



Reformation Lutheran Church

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

“Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh. So they are no longer two but one flesh. What therefore God has joined together, let not man separate.” - Mark 10:7-9

Jesus is quoting the Scripture, specifically Genesis 2:24. This is God’s design for the human family from the very beginning. It continues to be God’s design for the human family. The world in its fallen nature may deem other relationships as equivalent to that of marriage. That does not change God’s loving purpose for the lifelong union of one man to one woman. From the beginning, God designed man and woman in such a wondrous way that we would experience a glimpse of the miracle that is the creation of life. And should the union of man and woman not result in children, that does not make one’s marriage a failure or any less beautiful.

I’ve been blessed to officiate at the weddings of couples young and not as young. I’ve seen couples in their best days and yes, in their most difficult of circumstances. One of the most beautiful things I’ve seen is the loving care given to a husband by his wife and vice versa as they approach their final years, months, and days. I’ve seen the love of a wife who came daily to visit her husband in the Alzheimer’s Unit long after he became bedridden and could only mumble incoherently. That didn’t stop her from sitting with him, singing to him, and telling him Bible stories. Likewise, is the man who cared for his wife day after day at home when all she knew of this man was that he was kind and nice.

When a man and woman make a promise before God, no one on that wedding day knows the joys and struggles that will come. What we do know is that couples will face temptations that, if followed, will lead to the destruction of the marriage. The voice of the tempter is a powerful voice who seeks to place doubt in our minds that God’s intent is different from what is stated in Scripture.

The beauty of a life-long union of man and woman who are blessed with 50, 60, or 70 plus years as husband and wife is their witness to the world. Such a witness includes grace, mercy, forgiving one another as God has forgiven you, patience or what some translations of the Bible call longsuffering that together husband and wife endure the trials and struggles together. In these small ways, we see God’s faithfulness to us. Pr.

COUNCIL PRESIDENT’S CORNER

From Portals of Prayer, Friday, September 27...”The Israelites did not deserve God’s mercy. Likewise, the prodigal son in Jesus’ parable did not deserve his father’s welcome. He was a selfish, wayward, ingrate. And we, too, do not deserve God’s mercy. We were lost in our sins. We cannot find God. Yet God finds us! He sends us His Light and His Comforter.”

All sin and fall short of the glory of God. As believers, we know that of ourselves...but I’ll bet you know some others who may not know that about themselves, or they knew and somehow slipped away from the message of the cross and church.

Why not reach out and invite them to Reformation? There is joy before the angels of God over one sinner who repents.

Chuck Hunsaker, Council President



17th – Teresa Donovan

23rd – Pat Hunsaker

OCTOBER CALENDAR

Sunday – Oct. 6th – 9:15 a.m. Bible Study; 10:30 a.m. Service

Tuesday – Oct. 8th – 11:30 a.m. Lutheran Men’s Lunch at Pies and Thighs

Sunday – Oct. 13th – 9:15 a.m. Bible Study; 10:30 a.m. Service; Council after service

Sunday – Oct. 20th – 9:15 a.m. Bible Study; 10:30 a.m. Service

Sunday – Oct. 27th – 9:15 a.m. Bible Study; 10:30 a.m. Service

Saturday – Nov. 2nd – Clean-up Day – 9:00 a.m. Cleaning day in October is postponed until after our Reformation Day Meal on Oct. 26

	Oct. 6	Oct. 13	Oct. 20	Oct. 27
Altar Guild	Tammy	Junior	Amy	Tammy
Usher	Amy	Amy	Junior	Junior
Lector	Gabi	Chuck	Tammy	Dick
Music	Amy	Amy	Amy	Amy
Children Time	Pat	Pat	Pat	Pat
Sermon	Pastor	Pastor	Pastor	Pastor
Thrive	Gabi	Pastor	Gabi	Gabi
Oaks	Pastor	Chuck	Pastor	Pastor
Bible Study	Tammy	Amy	Tammy	Amy

Property: Our October clean-up day has been postponed until Saturday, November 2nd, 9:00 a.m. Helping hands are always welcome!

Mission and Ministry Outreach: Our project for the Humane Society of Harris County has been completed! It seems that these last few months of the year lend themselves to project ideas pretty readily. I've got a few thoughts and am looking forward to any and all opportunities you all might come across as well. Let's see if we can use what's left of our grant cards to finish out the year!

Fellowship: Thanks to everyone who contributed to our third quarter Birthday Fellowship! Our next scheduled event will be our Oktoberfest Celebration on Saturday, October 26th. Dick Donovan will be preparing the potato salad. RLC will purchase the brats from Aldi once we get a head count. Please be sure to sign up yourself and any friends and family that will be coming.

Education: Our Bible Study classes covering the Epistles and Revelation resumes October 6th. Please join us on Sundays, at 9:15 a.m. in the Fellowship Hall.

WE CONTINUE OUR STUDY OF LUTHERAN HISTORY WITH “Red and Green ...Black and Blue: Lutheran Hymnals and their Impact”

Isn't it rather strange that we American Lutherans tend to refer to the hymnal/worship books they use by the color of their covers? Just gather with any group of Lutherans, and pretty soon they will start talking about, and critiquing, the hymnals that they have used in their life. "Why, I remember the old (insert your favorite color) hymnal. Now, that was a good one. Much better than this new (insert your least favorite color) hymnal that we have now!" Lutherans can get rather passionate about their hymnals, probably because hymns and singing are such a big part of our worship and devotional lives, and changing these things can really stir up controversy. Just think about the emotions raised when our favorite hymns (the ones we know by heart) are changed or deleted from the newest version of the hymnal.

Hymns and hymnals have always been very important in the Lutheran tradition. Luther wrote or re-wrote quite a number of hymns, and the first Lutheran hymnals appeared already in the first decades of the Reformation. The century after Luther was a golden age of hymnody, when the great "Ein Feste Burg" in a hymnal of Luther's time Lutheran chorale hymns were written and later re-set by composers like J. S. Bach. The immigrant Lutherans who came to North America, starting in the eighteenth century, customarily brought with them a Bible, the Small Catechism, and the Psalm book or hymnal of the region of Europe from which they came. In this new country, with few Lutheran congregations or pastors, the immigrants would gather with their hymnals to worship God and give thanks. They used these European hymnals for many years—a link to the world that they had left behind, and a beloved religious resource.

In the eighteenth and nineteenth centuries, things began to change for American Lutheran hymnody in two important ways. First, there was a dramatic surge of new hymns and types of hymns coming out of the Anglo-American world. Revival hymns, gospel hymns, revivals of ancient and medieval hymns, and many others came to enrich the Protestant hymn traditions. These kinds of hymns, often more subjective and personal, were adopted and copied by Lutheran hymn writers out of the Pietist tradition. The second big development was the translation of the Lutheran hymn tradition into English. The Lutheran immigrants began to worship in English, and this stimulated the production of dozens of new American Lutheran hymnals. Of course, this shift brought controversy. Which of the traditional Lutheran hymns should be translated and retained in these new hymnals, and how many of the new Anglo-American hymns should be included? Hymnal controversies are nothing new!

With the multiplication of Lutheran denominations in the nineteenth century came ever more and even more varied American Lutheran hymnals. Each new denomination, it seems, had to have its own hymnal. It was important, it seems, for the group identity and sense of purpose of each of these denominations for them to have their unique hymnal, something in common from which they could worship and sing. The same phenomenon worked in reverse, too. Hymnals became an important means by which American Lutherans came together and merged their denominations. The way toward merger was often preceded by the development of a common

hymnal: First, get the congregations of the distinct denominations to worship and sing out of a common hymnal, it was reasoned, and the road to merger would be easier. In the later decades of the nineteenth century, the three divided colonial era Lutheran groups adopted a common hymnal, the Common Service Book and Hymnal, which preceded their merger in 1918. Midwestern immigrant German groups came together in 1930, assisted by the American Lutheran hymnal. In the 1950s, eight different American Lutheran groups came together to develop a common hymnal, the red Service Book and Hymnal. Although the merger process ended up with two different denominations instead of one (the American Lutheran Church and the Lutheran Church in America), the result was that the majority of American Lutherans were now using a common hymnal. In the 1970s, the development of the green Lutheran Book of Worship was envisioned as a common hymnal for all American Lutherans. (This, too, proved too ambitious.)

The late twentieth century saw a further expansion of Lutheran hymnody, with new hymns from Latin America, Africa, and Asia being included in the newest Lutheran hymnals, including the Evangelical Lutheran Worship (ELCA), Lutheran Service Book (LCMS), and Christian Worship (WELS). New hymnals broaden the ways in which Lutherans worship and tie them together Lutheran Book of Worship, 1978 with Christians from around the world. Hymnals have had an amazing impact on the culture of American Lutheranism.

THIS IS MOST CERTAINLY TRUE