



# Reformation Lutheran Church

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

August 2022

*“Now faith is the assurance of things hoped for, the conviction of things not seen.” -Hebrews 11:1*

The author was writing to an audience that had undergone significant persecution. He encourages them to reject the local Jewish laws and to remain faithful in Jesus Christ. Throughout Hebrews, we witness the author encouraging his audience to endure, to push through the persecution. We also witness warnings not to abandon their faith in Jesus in the process. Persecution and faith are common themes in the history of Christians, and they’ll continue to be so until the day our Savior comes again. At the time of this writing, more than 4 million refugees have fled the country of Ukraine, many of whom picked up their loved ones and fled. Some fled so quickly, they didn’t bother to put their shoes on. They didn’t know what would lie ahead. Would they find a place to live in a foreign country and culture? Would they have food to eat? Would they find shoes and clothing? None of those mattered in the moment. All that mattered was getting their families to safety. Many simply trusted that God would provide for them when they reached their destinations. That’s faith.

Martin Luther said, “Faith sees the invisible, believes the incredible and receives the impossible. Then, it accepts the impossible, does without the indispensable and bears the intolerable.” It’s an accurate description of what the author of Hebrews is conveying here. “Faith is the assurance of things hoped for, the conviction of things not seen” (v. 1). Many of us have never endured real persecution. Many of us will return to our warm homes tonight and go to bed with a fully belly, nestled near those we love. We can’t begin to imagine the terror and uncertainty so many Ukrainian families faced. Fortunately, many are Christians with faith, placing all their trust in God to provide for all their necessities. Faith isn’t easy. That’s why we need help even with having faith.

Luther explains the Apostles’ Creed, “I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to him; but the Holy Spirit has called me through the Gospel, enlightened me with his gifts, and sanctified and preserved me in the true faith.” When we rely on the Holy Spirit to give us faith, then we can “bear the intolerable.”

Pr.

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In the sweet summertime, summertime.....Summertime often consists of lazy days, the beach or a pool, lots of free time, traveling and sightseeing, picnics etc. Unfortunately, August for many brings us back to school. There aren’t any more lazy days, no time for the beach or pool. Picnics become school lunches and free time is a distant memory. I’m not sure I’m ready, but here we go. Please pray for all our students and teachers as we begin a new school year. These precious children are our future, and some days the weight of being a teacher/counselor/parent figure/caregiver is very heavy. Today’s world is hard on kids and very demanding of them and us. We need God’s presence to be felt in our schools and his hand of care and support over us all.

Peace be with you,

Gabi

**Fellowship:** We don't have anything planned yet, but let's discuss doing something for the summer – maybe a cookout at the church? Ice cream sundaes and game night? All ideas are welcome!

**Property:** Our August clean-up day will be Saturday, the 27<sup>th</sup>, 9:00 a.m.

**Education:** Initially, we had planned a ZOOM Bible Study to begin June 15<sup>th</sup> on Wednesday evenings to learn about different religions. However, that has been postponed until a few of RLC members have returned from vacation. Keep watch for upcoming dates and information. We are looking forward to seeing you there!

**Worship and Music:** We are now on third through the season of Trinity, the longest season of the church year.

We hope to start up our Bible class in the not-too-distant future. One possibility is a look at how the Lutheran Church compares to other churches in our beliefs and actions. I think you will find this a very interesting class.

We continue our services on Sunday morning at Reformation, Thrive and the Oaks. We are having very good attendance at Thrive and the Oaks. On July 24, we had 12 at Thrive and 15 at the Oaks, so those two services significantly increase our overall weekly “attendance.” That said, we need to work on our attendance at Reformation. Reformation is a special family, and we would love to see you on Sunday mornings...come and bring a friend or neighbor!

**Mission and Ministry:** Our spaghetti dinner fundraiser was a success! Matthew reported a profit of a little over \$800. THANK YOU to everyone who helped make this event run smoothly and successfully! Much appreciated! On to new projects! All ideas are welcome!

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**August 7<sup>th</sup> – Bobbie Golden**  
**August 8<sup>th</sup> – Gabi Owen**  
**August 18<sup>th</sup> – Matthew DeWinter**  
**August 31<sup>st</sup> – Kathy DeWinter**

**AUGUST CALENDAR**

**Sunday – August 14<sup>th</sup> – Council**

**Saturday – August 27<sup>th</sup> – Clean-Up Day 9:00 a.m.**

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	<b>August 7</b>	<b>August 14</b>	<b>August 21</b>	<b>August 28</b>
<b>Altar Guild</b>	Carolyn	Wayne	Junior	Judy
<b>Usher</b>	Junior	Judy	Wayne	Carolyn
<b>Lector</b>	Gabi	Tammy	Karen	Wayne
<b>Sermon</b>	Wayne	Pastor	Pastor	Pastor
<b>Thrive</b>	Wayne	Pastor	Gabi	Wayne
<b>Oaks</b>		Chuck		Chuck

## **WE CONTINUE OUR STUDY OF LUTHERAN HISTORY WE CONTINUE OUR STUDY OF LUTHERAN HISTORY WITH “Daniel Payne and Jehu Jones: African-Americans and Lutheranism”**

History is sometimes quite a bit messier than we know. The situation of African-Americans in the South before the Civil War was not the same for all, and especially in the southern cities there was a sizable population of African-Americans who had earned their freedom. They still faced harsh discrimination and great poverty, but these free blacks were able to have some control over their own lives, and some of them were able, despite the odds, to become leaders. This is the story of two such free men from Charleston, South Carolina- Daniel Payne and Jehu Jones, who were the first two African-Americans ordained by Lutherans in the United States. Though they came out of a similar situation, their stories diverged rather dramatically.

These stories begin at a Lutheran congregation, St. John's Lutheran in Charleston, South Carolina, and its pastor, the Rev. John Bachman. Bachman was quite an accomplished and enigmatic figure. A prominent Lutheran leader and renowned naturalist, he gathered a large African-American congregation at St. John's, while also being a staunch defender of slavery. The African-American congregation there consisted of both enslaved and free blacks, and was quite active up to the Civil War. It was from this congregation that both Jones and Payne were sent into the ministry. But the similarities between the two men end at this point.

Jehu Jones was a free black man living in Charleston, where he was a successful tradesman and a member of the black congregation at St. John's since the early 1820s. He was definitely a leader in that congregation, though to describe him so at the time was controversial. In 1832 the St. John's congregation decided that it wanted to send an African-American as a missionary to the country of Liberia, then being colonized by black Americans returning to Africa. They decided that Jones should go, and he agreed. Jones went to New York to seek assistance for his mission to Africa, and though nothing came of his requests, he did make connections with the Lutheran Ministerium in New York. Because as an African-American Jones could not be ordained by Lutherans in the

South, he was ordained by members of the New York Ministerium in 1832, becoming the first black person ordained as a Lutheran pastor. After several years of frustration, Jones had to abandon the idea of this mission to Liberia. Moving his family several times around the cities in the American North, Jones supported them working as a tailor. Finally, in 1834, Jones settled in Philadelphia, where there was a sizeable African-American community. Inspired by the presence of several large

African-American congregations in that city, in the same year Jones organized the St. Paul's Colored Lutheran Church of Philadelphia, the first independent African-American Lutheran congregation in the United States (or perhaps the world). Though the congregation met regularly and began to build a church building, it soon encountered major financial difficulties. Jones appealed to Lutheran leaders for financial assistance and did receive some, but the congregation went out of existence in 1839. Undeterred, Jones continued his efforts, and in 1849 appealed to the New York Ministerium for assistance in opening an African-American Lutheran congregation in New York. His request was denied, and we do not know anything more of Jehu Jones after that point.

The career of Daniel Payne was quite a bit different. He became a very successful educator and church leader, although not in the Lutheran church. Like Jones, Payne was a free black man in Charleston. Largely self-educated, Payne organized several very successful schools for African-Americans in Charleston, which were closed in 1835 by the passage of a law forbidding such schools. Though Payne was not a Lutheran, he was encouraged by Pastor Bachman to go to New York City, where a mission organization gave him the funding for further education. In 1837 Payne enrolled at the Lutheran Seminary in Gettysburg, Pennsylvania, where he studied for two years, until health problems ended his education there. In 1837 Payne was ordained by the Franckean Synod, an abolitionist Lutheran synod in New York, but he never served a Lutheran congregation. For several years he taught school and occasionally served as pastor, until in 1841 he became a pastor in the African Methodist Episcopal Church (AME). Because of his intellect and leadership skills, Payne quickly achieved prominence in this African-American denomination, being ordained as a bishop in 1852. In 1863 he became president of Wilberforce University in Ohio, an AME college, where he served for many years. He was a distinguished leader in the African-American community until his death in 1893.

These two important African-Americans had early connections to American Lutheranism, but led very different lives.

**“THIS IS MOST CERTAINLY TRUE”**