materials to make available to help those who have questions about how they can help around the church and what is involved.

I must admit, it is quite a different fall than any I have experienced in the time I have served at Christ. That is a good thing. It is fun to see more people being involved in the different activities and serving in more ways. If you are interested, or just have questions about things that are happening here at Christ, please feel free to contact me.

If this fall isn't busy enough, we need to keep an eye on next summer. We have VBS scheduled for July 23-27. We will be continuing the "Tree of Life" program we started this year. we are excited to see how many children we have. We also have the synodical convention July 29 – August 3. They will be looking at topics that have may affect our church body for years to come.



Beyond Reasonable Doubt

AND IF CHRIST HAS NOT BEEN RAISED, OUR PREACHING IS USELESS AND SO IS YOUR FAITH. (1 CORINTHIANS 15:14)

Finally we are going to try take a group of youth to the Higher Things gathering JULY 18-21, 2023 SOUTHERN ILLINOIS UNIVERSITY, CARBONDALE, IL or JULY 25-28, 2023 TRINITY UNIVERSITY, SAN ANTONIO, TX If you are a youth or have youth that might be interested in going, please let us know. If you would like to go as a chaperone, please let us know.

I am sure I have forgotten many things that should be in this newsletter. As I remember them I will share them with you.

In Christ,
Pastor Nix

BIRTHDAYS

October

09 Bernard Ewoldt
12 Tina Counts
14 Zoey Deutsch
16 Ruthie Wetzel
19 Austin Preheim
21 Les Britson
26 Susan Powell

ANNIVERSARIES

October

02 Amanda & Eli Fiddler
05 Jackie and Jim Jones
20 Duane & Bonnie Ellis



In Our Prayers

- Susan Powell, in hospital
- Mildred Corey, at home
- Helen Kriz, Bethany Lutheran Home, Brandon
- Lisa Johnson, Recovery from knee replacement
- Mildred Peters at Lyon Specialty Center in Rock Rapids, IA
- Leslie & Constance Bartlett at home
- Elva Clauson at home
- Lynda Nix, at the loss of her sister.

Life Thoughts in the Church Year (Lutherans for Life)

October 2, 16th Sunday after Trinity "It is easy to look at others in the world and label them as enemies, especially when they have different political, religious, or ethical beliefs than we do. But, when God looks at those individuals, He wants them to belong to His family, too. A fruit of faith can be to show other individuals, made in God's image, that they, too, are chosen!" *Marie K. MacPherson, author – A Life Quote from Lutherans For Life • lutheransforlife.org*

October 9, 17th Sunday after Trinity "Moved by the Holy Spirit, may we help each other carry the crosses we face together. May we work to eliminate suffering together. And may we find healing, belonging, peace, and joy, together in the cross of Christ!" *Michelle Bauman, director of Y4Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

October 16, 18th Sunday after Trinity "By God's grace, and with His help, may we bear good fruit and make God-pleasing choices that glorify God who chose to create us and save us!" *Rev. Craig Michaelson, Faith Community Lutheran Church, Las Vegas, Nevada – A Life Quote from Lutherans For Life • lutheransforlife.org*

October 23, St James brother of Jesus "We may think our prayers are small in relation to the magnitude of the problem of abortion. Not so! … Educate yourself, your children, and the people you know about Lutherans For Life … Support leaders who embrace these words, 'All men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.' … We have the most hopeful message the world has ever heard. You know it. God does big things with small stuff. How can we be so sure? Shiphrah and Puah, Jochebed, Miriam, and Moses … and especially Jesus." *Rev. Dr. Reed Lessing, Concordia University, St. Paul, Minnesota – A Life Quote from Lutherans For Life • lutheransforlife.org*

October 30, Reformation Day "While we are on this side of eternity, the chance to serve and love our country and our neighbor and our community is as depthless as the Lord's love for us. Engaging is a good, right, and humbling call." *Timothy S. Goeglein, vice president of government and external relations at Focus on the Family in Washington, D.C. – A Life Quote from Lutherans For Life • lutheransforlife.org*

Our online presence

If you have not gone out to our website or Facebook page recently I would encourage you to do so and to share it with your family and friends. These are areas where you can go to see what has been and will be happening at Christ Lutheran. Over the past few years I have been trying to send copies of our sermons out to people that have not been able to join us on Sunday mornings. By the first of the year that will change to encouraging those and others to find our sermons on the website.

In Christ, Pastor Nix

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

"We Are All Beggars"

In the early morning hours of Feb. 18, 1546, Martin Luther closed his eyes forever. Before that happened, the hand that hammered the 95 Theses into the door of the Castle Church in Wittenberg on Oct. 31, 1517, penned its final words: "We are all beggars. This is true." And this is the truth that our Lord says makes you free.

Ironic, isn't it? In order to be free, you must be a beggar. You must be utterly dependent and reliant upon God. This makes us uncomfortable – the way we're uncomfortable when someone gets us a Christmas present when we haven't gotten them one. We feel we owe them. And we don't like being in someone's debt like that.

But what Luther would remind us is that we are all indeed beggars. And we're not just anyone's beggars. We're God's beggars. Christ came for sinners. He came to seek and save the lost. He came to heal the sick and raise the dead. He came for sinners, and He dwells only with sinners.

If we are to be where He is, we must be willing to be counted among the lost, the sick, and the dead. We must be willing to be beggars. We must cry out for mercy, for grace, and for his undeserved love and kindness. We must be dependent solely on Him and what He gives.

And here's the beauty: He gives us everything. Everything. Forgiveness of sins, salvation from death and the devil, and eternal life. This isn't because of any worthiness or merit in us. It is because of His divine goodness, mercy, and grace. On account of Christ's death and resurrection, the Father forgives you, saves you, and is pleased with you. You receive His love, His righteousness, His holiness, His acceptance, and His inheritance. We are all beggars. This is true.

This is the heart and soul of Christianity and the lifeblood of the Christian Church. God justifies us and declares us innocent and righteous by His grace received through faith for the sake of Christ. This isn't because of our works but because of His work on the cross. We, who once were enemies of God, are reconciled to Him and made to be His children.

This is what Luther pointed us to when He took up his pen for the last time and scribbled "We are all beggars. This is true." We are beggars, but we are beggars of the God who does not ignore us and who doesn't pass by us on the other side. We are beggars of the One who descended from heaven to make His dwelling with sinners.

We are beggars of Him who deigns to dwell with us, among us, and – yes – still in us by grace for Christ's sake. For in the bread and cup that we bless we share together with Christ and each other the riches of God's grace. The riches of this grace – the Gospel in sermon and absolution, in Baptism, and in Holy Communion – are so inexhaustible that our cups overflow. We, who are God's beggars, are inexhaustibly satisfied, and we have something to give back in thanksgiving and praise.

– LCMS Stewardship Ministry: lcms.org/stewardship

Lord, Keep Us Steadfast in Your Word, LSB 655

Credit: Dr. Roni Grad, David's Harp

Hymn text

Lord, Keep Us Steadfast is a Trinitarian hymn. The first stanza is an appeal to God the Father to curb the attacks on the souls and bodies of His people. Through Jesus' crucifixion, resurrection and ascension, Satan has been defeated and can no longer destroy Jesus and His Church. Yet, he continues to attempt to snatch individuals away (Revelation 12), using earthly means to do so. Examples of such means in our times include false doctrine in the guise both of church and of secular humanism, physical attacks from groups like ISIS, and yes, even pandemics, which instill fear and make it more difficult for Christians to jointly put on the whole armor of God to stand against the schemes of the devil (Ephesians 6:11). On our own, we are unable to resist; as in the Lord's Prayer, we pray that God's Kingdom come to and remain with us, and that His will be done, thus breaking and hindering "every evil plan and purpose of the devil, the world and our sinful nature, which do not want us to hallow God's name or let His kingdom come." (SC III 2nd and 3rd Petitions) We pray further that God guard us from temptation and deliver us from every evil (SC III 6th and 7th Petitions).

Continued on page 6

CHRIST LUTHERAN CHURCH
TREASURER'S REPORT
September 30, 2022

	07/2022	08/2022	09/2022
Deposits:	$ 25,262.33	$ 17,561.23	$ 6,861.87
Disbursements:	$ 11,405.62	$ 17,380.43	$ 11,031.88
Deposit Breakdown:			
General Fund:	$ 25,245.33	$ 17,503.23	$ 6,789.87
Designated Funds:	$ $17.00	$ 58.00	$ 72.00
Interest:	$ 0.00	$ 0.00	$ 0.00
Monthly Budget Requirement:	$ 16,096.00	$ 12,876.80	$ 12,876.80
Mortgage Balance as of 9/30			$241,346.26

F A I T H F O R M AT I O N BEGINS AT HOME

AT THE 2019 SYNOD CONVENTION, the Synod commended the "Generation to Generation" pilot study of the Mid-South District as an effort focused on equipping parents for the work of faith formation in their children. I asked Mid-South District President Rev. Roger Paavola to share some of his thoughts on the study and any preliminary findings. — PRESIDENT MATTHEW C. HARRISON

BY-REV. ROGER PAAVOLA

We live with two competing realities: (1) God gave the family as the foundation of society and (2) the family as God ordered it is under attack. This attack is as old as the fall, but it affects us in different ways in different eras. We are no longer living like the family units of the 20th century.

Today, less than 25% of U.S. households are traditional nuclear families — father, mother and children. A third of all children born in the U.S. are born out of wedlock. Families are struggling. The health of the family is critical to the health of the church. In fact, it is the family, not the church, that has the highest success in passing on the faith from generation to generation. When considering the amount of time children spend in the church per week compared to home, it is easy to understand intuitively the importance of the home to shape Christian faith in our children. Children have the highest likelihood of remaining in the church when faith formation is seen primarily as something that begins at home, that is central to a family's life.

A child raised in a home where the parents offer no direction on religion will have less than a 20% probability of becoming an active church member as an adult.

The absence of parent-led faith formation, the decline of the traditional nuclear family, the increasing nonparticipation in organized religion — these all signal that the church cannot idly watch on the sidelines before bringing faith formation back to the center of family life. Congregations should seek to train parents, guardians and members to be active teachers and lifelong learners of the faith (2 TIM. 3:15–17).

Churches and families need to partner together to offer holistic education training to build and enrich Christ-centered relationships for their youth. We need to enable parents to become primary in faith formation in the home so families can thrive for the Gospel's sake. We need to equip, enable and encourage Christ-centered marriages; equip parents or guardians with knowledge and skills in faith formation; and equip those who are in non-nuclear families with the appropriate resources for those special needs.

In 2019, the Mid-South District went to work to study how best to help parents and families in their role in the faith formation of the next generation. The "Generation to Generation" (G2G) pilot project, done in conjunction with the Concordia Center for the Family, was designed to help congregations see parents and guardians (and other adults in the home) as the primary influencers of faith formation in children and to build family ministries that support parents and church leaders in this effort. The two-year program worked with congregations to understand the issues and needs of families in today's culture and to build family ministries that appropriately support families with the necessary resources, tools, Bible studies, training and encouragement.

Continues on Page 7

SIXTEENTH SUNDAY AFTER TRINITY
1 Kings 17:17–24
Ephesians 3:13–21
Luke 7:11–17
Jesus Calls forth Life from Death

A large funeral procession carrying the only son of a widow is confronted by another large procession, Jesus and His followers. Death and Life meet face to face at the gate of the city (Luke 7:11–17). Filled with compassion, Jesus comes into direct contact with our mortality in order to overcome it. He touches the coffin and speaks His creative words of life, "Young man, I say to you, arise." Jesus does what is neither expected nor requested. For through Christ, God the Father "is able to do far more abundantly than all we ask or think" (Eph. 3:14–21). Jesus bore our death in His body that we may share in His resurrection. Even as Elijah stretched himself out three times over the Zarephath woman's son (2 Kings 17:17–24), God stretched Himself out over us in the threefold application of His name in the baptismal water, breathing new and everlasting life into us. "To Him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen."

SEVENTEENTH SUNDAY AFTER TRINITY
Proverbs 25:6–14
Ephesians 4:1–6
Luke 14:1–11
Whoever Humbles Himself Will Be Exalted

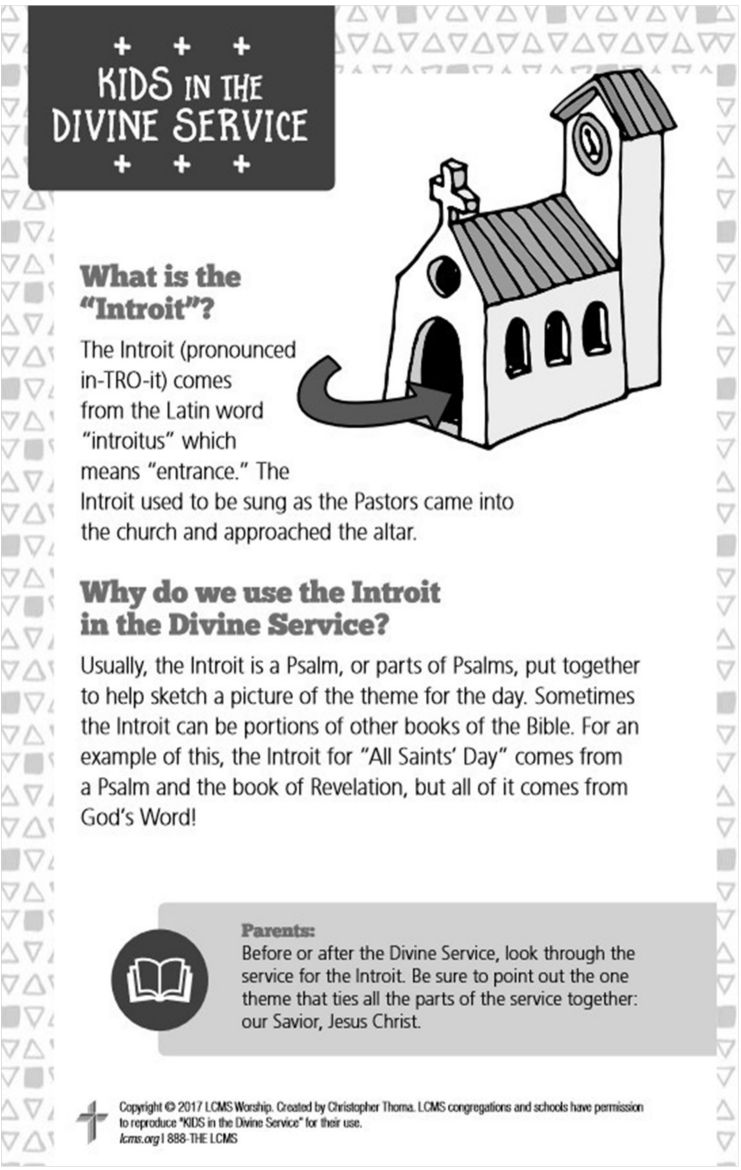
"Do not put yourself forward in the king's presence" (Prov. 25:6–14). Rather, take the lowest position at the table. Humble yourself before Him. For your place is not for you to take but for Him to give. Conduct yourself with all lowliness and gentleness, bearing with one another in love (Eph. 4:1–6), that the King may give you glory in the presence of those at the table with you. "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 14:1–11). Is this not the way of Christ? He is the one who took the lowest place, who humbled Himself even to the point of death for us. He is now exalted to the highest place at the right hand of the Father that penitent believers may be exalted together with Him in the resurrection. To the humble at His Supper He says, "Friend, move up higher," giving you His very body and blood for your forgiveness that you may ascend to take part in the great wedding feast which has no end.

EIGHTEENTH SUNDAY AFTER TRINITY
Deuteronomy 10:12–21
1 Corinthians 1:(1–3) 4–9
Matthew 22:34–46
In Life and Death, Christ Fulfills the Law of God

The Pharisees ask a Law question. Jesus asks a Gospel question. The Pharisees seek to test Jesus in His own words. Jesus seeks to "test" them in the saving reality of who He is as the Messiah (Matt. 22:34–46). The Law requires you to "fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul" and to "love the sojouner" (Deut. 10:12–21). Failure to keep the Law perfectly brings judgment. On the other hand, the Gospel brings the grace of God given by Jesus Christ, that you may be blameless in the day of His return (1 Cor. 1:1–9). Jesus is David's Son yet David's Lord, true God and true man. He is Love incarnate who fulfilled all the demands of God's Law on our behalf, that we might be saved from the Law's condemnation and sanctified in the Gospel's forgiveness. Thereby we see that "God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord" (1 Cor. 1:9).

ST. JAMES OF JERUSALEM, BROTHER OF JESUS AND MARTYR (OCT. 23)
Acts 15:12–22a
James 1:1–12
Matthew 13:54–58
St. James of Jerusalem, Brother of Jesus and Martyr

"A prophet is not without honor except in his hometown and in his own household" (Matt. 13:58). James the Just was once offended at Jesus' "wisdom and … mighty works" (Matt. 13:54). But he came to faith following



UPCOMING

2022

- Oct 16 Mission Fest
- Nov 07 Daylight Savings Time Ends, 2 am
- Nov 25 Thanksgiving Day Divine Service, 9:30 am
- Dec 01, 08, 22 Advent Services 7 pm
- Dec 04 Decorate Church, TBD
- Dec 04 Caroling, TBD
- Dec 12: Voters Meeting, after Divine Service
- Dec 15 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

Sola Fide
FAITH ALONE

LORD, KEEP US STEADFAST IN YOUR WORD, LSB 655—*continuation from page 3*

The second stanza of *Lord, Keep Us Steadfast*, is an appeal to God the Son to make His power known and defend His Church against her enemies. Jesus' power here is the power to save us and defeat the evil one and his minions, our enemies (Psalm 3). The glory of His saving power was manifest in His time of weakness on the Cross (John 19:30, Revelation 12:11; SC II Second Article). It is thus in our times of weakness that, like Paul, we most clearly perceive all that He has done for us (2 Corinthians 5b-10). Our resurrected and ascended Lord reigns in power into eternity, still bearing the scars of His crucifixion (Revelation 5:6). As Lord of Lords, His proper work is that of His steadfast salvific love (Psalm 136:3). As we pray in this stanza for Jesus to defend His Church, we pray with confidence, knowing that He has promised to do so (Matthew 16:18)! Furthermore, as we join the angels, archangels and all the company of heaven in singing the *Gloria*, the *Sanctus* and the great hymns of the Church, we know that by God's grace, we are getting a foretaste of that which we will be doing into eternity (Revelation 4, 5, 11, 15, 19).

The third stanza is an appeal to the God the Holy Spirit, the "Comforter of priceless worth," to send peace and unity on earth. The peace for which we pray is Jesus' peace, namely that wholeness that comes with reconciliation to the Father (John 15:6, 27-29). The unity for which we pray is unity in God's Truth, which only the Holy Spirit can provide (John 16:7-11; SC II Third Article). By gathering us regularly to receive God's gifts of forgiveness, life and salvation, the Holy Spirit supports us in our bitter fight against the evil one, as He leads us out of death to life (Ephesians 4:4-16; Romans 8:10-11).

LECTIONARY SUMMARY *continuation from page 5*

His resurrection, when Jesus appeared to him (1 Cor. 15:7). He then became a leader of the Early Church in Jerusalem, present at the council recorded in Acts 15. There James recognized from the prophets that Jesus was the Lord "known from of old" and returned to rebuild David's fallen tent and restore it, "that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name" (Acts 15:16–18). "Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness" (James 1:2–3). Josephus and other historians record that James was martyred by stoning in the 60s A.D. "Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him" (James 1:12).

REFORMATION DAY (OCT. 31)
Revelation 14:6–7
Romans 3:19–28
John 8:31–36 or Matthew 11:12–19
The Son of God Has Set Us Free from Sin and Death by His Grace

"Wisdom is justified by her deeds" (Matt. 11:19), and the true Wisdom of God, Christ Jesus, the incarnate Son, justifies us by His deeds. He prepares His way by the preaching of repentance, but He has suffered the violence of the Law and voluntarily handed Himself over to violent men, that we might eat and drink with Him in His Kingdom and "remain in the house forever" (John 8:35). For He is "a friend of tax collectors and sinners" (Matt. 11:19), and He has rescued us by His grace from the slavery of sin and death. By the proclamation of His eternal Gospel "to those who dwell on earth, to every nation and tribe and language and people" (Rev. 14:6), "the righteousness of God has been manifested apart from the law" (Rom. 3:21), "that he might be just and the justifier of the one who has faith in Jesus" (Rom. 3:26). And by hearing the Gospel of Christ Jesus, "whom God put forward as a propitiation by his blood, to be received by faith" (Rom. 3:25), "you will know the truth, and the truth will set you free" (John 8:31–32).

F A I T H F O R M AT I O N BEGINS AT HOME *continuation from page 4*

The G2G project includes seven training modules for congregations (Orientation, Assessment, Review Data, Paradigm Shift, Marriage, Parenting and Faith Formation). A congregational survey allows the congregation to assess the congregational needs and then develop targeted planning to build applicable family ministries. G2G asks congregations tough questions about current congregational activities and inspires them to make changes, as needed, to build a family focused ministry in their church.

While COVID-19 impacted participation in the G2G pilot project, early results showed "raising issues, engaging members, shaping preaching and teaching, and introducing the topic of family ministry were all positive impacts" to the congregation. The preliminary data from the study is encouraging, indicating a greater attendance at Bible studies, family devotions and worship by those who participated in the G2G modules. The Mid-South District will continue to encourage other congregations and districts to become involved in similar project development and to make use of resource individuals engaged in the G2G pilot project. Anyone wishing for a detailed copy of the initial report, once it's available, may contact the Mid-South District at mid-southlcms.org.

LCMS Reporter Supplement — Life Together With President Harrison — July 2022

PRAISE THE ALMIGHTY

Lutheran Service Book 797 | study by Bernard J. Schey

Introduction

In recent years, many churches have popularized anthems for worship known as "praise songs." Actually, one would be hard pressed to find a hymn worth the name that isn't a "praise song." A good hymn to Christ is not only filled with happy thoughts; the reality of sin and death are featured in them as well, along with the grand victory of the cross of Jesus.

- Do our souls always praise the Lord God? Do we praise Him for all things? How do we know that our praises are acceptable to Him? See Rom. 8:26–30; Heb. 10:19–25.
- What is the relationship of text/words to melody in a hymn? Could some hymns be better matched when their words and tune are compared?

Exploring the Scriptures

The last five psalms in the Book of Psalms each begin with the Hebrew word "Hallelujah!" (meaning "Praise the Lord!"). Hence, they are called the "Final Hallel" psalms.

Continues on page 8

This hymn, "Praise the Almighty," is a loose paraphrase of Psalm 146, the first of that group of five psalms. If we take political campaigns too seriously, we might begin to believe that electing just the right candidates will bring about a golden age of purity, wealth, peace and well-being. However, verses 3 and 4 of Psalm 146 put that idea out of reach. But grand assurances are given to those who cannot well defend or even speak for themselves. See verses 7–9.

- Which sorts of people are included in that group in our own day and time?

Exploring the Hymn

Background

Johann Daniel Herrnschmidt (1675–1723) came from a small town in southwestern Germany and spent time there as a parish pastor. He concluded his career as a professor at the University of Halle, the center of the Pietist Movement among German Lutherans. This school of thought began over concern that people weren't being taught or encouraged to lead a devout, Christlike life. While this inconsistency is a concern of every child of God in any age (Romans 7), the Pietists sought to address it wrongly when they tried to motivate by means of the Law rather than the Gospel. Yet the Pietists had their strengths, and this hymn is an example of a zealous song of praise from the sincere heart of a teacher and pastor.

- When any one of us is prompted to write down a prayer or song of praise, even a few words long, is that a valid confession of faith? Why must the Scriptures be our guide in such confessions or prayers?

Text

Our prayer as Christians for steadfastness in faith to the point of death is expressed clearly in the first stanza of this hymn. See Ps. 104:33–34.

- Will the song of faith always sound beautiful to the ear, that is to say, hit the right notes and always be on key?

In stanza 2, we are reminded again of the limited nature of earthly help. Certainly God has established governments and other authorities for our benefit and protection (Romans 13), but they all must yield to Christ when it comes time to answer concerns over eternal life.

- How does Jesus teach that the powers of this world have clear limits? See John 18:35–38; 19:10–11.

Stanza 3 encourages us to trust above all things in God, who alone can keep us in faith in Him until our lives end, and who will let none of His children slip away. See John 10:27–30.

- Jesus fulfilled Psalm 1 perfectly, and how do we now follow in His steps in the words of this, the first of the 150 psalms?

The poor in spirit (Matt. 5:3) are those who know their sin all too well, and cry for mercy from God Himself. They cry for mercy, and God Himself answers them with the assurance of the cross and resurrection of Jesus (Gal. 6:14). Stanza 4 addresses this desperate need.

- How is it that widows and the fatherless need this assurance in a way unknown to those who have not been widowed or orphaned?

Herrnschmidt concludes the hymn with a fifth stanza done in a doxological ("glory words") mode. The final address of praise is to the three persons of the blessed Trinity. Just as the psalmist ends Psalm 146 with a final "Hallelujah!" so does the hymn writer exhort the singers to join "with angels and archangels and with all the company of heaven" (TLH, p. 25) in praising and glorifying the one true God.

- In Rev. 5:11–14, the final word is "Amen!" How can we express our agreement and unity with this word that means "Let it be so!"?

Making the Connection

This grand hymn of praise calls us to laud and magnify the Lord's name not just when we are in a happy and jubilant mood, but also when we are indifferent to thoughts of praise, or even when we are crushed by the effects of sin in this world.

- "Yes, I will laud Him until death" (st. 1) truly seems to include every chapter of life! Can you think of times when, though shattered with grief, you've been called to sing to Christ — even through tears?
- "Penitent sinners, for mercy crying, / Pardon and peace from Him obtain" (st. 4). How does this hymn teach us that our greatest need is for reconciliation and forgiveness in Christ Jesus, our Lord?

In Closing

Never forget that every hymn worth the name is a hymn of praise. Whether or not the tune is "happy" or "sad," if the tempo is "upbeat" or not, the name of God is to be praised for the fact that He has rescued us from our sins. The God of Jacob (Ps. 146:5) has promised to hear us and to rescue us.

- Sing or read aloud together LSB 797.

Prayer

O Lord, let Your merciful ears be open to the prayers of Your humble servants and grant that what they ask may be in accord with Your gracious will; 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 18B).