



# Reformation Lutheran Church

“Come and See, Learn and Rejoice, Go and Tell!”

July 2021

“...and began to send them out two by two...” (Mark 6:7)

Jesus, after getting resistance to his ministry and message in his hometown of Nazareth, regrouped and sends out his twelve disciples to preach the good news and to represent him out in the greater world. Jesus sending out these twelve confused men is surprising, because the disciples show they aren't necessarily the sharpest knives in the drawer. Yet, Jesus sends them out to do his work.

The hometown boy, Jesus, is dismissed as being “only” a carpenter from a town where nothing good comes out of it. The crowd listens to him and witnesses his miracles, but they respond with, “Where did this man get these things?” Interestingly, Jesus responds to the crowds' questions about him and his work by pairing up and sending out the Twelve Disciples. These are the ones who “followed him” (6:1). Those who follow are now being sent. It's rather amazing that these disciples, who have shown they are quite confused and really don't understand him, are now sent by Jesus to do some of the same ministry he did. Jesus gives them the same power that he himself wielded.

The Twelve are sent out with little instruction with no bag or change of clothes and are to live as beggars relying on the goodness of strangers. They perform exorcisms and cure the sick. Yet these good works do not stop the opposition that thwarts them along their journeys. It was best just to shake the dust off and move on. Followers of Jesus do good work and suffer rejection, just like Jesus did.

But Jesus isn't surprised by all this. He responds to their rejection by sending out his empty-pocketed, poorly prepared, and misunderstanding disciples to do what he wants done. His intentions for the world will not be hindered or stopped by human or demonic forces, even if he has to send out some below average followers to do his work for him. He sends out the unlikeliest of people, that is, people like us. Though we don't understand everything about Jesus, and are maybe confused about what we do know, it is the nature of Jesus to work through ordinary people like us, to send out his disciples to take his good news to the streets. What is Jesus' plan for bringing the world back to himself? He sends US! Amen.

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*“Summer is the time when one sheds one's tensions with one's clothes, and the right kind of day is jeweled balm for the battered spirit. A few of those days and you can become drunk with the belief that all's right with the world.” - Ada Louise Huxtable*

Whether you're camping, heading for the beach, taking short day trips, or just relaxing at home in your backyard, may you find that July brings you and yours many days where, “All's right with the world.”

Peace be with you, Gabi

**Treasurer's Report:** Thank you to those who are keeping up with their tithes over the summer while traveling etc. It really helps our budget stay fairly stable. We've been going backwards just a bit but holding our own overall.

Blessing to you, Judy

**Fellowship:** Wasn't it wonderful to finally have a potluck and enjoy some extra fellowship and good food? Maybe we should plan on doing that once a quarter or so. If not that, then maybe a game night, movie night or something else. All ideas are welcome!

**Property:** Our July clean-up day will be Saturday, the 24<sup>th</sup>, 9:00 a.m.

**Education:** Beginning next Wednesday, July 14, we will start holding our weekly Bible class again. We are going to try holding it at 11:00 in order to give those who have issues with driving after dark to come and be part of the class. We are going to be looking at the book, Being Lutheran. It is an excellent book about the Lutheran Church...what we are and what we believe. Hope to see everyone there.

Also, the new Portals of Prayer for July – September are now on the table at the back of the church.

**Worship and Music:** We are nearly fully operational on Sunday mornings. We still use the wine goblet for intinction, but we have begun using the individual communion cups as well. We are also back to having communion tables rather than individuals or families coming forward to communion. You can still come forward individually if you want to, however. This has been a great step forward, and I believe everyone is enjoying the changes.

We have had a change in our service at the Oaks. During the pandemic, the Church by the Trail "adopted" the Oaks and has begun holding services there every other Friday evening. Rather than have a Friday night service and a Sunday morning service, the Oaks management has asked us to come every other Sunday. That is a bit disappointing, since we had 22 worshipers on our first Sunday back, and the leadership told us the residents "loved" the service.

We are nearly finished with the Lutheran Liturgy on our Monday devotion, so if you have a part of Lutheran theology that you would like to have on Mondays following the liturgy, please let me know.

**Mission and Ministry:** We're still waiting to get our Thrivent cards approved for our food purchases for The Hope Center. All of that should be underway soon. We all need to keep a lookout for other potential projects.

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**July 2<sup>nd</sup> – Tammy Jensen**

**July 10<sup>th</sup> – Stephanie Stephens**

**July 11<sup>th</sup> – Keith Owen**

**July 12<sup>th</sup> – Pastor Jon Jensen**

**July 23<sup>rd</sup> – Wayne Ramming**

<b>JULY CALENDAR</b>
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**Sunday – July 11<sup>th</sup> – Council**

**Wednesdays – July 14<sup>th</sup>, July 21<sup>st</sup>, July 28<sup>th</sup> – 11:00 a.m. Bible Study – “Being Lutheran”**

**Saturday – July 24<sup>th</sup> – Clean-up day beginning around 9:00 a.m.**

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	<b>July 4</b>	<b>July 11</b>	<b>July 18</b>	<b>July 25</b>
<b>Altar Guild</b>	Carolyn	Junior	Carolyn	Judy
<b>Usher</b>	Wayne	Junior	Carolyn	Judy
<b>Lector</b>	Junior	Karen	Chuck	Lynne
<b>Sermon</b>	Pastor	Pastor	Wayne	Pastor
<b>Thrive</b>	Wayne	Gabi	Wayne	Pastor
<b>Oaks</b>		Pastor		Chuck

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**WE CONTINUE OUR STUDY OF LUTHERAN HISTORY WITH “Lutherans and Native Americans”**

Most European Lutherans immigrating to North America were in search of good farmland on which they could settle-this was the dream of America. Unfortunately, their dreams were in reality nightmares to the native people who were already living on those lands when the Europeans arrived. The Native Americans were systematically pushed off their lands, ever westward, until they were forced onto reservations. Disease, exploitation, the destruction of their cultures and ways of life were devastating to the original inhabitants of this country, and the effects of this still plague their communities today. Religious groups sometimes sought to assist the Native Americans, but their efforts were sporadic at best, and all too often these groups were complicit with policies that made life even worse for native peoples.

During the colonial period, there were occasional contacts between the newly-arrived Lutherans and the Native Americans. In the New Sweden colony, Pastor John Campanius (pastor on the Delaware from 1643 to 1648) had good relations with the local Lenape tribe and even learned their language so as to translate Luther's Small Catechism into Algonquin. Published in Sweden in 1696 and sent back to America, there is no record of it ever being used. Colonial Lutheran pastors on the frontiers in New York and Georgia had occasional contacts with Native Americans and may even have baptized a few. European church leaders urged further missionary outreach, but a severe lack of resources made this impossible. Pastor John C. Hartwick in upstate New York left his property to fund a school for Native Americans, but this project never reached its intended audience.

As American pushed westward after the Revolutionary War, they pushed the native people out of their way, aided by government policies. The Native Americans were an inconvenient and threatening "other," a "problem" to be addressed. At this time Lutheranism in America was still a mission field of its own, without enough resources to manage its own population. But Lutherans did attempt some mission with native peoples. The most interesting of these was by German Lutheran settlers in Michigan, led by Lutheran pastors sent from Germany by Wilhelm Lohe. Starting in 1845 these pastors worked among both the immigrants and the local native peoples, establishing congregations and schools for both populations. For a brief time, this outreach produced results, until the native people were pushed off their lands and farther westward. Some of these Lohe missionaries also moved west and founded the Iowa Synod. In the 1850s and 1860s this group sent missionaries out to the native people in Wyoming and Montana, without permanent results.

Immigrant Lutheran groups began occasional mission work among Native Americans in the latter part of the nineteenth century. Swedish Lutherans from the Augustana Synod surveyed parts of the west for possible mission opportunities during the 1870s, but nothing came of this. In 1884 the Norwegian Synod initiated efforts in Wisconsin among the Winnebago tribe; this Bethany Mission lasted until 1955. Danish American Lutherans took over a mission among the Cherokee in Oaks, Oklahoma, in 1892, and a congregation there is still in existence. In 1893 the Wisconsin Evangelical Lutheran Synod sent missionaries to begin work with Apaches in Arizona, and that mission is still in existence. In 1894, Norwegian Synod Pastor T. L. Brevig was sent to Alaska; his initial outreach with Sami (Lapp) reindeer herders sent to Alaska did not work, but Brevig developed an outreach to native tribes around the remote village of Teller. This outreach resulted in several permanent native congregations. In 1899 the Missouri Synod initiated an effort among the Stockbridge tribe in Wisconsin.

In the twentieth century, some of these outreach programs were transformed into local congregations or were phased out. New efforts at mission with native communities were begun. In 1928 agencies of the United Lutheran Church in America took on work on the Rocky Boy's Reservation in north central Montana. In 1970 Pastor Les Stahlke began LAMP (now Lutheran Association of Missionaries and Pilots) to provide ministry to remote First Nations communities in the Canadian Arctic by means of missionary pilots and other volunteers. An associated group in the United States runs its programs through the Lutheran Indian Ministries, recognized by the Lutheran Church-Missouri Synod. Currently the Evangelical Lutheran Church in America has an American Indian/Native Alaskan membership of about 4,900 in thirty native congregations and other ministries. The Wisconsin Evangelical Lutheran Synod maintains its Apache schools and congregations in Arizona.

Lutherans have also done advocacy work alongside native communities, most noticeably the controversial role that the Rev. Paul Boe and the American Lutheran Church played in assisting the formation of the American Indian Movement (AIM). Boe was later drawn into the events of the Wounded Knee uprising in 1973 and came under investigation and prosecution by the U.S. federal government, though he was eventually cleared of charges.

**“THIS IS MOST CERTAINLY TRUE”**