

the REPORter

Editor's Entry

Lots to peruse in Issue 3 of 2016!

This is our Easter edition, but as the "Editor's Note" explains at the start of Pastor's Post [right], church year calendars and *repORter* publishing cycles don't always neatly align. In this issue:

- Pastor Knox starts us on our journey from Easter to Pentecost.
- Vicar Grills teaches us about the uniqueness of the rite of Confirmation.
- Pastor Daniel Johnson and Bishop Vsevolod Lytkin send Easter greetings from Siberia.
- Sara Lair profiles the Irwin family.
- Tom Wemlinger interviews a talented Alyssa Dekutoski.
- Gerry Peterson reviews Richard Bauckman's **Jesus and the Eye Witnesses**.
- Judy Fink talks about LWML's busy day of quilting.
- Yours truly tries his hand at writing a new column (please tell me if I should just stick to editing and publishing).

-Greg Gerjerts

Also In This Issue:

- We celebrate our 2016 Confirmands!
- Try to identify something (p. 3) that's very old but just showed up at OR!
- Plus hymns and readings and lots more goodies!



Pastor's Post

"Father forgive them, for they know not what they do."

By Pastor Michael Knox

Editor's Note: You'll observe a Pentecostal theme to Pastor's column, even though this officially is *the repORter's* "Easter" edition. Notice, however, that by the time this edition is distributed on May 1, Easter Sunday will have been already five weeks in the rear view mirror, and Pentecost Sunday will be only two weeks hence.

We try to tie our bi-monthly publication cycles to the seasons of the Church Year, even though those seasons can, annually, fluctuate greatly. This year Easter came very early: March 27, right in the middle of our Lenten edition! So it goes. We accept the fact that *repORter* publication schedules and Church Year seasons don't perfectly jibe. We trust you do too.

A bit of related trivia: The Western/Gregorian calendar shows that the 1818 Paschal Full Moon fell on Saturday March 21 (the equinox); therefore, the following day, March 22, was Easter. It will not fall as early again until 2285—a span of 467 years. Another notably early Easter between 1818 and 2285 was in 2008: March 23. Before then, it last occurred that early in 1913, and will not again occur that early until 2160.

It has been only a few weeks since we observed Holy Week and heard again the words of Jesus as He was being crucified. As He suffered the anguish and shame of the cross He prayed, "Father, forgive them, for they know not what they do."

Jesus prayed, but as you well know, sometimes there is a waiting period between the time you pray and when God answers that prayer. The forgiveness for which Jesus prays from the cross is not given there at the cross! It was won for all by Him who prays but it was not given there. There is only one way that this forgiveness is given: through Faith in Him who was crucified, who died, and was buried.

So how does the Father answer Jesus' prayer? By delivering this forgiveness in His divinely appointed ways. And how is this done?

Let us jump forward some 52 days. On the day of Pentecost, a day in the Church Year we will soon observe, many of those present for the crucifixion, who had wagged their heads and mocked Jesus, received the answer to Jesus' prayer. When Peter said to those assembled, **Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified!**, Luke tells us they were cut to the



A Mission Supported by ORLC

Siberian Evangelical Lutheran Church <https://www.facebook.com/siberianelc/>

From: Daniel Johnson
<daniel.johnson@lcsintl.org>

Date: Wed, Mar 30, 2016 at 11:13 AM

Dear Friends,

Христос воскрес! Воистину воскрес! Аллилуиа, аминь!

He is risen, He is risen, Indeed! Hallelujah! Amen!

This time last year (2015) I participated in the Easter liturgy in Siberia. In 2014, I was in Prague, Czech Republic. In 2013 I was in Penn Hills, PA, visiting congregations who have interest in supporting the LCMS OIM Eurasia Siberian and Baltic mission. This year Amy and I returned to the Pittsburgh area to visit our daughter and her family and get reunited with the members at Grace Evangelical Lutheran Church in Penn Hills.

I forward to you the Easter greetings sent to us from our Lutheran brothers and sisters in Siberia.

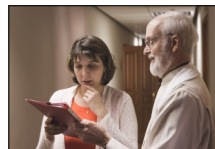
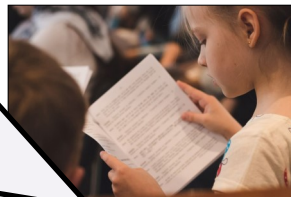
I have attached the Easter greeting delivered by Bishop Vsevolod Lytkin to his parishioners along with several photos from Siberia.

I pray that you had a blessed Feast of the Resurrection and Easter season!

Pax,

Daniel S. Johnson

LCMS OIM Eurasia Catechist



From: SELC <selc@lutheran.ru>

Date: Sunday, March 27, 2016 at 4:22 AM

Subject: Easter greetings from SELC

Peace to you, dear Brothers and Sisters,

We are glad to greet you with Easter Greetings: *Khristos voskres!* Christ is risen!

May we bring to your attention the words of greetings from the Easter Message 2016 of our Bishop Vsevolod Lytkin that will be read in all parishes of SELC during the Easter liturgy:

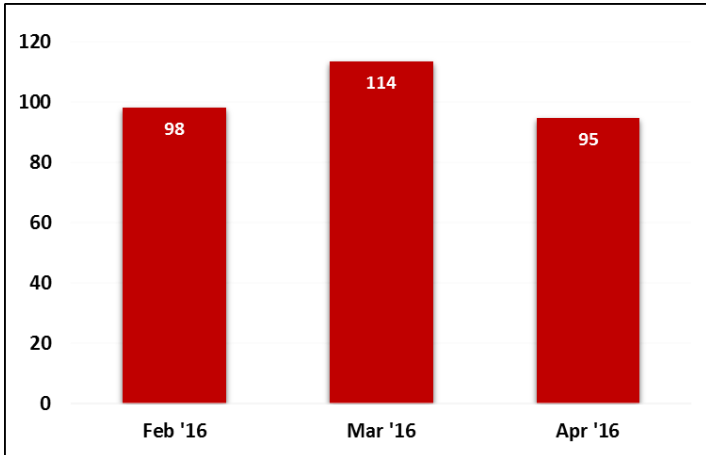
The first Easter command written in today's Gospel reading is very short, there are only two words: "Go, tell" [Mk 16:7]. Nobody had been aware yet of the resurrection of Jesus Christ at the time, but the whole world had to know this.

In our time of apathy, separation, and indifference this very appeal goes forth especially loud and clear: go and tell, tell not only by words, but also by works and Christian love. Following Christ has taught us that love always presupposes sacrifices. Properly speaking, love is a sacrifice. The Son of God has paid His life out of His love to us.

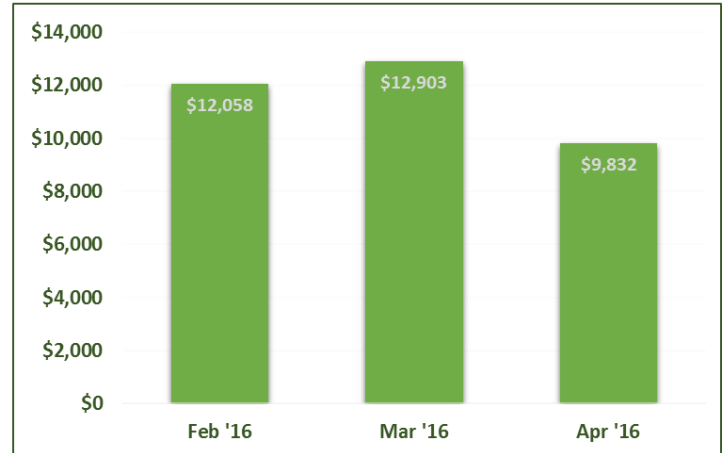
The Lord wills for us to learn from Him how to sacrifice what we have and even what we are for, salvation of people, so that those who are still in darkness would recognize risen Christ, His Church and her gifts: Baptism and Eucharist, joy of salvation, and that reality that there is no more death for Christians but instead there is resurrection.

ORLC By The Numbers

Divine Service Average Attendance



Divine Service Total Contributions



Impress the Editor

What's new (but old) in the choir room? What's the story behind this?



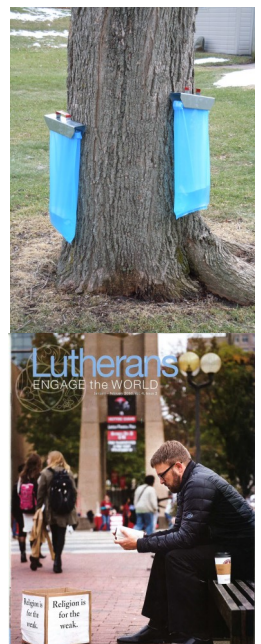
Answers to last edition's questions:

Which parishioner's maple tree is tapped and producing sap?

That tree belongs to Tim Koch!

Did you hear this man speak at ORLC in 2015? Who is he?

No! Assuming you stayed for his presentation during adult Bible study, you heard Rev. Robert Kieselowsky (above, right), Executive Director of Philadelphia Lutheran Ministries. The person pictured in last edition's quiz is PLM's Missionary Pastor, Rev. Adam DeGroot (above, left). Give Glenn Staudinger a gold star for knowing this!



Parishioner Profile

Scott and Kayla Irwin, and boys Carson and Brody

By Sara Lair

Let's meet the Irwins!

Scott and Kayla met while students at the University of Northern Iowa. Native Iowans, Scott is originally from Early; Kayla, from Gilbert. While students at UNI, they both participated in Camp Adventure as camp counselors overseas at US Military bases.

Not surprisingly, the family loves to travel. Scott and Kayla recently returned from a trip to Hawaii, and a summer vacation is planned for Gatlinburg, Tennessee.

Kayla teaches at Hoover Middle School in Waterloo. She loves working with flowers in the summer and serves on the board of House of Hope in Waterloo.

Scott, an accounting major at UNI, is employed by the Federal Bureau of Investigation (FBI), based in the Waterloo office. Scott serves on the Board of Elders at Our Redeemer.

Carson is nine years old and in the third grade at Southdale Elementary. Brody is six-and-a-half years old and in kin-



dergarten. Both boys are avid sports fans, participating in tennis, basketball, and baseball, among other sports. A thrill for Carson was meeting UNI's David Johnson shortly after he was drafted by the Arizona Cardinals when Johnson visited the FCA (Fellowship of Christian Athletes) chapter at Southdale.

Brody reports that his favorite food is macaroni and cheese; Carson loves baked spaghetti.

Carson is completing his second year of confirmation, and both boys are active in Our Redeemer's Sunday School.

Updated Data

New members via transfer

Scott and Kayla Irwin, Carson, Brody
5027 Nordic Ridge Dr.
Cedar Falls, IA 50613

A Study of Isaiah

By Gerry Peterson

Pastor Reed Lessing will return to College Hill Lutheran Church in June to conclude his seminar on the book of Isaiah. Last summer he worked through Isaiah 1-39. This summer he will cover Isaiah 40-66.

Pastor Lessing is a master teacher with particular expertise on Isaiah. He is the author of the Concordia Commentary volumes on Isaiah 40-55 and 56-66. He is an impressive linguist and historian of the period when Isaiah lived and wrote. Yes, this seminar is aimed at pastors, but it is also easily accessible to interested laymen. Pastor Lessing teaches in a relaxed, informative, enjoyable style.



Dr. Reed Lessing,
St. Michael Lutheran
Fort Wayne, Indiana

Isaiah is a key prophetic book. The inspired New Testament writers cite Isaiah and the Psalms more than any other Old Testament Scripture. Pastor Lessing's seminar offers an opportunity to study Isaiah under the guidance of a renowned scholar right here in our own community. Advance registration is unnecessary. You should feel free to stop by when your schedule permits. I would be glad to talk to you about the class beforehand.

The classes begin on Monday, June 13, at 1 pm and run through that afternoon. The sessions continue all day Tuesday, June 14, and conclude around noon on Wednesday, June 15.

As heard on:



Issues, Etc.™

Christ-Centered Cross-Focused Talk Radio

Relevant Review: *Jesus and the Eyewitnesses*

Richard Bauckham. Eerdmans Publishing Company: Grand Rapids, Michigan, 2006.

By Gerry Peterson



The question of the historical validity of the Gospels has troubled both believers and non-believers. Are the Gospels accurate, contemporaneous depictions of historical events? Or are they late renditions based on well-established traditions and myths? These questions sound like the devil's words in Paradise: "Did God really say . . . ?"

In the faithful part of my own mind I never doubted the Word of God as I found it in the Holy Scriptures. However, historical questions did float through other parts of my mind. What actually happened in the time when the Gospels appeared? Did Matthew write the book of Matthew? Consequently, for me, religious beliefs and historical questions ran on parallel tracks that I did not allow to intersect. The devil kept those skeptical questions alive in my mind. But I was usually able to keep him and his questions at bay.

Then I read a book that allowed those parallel tracks to converge: Richard Bauckham's **Jesus and the Eyewitnesses**. This book showed me that the believer's track and the historical questioner's track could safely be put together into one sure, faithful path. I did not need to fear putting the historical test to the Gospels.

Richard Bauckham is a professor of New Testament studies at St. Andrews University in Scotland. His book, *Jesus and the Eyewitnesses*, offers deep insights into the ways in which the Gospels were written. Bauckham takes a necessarily rigorous and scholarly approach that can best be understood a chapter at a time. In that way a person can appreciate the growing strength of the evidence of his case.

I am not competent to present a formal review of this book. It assumes historical and linguistic knowledge that are simply beyond me. It assumes knowledge of centuries of scholarship that I cannot begin to fathom or analyze. So, instead of a formal review, allow me to offer some of the high points of Professor Bauckham's extraordinary book:

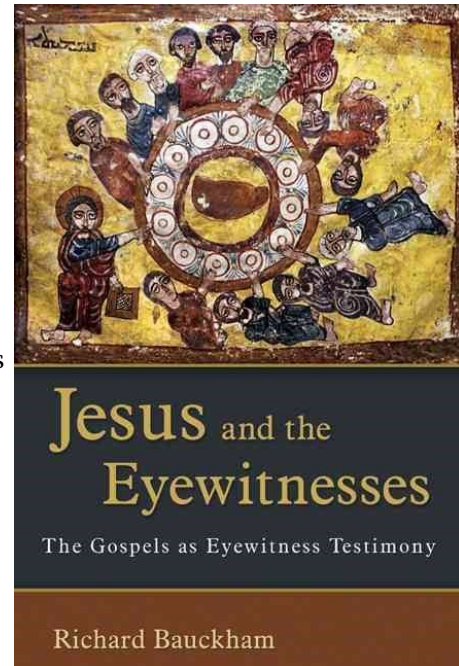
- We can trust the Gospels of Matthew, Mark, Luke, and John to tell us about the historical Jesus as well as the God-man

Jesus. Other "evidence" is questionable at best and faith-denying at worst. We do not need the Jesus as deconstructed and reconstructed by those who approach the Gospels with methodological skepticism.

- The Gospels should be read as testimony: that is, accounts written by those who witnessed the life of Jesus themselves or who talked with those who were eyewitnesses.
- The testimony of the Gospels is where history and theology meet. The Gospels present a reliable historical account and a master plan for our salvation.
- The Gospels were written early. They were not filtered through generations of memory, enhancement, interpretation, and tradition. Mark wrote while many eyewitnesses were still alive. The other three Gospels were written when eyewitnesses were becoming scarce, but were still available.
- The Gospel writers followed the historical writing practices of their day in several respects. First, writers of the first century A.D. believed that the best historical accounts were based on eyewitness testimony. Second, they preferred oral accounts to written accounts. Third, they did not seek information from disinterested third parties. Rather, they sought testimony from those who were personally involved.
- Writings from the early second century A.D. strongly support the dating and methodology of Gospel composition.
- The Gospels get their accounts of contemporary culture right. Their geography, customs, names, law, religion, government, and politics are just right for the early to mid-first century A.D., when Jesus lived.

As I noted above, these are the highlights of **Jesus and the Eyewitnesses**. Professor Bauckham uses 538 pages of copious, even repetitive evidence to support his contentions. He cites all early sources, sometimes hanging on the slightest turn of phrase, to make telling points. He engages hundreds of other scholars who have written on the subject. In order to solidify his case, he dwells at great length on the authorship and composition of the Gospel of John.

Getting through this book was exhausting, but it was worth the effort. The history road and the faith road, which I formerly perceived to run on separate and parallel tracks, have now merged into one straight and narrow way that leads only to Jesus.



The Rite of Confirmation

By Vicar Willie Grills

This year, during the Vigil of Easter, Our Redeemer and Christ Lutheran confirmed four members. Confirmation is always a joyous time in the church. It is the culmination of much study and preparation. It is not a graduation, or an ordination, or anything of the sort. It is something more joyous and wonderful.

Our modern conception of Confirmation grows out of the early church *catechumenate*. This catechumenate developed over time and contained baptism, instruction, anointing with oil, and participation in the Lord's Supper.

This eventually gave rise to a bishop's laying his hands on the catechumens in Confirmation. It began to be taught that the grace of God was given in Baptism for the remission of sins, while anointing with oil and the confirmation gave a special administration of the Holy Spirit with grace to enable living a holy life. In 1150 a Church Council declared confirmation a Sacrament.

It should come as no surprise that during the Reformation the idea of Confirmation as a Sacrament was questioned. Martin Luther, in fact, rightly denied that Confirmation was a Sacrament. Confirmation is not commanded by Scripture, nor is there any assurance it imparts grace, and so does not fit the definition of a Sacrament. The Catechism teaches, and the Scriptures affirm, there are only three Sacraments: Baptism, Confession/Absolution, and the Lord's Supper.

So, if Confirmation is no Sacrament, and if it imparts nothing "special", then why do the vast majority of our congregations have this rite? The answer is rather simple. It is fulfilling the Great Commission, for it is continuation of the catechesis (teaching) that begins in Holy Baptism.

Notice what happens in the rite of Confirmation. The confirmands affirm the vows made at their Baptism. They confess the Creed. Then, as is our custom, they are granted admission to the Lord's Supper.

Confirmation is a pointing back to the Sacrament of Baptism and a demonstration of God's faithfulness to those baptismal promises. We often treat it like a graduation, or something terminal, but that is not the case. It is something much more pro-



found. It is a reminder of what God has done, and continues to do, and here it is our custom that the confirmands are granted full admission to the rights of the Church, specifically admission to the Sacrament of the Altar. Not all congregations admit members to the altar at such a time, and they are free in Christ not to do so. But this is our custom, the custom of most Lutheran churches, and it is laudable.

Confirmation is a time for you to remember your baptismal vows as well. A time to remember what God did for you. He gave you a new heart and washed away your sins. It's also a time to look to the

young members of the congregation and to make an effort to encourage them in the Faith. Now they are armed with powerful tools, the Word, Baptism, and the Lord's Supper, but that does not mean they should be without the mutual consolation of the brethren.

So, with Confirmation fresh in our minds, let us remember what our Lord has done for us and all His Church. Let us lift up one another in prayer to the Father, especially our confirmands, our fellow partakers of the Lord's Body and Blood.



VORLAND
PHOTOGRAPHY

2016

L to R: Pastor Michael Knox; Confirmands Cody Burke, Michael Niebergall, Koen Bovy, Kylie Winters; Vicar Willie Grills

Below, L to R: Confirmands Michael Niebergall, Koen Bovy, Cody Burke, Kylie Winters



Hymn Cycle

Easter-Pentecost Season Readings and Hymns

SUNDAY, 1 MAY 2016, 6TH SUNDAY OF EASTER, DS SETTING THREE

The Readings: Acts 16:9-15; Rev. 21:9-14; 21-27; John 16:23-33

Hymn of Invocation: <i>This Joyful Eastertide</i>	482
Gradual Hymn: He is Arisen! Glorious Word	488
Verse: <i>Good Christian Friends, Rejoice and Sing</i>	475
Hymn of the Day: I Am Content! My Jesus Ever Lives	468
Dist Hymn: <i>In Thee Is Gladness</i>	818
Dist Hymn: <i>Jerusalem the Golden</i>	672

THURSDAY, 5 MAY 2016, THE ASCENSION OF OUR LORD, DS SETTING THREE

The Readings: Acts 1:1-11; Ephesians 1:15-23; Luke 24:44-53

Hymn of Invocation: <i>A Hymn of Glory Let Us Sing</i>	493
Hymn of the Day: See, The Lord Ascends In Triumph	494
Dist Hymn: <i>Lord Jesus Christ, You Have Prepared</i>	622
Final Hymn: <i>On Christ's Ascension I Now Build</i>	492

SUNDAY, 8 MAY 2016, 7TH SUNDAY OF EASTER, DS SETTING THREE

The Readings: Acts 1:12-26, Revelation 22:1-20, John 17:20-26

Hymn of Invocation: <i>Christ The Lord Is Risen Today, Alleluia</i>	463
Gradual Hymn: He Is Arisen! Glorious Word	488
Verse: <i>Good Christian Friends, Rejoice and Sing</i>	475
Hymn of the Day: Christ Is The World's Redeemer	539
Dist Hymn: <i>Immortal, Invisible, God Only Wise</i>	802
Dist Hymn: <i>A Hymn of Glory Let Us Sing</i>	493
Final Hymn: <i>Jesus Lives! The Victory's Won</i>	490

SUNDAY, 15 MAY 2016, THE FESTIVAL OF PENTECOST, DS SETTING THREE

The Readings: Genesis 11:1-9, Acts 2:1-21, John 14:23-31

Hymn of Invocation: <i>Holy Spirit Ever Dwelling</i>	650
Gradual Hymn: Come, Holy Ghost, God and Lord	497
Hymn of the Day: Hail Thee, Festival Day	489
Dist Hymn: <i>Jesus Has Come and Brings Pleasure</i>	533
Dist Hymn: <i>Come, Holy Ghost, Creator Blest</i>	498

SUNDAY, 22 MAY 2016, THE FEAST . . . HOLY TRINITY, DS SETTING THREE

The Readings: Prov. 8:1-4, 22-31; Acts 2:14a, 22-36; John 8:48-59

Hymn of Invocation: <i>Holy God, We Praise Thy Name</i>	940
Gradual Hymn: <i>Isaiah, Mighty Seer in Days of Old</i>	960

Hymn of the Day: <i>Te Deum Laudamus</i>	223-225
Dist Hymn: <i>Alleluia! Let Praises Ring</i>	822
Dist Hymn: <i>Holy, Holy, Holy</i>	507

SUNDAY, 29 MAY 2016, 2ND SUNDAY AFTER PENTECOST, DS SETTING THREE

Readings: I Kings 8:22-24, 27-29, 41-43; Galatians 1:1-12; Luke 7:1-10

Hymn of Invocation: <i>O Day Full of Grace</i>	503
Hymn of the Day: To God The Holy Spirit Let Us Pray	768
Dist Hymn: <i>O Lord, We Praise Thee</i>	617
Dist Hymn: <i>Sing Praise to God, The Highest Good</i>	819

SUNDAY, 5 JUN 2016, 3RD SUNDAY AFTER PENTECOST, DS SETTING THREE

Readings: I Kings 17:17-24; Galatians 1:11-24; Luke 7:11-17

Hymn of Invocation: <i>Creator Spirit, By Whose Aid</i>	500
Hymn of the Day: O Christ, Who Shared Our Mortal Life 552 (1, 7-8, 4)	
Dist Hymn: <i>Jesus Christ, My Sure Defense</i>	741
Dist Hymn: <i>Through Jesus' Blood and Merit</i>	746

SUNDAY, 12 JUN 2016, 4TH SUNDAY AFTER PENTECOST, DS SETTING THREE

Readings: II Sam. 11:26-12:10, 13-14; Gal. 2:15-21, 3:10-14; Luke 7:36-8:3

Hymn of Invocation: <i>God Loved the World So That He Gave</i>	571
Hymn of the Day: "As Surely as I Live," God Said	614
Dist Hymn: <i>Jesus Sinners Doth Receive</i>	609
Dist Hymn: <i>Chief of Sinners Though I Be</i>	611

SUNDAY, 19 JUN 2016, 5TH SUNDAY AFTER PENTECOST, DS SETTING THREE

Readings: Isaiah 65:1-9; Galatians 3:23-4:7; Luke 8:26-39

Hymn of Invocation: <i>Baptized Into Your Name Most Holy</i>	590
Hymn of the Day: I Bind Unto Myself Today	604
Dist Hymn: <i>Jesus Has Come and Brings Pleasure</i>	533
Dist Hymn: <i>Praise the One Who Breaks the Darkness</i>	849

SUNDAY, 26 JUN 2016, 6TH SUNDAY AFTER PENTECOST, DS SETTING THREE

Readings: 1 Kings 19:9b-21; Gal. 5:1, 13-25; Luke 9:51-62

Hymn of Invocation: <i>We Praise You and Acknowledge You, O God</i>	941
Hymn of the Day: "Come, Follow Me," the Savior Spake	688
Dist Hymn: <i>Oh, that I Had a Thousand Voices</i>	811
Dist Hymn: <i>The Death of Jesus Christ, Our Lord</i>	634

"ON CHRIST'S ASCENSION I NOW BUILD THE HOPE OF MY ASCENSION" . . . (LSB #492)

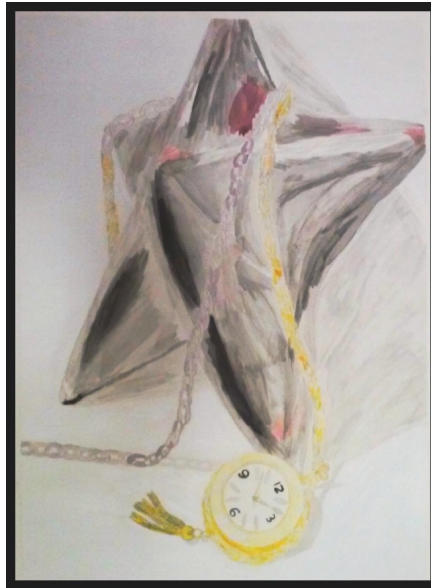
On Thursday, May 5th, at 7 p.m., Our Redeemer, Christ, and Peace Lutheran Churches will be observing one of the Holy Days of the Church Year. "Ascension Day" always falls on a weekday—in fact, always on a Thursday—because it comes 40 days after the Lord's Resurrection. On this day, the Church remembers the bodily Ascension of our Lord to sit at His Father's right hand.

Do not be misled. Jesus' "reign" is not a reign "in absentia" or "from on high." Though Jesus' earthly ministry was complete, He did not leave His Church. He is present in His Body, the Holy Church, through the preaching of His Word and in the Holy Sacraments. So, on this day, the Church gathers to receive from Him in His Holy Supper the fruits of His victory for Her as She continues on in Her earthly life.

One symbolic act you will notice in this Divine Service involves the Paschal candle. At the conclusion of the reading of the Holy Gospel, the Paschal candle, which has been lit since the Easter Vigil, will be extinguished. This candle symbolizes the bodily resurrection of Christ and His visible presence with the disciples after His Resurrection. With His Ascension, His visible presence was withdrawn, yet He continues to abide with His Church via Word and Sacrament. The candle will again be lit at the Vigil next year, as well as at funerals and Baptisms, as a confession of Christ's Resurrection and the hope which this brings to us.

Let's Meet... Alyssa Dekutoski!

By Tom Wemlinger



If someone were to ask me, “How do I find Alyssa Dekutoski?”, I’d say, “Easy. She’s the one with the smile and the sketchbook.” For this issue’s youth profile, I asked Alyssa to pick out a few of her favorite sketches to show you. Let’s learn a little more about Alyssa and find out what’s behind her desire to become an artist/ animator.

Q. What school do you attend, and what class are you in?

A. I am a sophomore and I go to Cedar Falls High School.

Q. What are you planning to do after graduation?

A. I hope to do animation or work in entertainment. I’m still thinking about what to do.

Q. Are you still considering a career in physical therapy?

A. Possibly.

Q. How did you become interested in art and animation?

A. I got into it from watching cartoons and comics. I also got inspired through anime and manga [Japanese styles of animation and comics]. When I first started watching anime, I wanted to draw anime. Eventually I fell away from drawing anime and got into drawing cartoon-y stuff. Cartoons can be extremely interesting and fluid and you can create amazing scenes just by simple sketches.

Q. What do you enjoy doing in your spare time?

A. I like to exercise, draw, hang out with friends, and do homework.

Q. Do you work during the summer?

A. Not really, except detasseling and babysitting.

Q. Tell about the trip you took recently.

A. I went to the Bahamas. It was a huge boat. We only visited two islands, but it was really cool seeing the environment and how the interactions were between people. Sometimes on the boat they had cool activities such as dancing and fun trivia. There was also this karaoke party, and my friend Alex and I sang “Bohemian Rhapsody” and we went all crazy and we

danced while singing. That was fun!

Q. If you found a \$100 bill on your way home from school tomorrow, what would you do with it?

A. I would ask who it belongs to, try to find out who dropped it. [*I’m going to rephrase this question next time. I always get the “honest” answer.* – TW]

Q. If you could invite three famous people to have lunch with you, who would you invite and why?

A. I would invite Jesus, because y’know, he’s Jesus. I would also invite people of the opposite beliefs on both politics and religion so we could have a very interesting discussion—like Pastor Knox or Vicar Grills and someone else with opposite views.

Q. Anything else you would like for people to know about Alyssa Dekutoski?

A. I work on my school newspaper, and it kind of has a more liberal side to it so it publishes more liberal type stories. One day I wrote an article against modern feminism and how it is getting way out of hand. As soon as it was published it went viral and within 15 minutes the whole school was arguing about it on Twitter and in real life. There was a massive Twitter storm with people screaming at each other in the comments. More people were taking my side than going against it and I was really grateful for that. It was a really weird but good experience. I think God wanted me to challenge modern day liberal type beliefs and it worked because a lot of guys were high fiving me, saying it was nice to see someone sticking up for guys who can’t talk about feminism and stuff like that. **9**



LWML News

By Judy Fink

Great turnout for fleece blanket project

Seventeen Waterloo Zone LWML ladies and one future LWML'er (a 4 ½ year old who was a big help) met at Our Redeemer on April 2 and spent a Saturday morning making nine fleece tie blankets for the graduates of Valley Lutheran High School in Cedar Falls. The blankets will be given to Valley graduates on their graduation day. The ladies enjoyed conversation, laughter, and working together for the Lord.

The fleece blanket project was started last year by LWML's Waterloo Zone, and we plan to make this an ongoing event. Special thanks to Thrivent Financial for funding the project!



Iowa East District Convention in Oskaloosa

LWML's IED District Convention, hosted by the Marshalltown Zone, takes place June 17 and 18 at William Penn University in Oskaloosa. The theme for this year is "God's Plan of Salvation." The featured speaker will be Jan Wendorf, Past LWML national president. There will also be mission speakers, servant events, Bible Study, and other activities.

Two ladies from Our Redeemer are needed to serve as delegates to the convention, so please do consider attending either as a delegate or a guest. Please talk with Judy Fink about being a delegate. Judy will be attending as the Waterloo Zone delegate and would love to have someone riding along to make the driving time shorter.

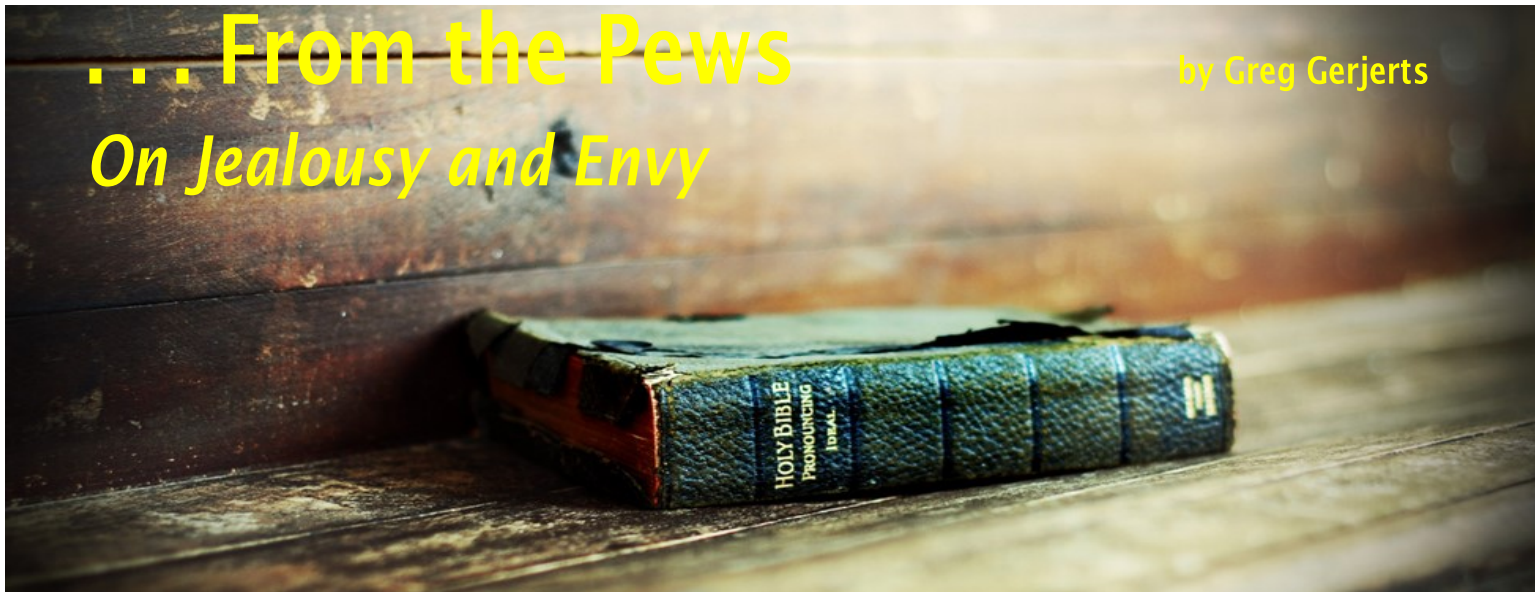
Purses for Mites: Ladies, do you have some purses that you no longer use or need? Donate your gently-used purses at the district convention and if you see a purse at the convention that you like, bring home a "new-to-you" purse by making a donation to Mites for Mission! If you have some purses you would like to donate but are not able to attend the convention, talk with Judy Fink and she will see that the purses get to the convention.

Plan to attend and get your registration in soon! Dormitory rooms on campus are available for \$15 per night, and you will need to bring your own bedding and linens. A block of hotel rooms has been reserved for the convention if you prefer to stay in a hotel. Mention LWML IED Convention when registering for hotels. Convention registration forms and lodging forms are available in Our Redeemer's Parish Hall.

... From the Pews

On Jealousy and Envy

by Greg Gerjerts



On Sunday, April 3, we heard Vicar Grills read from Acts Chapter 5:

¹⁷ But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy ¹⁸ they arrested the apostles and put them in the public prison. (ESV)

For whatever reason I long ago became sensitized to the rampant misuse of two words that mean quite different things but that routinely are confused with one another, whether in writing or in speech: the adjectives *jealous* and *envious* (and, only slightly less common, the nouns *jealousy* and *envy*).

One would correctly think that the opportunity to write or speak either of these words occurs nearly equally. Curiously, however, one of them is used far more often than the other. If you're thinking that word would be "jealous", you are correct. We overuse it, I suspect, because we don't really know, or don't stop to think, what it means.

The Apostle Luke—and his translators—knew the difference. They were quite right, in verse 17, to use "jealousy" and not "envy". Why?

Here's a simple rule of thumb: I'm jealous if I have something that I'm afraid of losing; I'm envious if I desire to have what someone else has.

What did the Sadducees have that they were afraid of losing? *Status. Power. Wealth.* Being more concerned with politics than religion, they held powerful positions, including those of

chief priests and high priest, and they held the majority of seats in the ruling council, the Sanhedrin. They worked to keep the peace by agreeing with the decisions of Rome.

So let's think about "status". If I enjoy a certain elevated status in the eyes of men, but that status is *jeopardized* by a rival, then jealousy is my natural, sinful human response. When Luke describes the Sadducees as being "filled with jealousy," he knew what he was talking about. Their jealousy, after all, had earlier led them to join forces with the Pharisees and conspire to put Jesus to death. Now, as reported in Acts, jealousy was responsible for their imprisoning the apostles, who were preaching a message that could certainly threaten the Sadducees' status and power.

I found it somewhat disconcerting, therefore, that the Lutheran Study Bible editors (whom I very much admire, and of whom I may be a bit envious . . .) wrote this footnote with respect to verse 17: "Envy, unchecked, leads to murder," even though the word *envy* wasn't used in Luke's biblical text. Interesting that the King James translation uses "indignation"—which is not a synonym for either jealousy or envy—while ESV, NIV, and RSV all use "jealousy". One could argue, I suppose, that indignation is a byproduct of jealousy, but I think we can all agree that jealousy is the real root of the problem.

Let us continue to gather each Lord's Day as God speaks to us and we listen . . . from the pews.

Don't forget! Beginning June 5,
Our Redeemer's Divine Service begins at

9:00 a.m.



Pastor's Post

Continued from Page 1

heart. God's Holy Law led them to see their sin against Christ, the Son of God, and they cried out in great despair, **What shall we do?**

What is Peter's answer? Where does Peter point them? Does he send them on their way so that they can make amends for their sinful life? Does he tell them that they have no hope? Does he direct them to their prayers so as to beg God for deliverance? No, he does not.

He gives them the Father's answer to Jesus' prayer, **Repent and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins.** Indeed, the answer to Jesus' prayer is still answered today in the same way. According to the Lord's own Word, Baptism is the washing through which

Jesus makes you a beneficiary of His passion. The forgiveness which Jesus prayed for and earned for you at the cross has been given to you in the cleansing flood of Holy Baptism.

This is how the Spirit works in the Church—through the Means of Grace. The Catechism states the work of the Spirit plainly: . . . **but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith.**

A blessed transition from Easter to Pentecost!

Begging Your Attendance

(All locations @ ORLC unless noted otherwise.)

May

- 3 Brunch Bunch @ Gravy's, 9:00 a.m.
- 5 Ascension Day Service, 7:00 p.m.
- 9 Church Council, 6:30 p.m.
- 14 Breakfast/Catechism Study, 7:30 a.m.
- 16 Confession/Absolution, 7:00 p.m.
- 19 Nursing Home Service @ Shell Rock, 4:00 p.m.
- 21 Valley Lutheran Graduation, 11:00 a.m.
- 25 Valley Lutheran Kindergarten Graduation, TTBA

June

- 7 Brunch Bunch @ Gravy's - 9:00 a.m.
- 11 Breakfast/Catechism Study, 7:30 a.m.
- 12 Closing Service of Thanksgiving @ Christ Lutheran , 2:00 p.m.
- 13 Elders, 7:00 p.m.
- 16 Nursing Home Service @ Shell Rock, 4:00 p.m.
- 17-18 LWML District Convention @ William Penn College, Oskaloosa
- 20 Confession/Absolution, 7:00 p.m.

July

Our Redeemer 904 Bluff Street



To: