



Reformation Lutheran Church

“Come and See, Learn and Rejoice, Go and Tell!”
November 2024

“See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.” -1 John 3:1-3

When we go as a family to visit the gravesites of our loved ones who have died, we talk about our memories of them, that we miss them, and read aloud the words from 1 Thessalonians 4:13-18. Sometimes, when we depart, the conversation is filled with questions about what we will be like in heaven. Since Grandpa died at 83 years old, will he be the same age in heaven? Since Great-uncle Wayne died when he was a 4-year-old, will he be a kid in heaven? Inevitably we are caught asking questions and, even more problematic, giving responses about what we will be like according to the old way of thinking according to the law, not according to the gospel and life eternal beyond the law: what we will look like, what age will we be, what about our weight, will I get my missing body parts back, and will I still have all my warts and scars.

Scripture tells us some things about what we can look forward to in the resurrected life, even if there are details missing we wish were laid out. We hear the oft read scripture at funerals from the Apostle Paul and from Revelation: “What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body” (1 Cor. 15:42- 44), and “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away. And he who was seated on the throne said, ‘Behold, I am making all things new’” (Rev.21:3-5). The reality of the resurrected life defies our categories of law whether physics, biology, or math. Whether perishable, natural bodies, full of sin, crying, mourning and death, these things of ours under the old realm of the law have passed away. Eternal life is life not only one we shall finally see in the resurrection on the last day, but it is also life beyond the law and in Christ alone.

This also means that what 1 John 3:2 promises, “we know that when he appears we shall be like him, because we shall see him as he is,” is to be understood in categories beyond the law in Christ alone. To “be like him,” is not a category of morality or a righteousness according to the law. For Jesus Christ is not the law and definitely not my deed. In the life to come, we shall live and experience in our resurrected bodies life beyond the law in Christ who is the end of the law for righteousness. This is truly heaven and eternal freedom! Pr.

Property: Our November clean-up day will be Saturday, November 30th, 9:00 a.m. Helping hands are always welcome!

Mission and Ministry Outreach: Fall and into the “Holiday Season” tend to be some of our busiest outreach times as projects seem to be easier to find. I have a few leads on things we might do. As always, YOUR ideas are welcome!

Fellowship: Our German meal was a great success! Our visitors had wonderful things to say about the food and fellowship. Thank you, Dick, for the great idea and thanks to all those who contributed to the festivities! As a “heads up,” Advent begins the 1st of December. There are three Advent Wednesdays, and I believe we’ll have our usual meal before service. A sign-up sheet will be put out later in the month.

Education: Please join us on Sundays, at 9:15 a.m. in the Fellowship Hall for our Bible Study classes covering the Epistles and Revelation.



19th – Keith Becker

22nd – Cheryle Wadsworth

NOVEMBER CALENDAR

Sunday – Nov. 3rd – 9:15 a.m. Bible Study; 10:30 a.m. Service

Sunday – Nov. 10th – 9:15 a.m. Bible Study; 10:30 a.m. Service

Sunday – Nov. 17th – 9:15 a.m. Bible Study; 10:30 a.m. Service; Council after service

Tuesday – Nov. 19th – 11:30 a.m. Lutheran Men’s Lunch IHOP

Sunday – Nov. 24th – 9:15 a.m. Bible Study; 10:30 a.m. Service

Saturday – Nov. 30th – Clean-up Day – 9:00 a.m.

	Nov. 3	Nov. 10	Nov. 17	Nov. 24
Altar Guild	Junior	Amy	Tammy	Junior
Usher	Junior	Junior	Amy	Amy
Lector	Tammy	Amy	Gabi	Dick
Music	Teresa	Amy	Amy	Amy
Children Time	Pat	Pat	Pat	Pat
Sermon	Chuck	Pastor	Pastor	Pastor
Thrive	Gabi	Gabi	Pastor	Gabi
Oaks	Chuck	Pastor	Chuck	Pastor
Bible Study	Pastor	Amy	Tammy	Amy

COUNCIL PRESIDENT'S CORNER

If we play a quick game of word association and ask for your first thought when the word November is given what would you say? There are several significant things in November, but I'm guessing that most of you would say Thanksgiving.

Giving thanks for all the wonderful blessings we have been given is a very important thing to do. I remember a story from Sunday School when the teacher told us that God had sent an angel out from heaven to pick up requests from people on earth. The angel was hardly past the golden gates when he returned with a bag that was bursting. Literally millions of requests. Then He sent an angel out to pick up thank yous. The angel was gone for what seemed like forever and finally did return with a nearly empty bag. The message...we are good at asking God for things, but we are not nearly as good at saying thank you.

A couple of years ago, Gabi mentioned at one of our council meetings that we should pray for Reformation. I hope everyone is still doing that, but I also hope that all of us are thanking God for Reformation. We have a special church. Few others do what we have done. Sure, we can still ask Him to help us grow, but thanking Him for Reformation, what we are, and what we do is also very important and very appropriate in this time of Thanksgiving.

Jeopardy has been asking questions that deal with Martin Luther and the Reformation. Last night the question was: Tradition says Martin Luther posted his 95 theses on a Wittenberg church door in 1517, launching this religious revolution...Can you come up with the answer?

Chuck Hunsaker, Council President

WE CONTINUE OUR STUDY OF LUTHERAN HISTORY WITH “Lutherans Learn to Cooperate”

By the beginning of the twentieth century, American Lutheranism had grown to be the third largest Protestant family in the United States, after the Baptists and Methodists. Fueled by the arrival of millions of Lutheran immigrants from Europe, there were more than two dozen different Lutheran denominations divided by language and theology. Most wanted to become American and take their rightful place in the American religious scene, but their divisions made them less ineffective on the national level.

During the First World War (1917-18) these Lutherans sought to demonstrate their patriotism and to support the troops, but this required a degree of mutual coordination between the various Lutheran groups that previously had not existed. In 1917 they formed the National Lutheran Commission on Soldiers and Sailors Welfare to raise funds and employ chaplains for the military camps. As that war was winding down in 1918, eight Lutheran denominations formed a more permanent organization, the National Lutheran Council (NLC), to explore more ways in which American Lutheran groups could cooperate and do their work more efficiently. One of the largest Lutheran denominations, the Lutheran Church-Missouri Synod, did not formally join the NLC, but did coordinate some of its efforts with the new group.

There were many things for the NLC to do, things better accomplished in a coordinated fashion rather than separately. Two initial concerns were the support for and reconstruction of war-ravaged Lutheran churches, and support for Lutheran missions in Africa and Asia.

It also coordinated many things domestically, including Lutheran efforts in education, social services, and home mission expansion, as well as services such as planning and publicity. The NLC became a clearinghouse and coordinating center for the great expansion of the work that American Lutherans carried out in the first part of the twentieth century.

During the Second World War (1941-45) the NLC again mobilized American Lutherans for action, to support the troops, coordinate chaplains, provide assistance at home for the workers in the new defense industries, and other similar tasks. During and after this war, it helped sponsor a major fund drive, Lutheran World Action, which raised millions of dollars for war relief. Together with the Lutheran Church Missouri Synod, the NLC cooperated in a new group, Lutheran World Relief, which shipped over a billion pounds of relief supplies to troubled areas around the world in the twenty years after 1945. The NLC also coordinated the assistance for European Lutheran churches and resettled war refugees in the United States and Canada.

During and after the Second World War, the NLC also broadened its work in North America. Important areas of this service included campus ministry, Lutheran higher education, social welfare services, aid to migrants and refugees, and planning and coordination for the massive post-war founding of new Lutheran congregations, especially in the new suburbs and in the growing areas of the south and west. One particular area was the expansion of Lutheran media presence through radio, television, and even movies!

As American Lutherans continued to work together, many thought that this successful cooperation demonstrated the viability of the merger of American Lutheran denominations, and through the 1940s and 1950s merger negotiations gained ground. At this time it proved impossible to get all eight Lutheran groups into a single merged church body, so in 1960 four groups formed the American Lutheran Church (ALC), and in 1962 four others formed the Lutheran Church in America (LCA). These mergers were made possible in part by the relationships and cooperative efforts that had been accomplished by the NLC.

In the early 1960s, the ALC, LCA, and Lutheran Church-Missouri Synod forged even closer working relationships in many of these ministry areas, and by 1966 they had decided to form a new cooperative body, the Lutheran Council in the USA (LCUSA), which took over and expanded many of the functions of the NLC. LCUSA represented an unprecedented level of cooperation between Lutherans in America, representing over ninety-five percent of all American Lutherans. LCUSA also continued and expanded the traditional efforts of the NLC in areas of social service, education and campus ministry, assistance to refugees and immigrants, and many other activities. LCUSA became an important agency for planning and research, for historical and archival preservation, and as the public face of American Lutheranism.

As the ALC and LCA moved toward merger into the Evangelical Lutheran Church in America in 1988, the continuing need for LCUSA was diminished. The new ELCA and the Lutheran Church-Missouri Synod decided that many of LCUSA's functions could now be handled on a bilateral basis between the two denominations or spun off into other groups, so LCUSA came to an end. But these two groups, NLC and LCUSA, played an important role in the larger development of twentieth-century American Lutheranism and its ministries to the nation and the world.

THIS IS MOST CERTAINLY TRUE