

The Peace Post

Peace Lutheran Church ~ Alma, MI

Vol. 8, No. 6 June 2012

Peace Lutheran Church is a member congregation of the Lutheran Church—Missouri Synod. We believe, teach, and confess the doctrine of the evangelical, catholic faith as it is taught by Holy Scripture and faithfully confessed in the Book of Concord of 1580. We are committed to the pure preaching of God's Word and the right administration of the Holy Sacraments, catechesis of all people in the Christian faith, and liturgical worship consistent with our Reformation heritage. We are an evangelical, orthodox, and catholic congregation, proclaiming Jesus Christ crucified, risen, and reigning for the salvation of the world!



INSIDE THIS ISSUE

"The Green Season".....	1
Holy Trinity Homily.....	2
"The Real War on Women".....	3
Baby Bottle Boomerang.....	3
Simul Iustus Et Peccator.....	4
"The Creeds Are Biblical".....	5
Peace News & Notes.....	6-9
Ladies Guild Info.....	10
Council Minutes.....	11
"Take My Life . . .".....	12
50th Anniversary Comm.....	13
Christian Education.....	14
VBS Info.....	14
Birthdays & Anniversaries.....	14
Parochial Report.....	14
June Calendar.....	15
Serving in June.....	16



From the Desk of Pastor Messer "The Green Season"

As I write this, we are on the cusp of celebrating the Feast of the Most Holy Trinity, which serves as a transition between the Festival Half and the Non-Festival Half of the Church Year. On the one hand, I am always a bit saddened when we get to the Feast of the Holy Trinity, for I dearly love the Festival Half of the Church, which begins with the Season of Advent, moves through the Seasons of Christmas, Epiphany, Pre-Lent, Lent, and, finally, Easter, and hate to see it come to an end. But, on the other hand, I always sense a bit of relief, too, as I know that the Trinity Season (or, as I like to call it, "The Green Season") affords the Church with the opportunity for some necessary rest and relaxation from the rigor of the Festival Half of the Church Year, allowing her to simply bask in the glory which is hers via Communion with the Holy Trinity and with all the saints.

One of the ways this "rest and relaxation" is ceremonially marked by us at Peace is the refraining from processing with the processional crucifix at both the beginning of the Divine Service and for the reading of the Holy Gospel (except on the few Feast Days we'll observe during the season). Another way is by giving our wonderful choir a break for the summer months. And still another way is by using Divine Service 4 for the better part of the summer, which includes less chanting and is a little less formal than the other settings we use, but which also has a wonderful musical setting to the liturgy that we have grown to love.

None of this is to say that "The Green Season" is any less important than the beautiful seasons of the Festival Half of the Church, just a little different—a little more laid back, if you will. This is one of the wonderful blessings of the Church Year—it offers different seasons with different emphases, as we move through the Life and Ministry of Our Lord Jesus Christ from Advent through Easter and transition into the Time of the Church at the dual Feasts of Pentecost and Holy Trinity, where the focus moves from the Life and Ministry of our Lord Jesus Christ to His teachings and ongoing Presence in, and for, His Holy Church. The central focus in both the Festival and Non-Festival Halves of the Church Year is the same—Jesus Christ and Him Crucified for us sinners—but each Half (and, really, each Season) of the Church Year has its own focus and feel as well.

As we get ready to embark upon the lengthy "Green Season," my prayer for all of you is that, throughout this season, you would have our Lord's gracious invitation in mind, when He says, "Come to me, all you who are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Yes, come to Jesus, dearly beloved, for He has taken away the burden of the Law by fulfilling all of its perfect demands for you, and He has paid the price for all of your sins on the Cross, that you may rest in the peace of the forgiveness, life, and salvation, which is yours, through Him.

Your Servant in Christ,

Pastor Messer



A Homily Upon the Feast of The Most Holy Trinity

By Rev. William C. Weedon
LCMS Director of Worship
LCMS International Center Chaplain
John 3:1-17 (Is. 6:1-7; Rom. 11:33-36)

*In the Name of the Father and of the + Son
and of the Holy Spirit. Amen.*

For the world, what you can see is all that's real and all that matters. For the Church,

what we can see is real, but we know it's only the least part of what's real, and it isn't what ultimately matters. We're committed to living from, orienting our lives toward, realities that are not seen and so there's no explaining to the world what we're up to. There's no rational making sense of it. We don't rely on sight, but we do rely on hearing. The Church is all about ears, not eyes. And the ears open up our inner eyes to see what truly is by the Spirit's power.

Isaiah had a moment, though, when it went beyond ears. The whole liturgy of the temple was a point of connection between the unseen world and the visible world, between heaven and earth, if you will. But it was all ear stuff. Words and promises. Sacrifices that all pointed beyond themselves. Blood of innocent animals pouring out and yet the blood that was seen there wasn't the big thing. And everyone knew that. For Isaiah a day came that changed his life. He got to see with his eyes the invisible world, the world that all that worship had been oriented towards. It was the year King Uzziah died and there in the liturgy on day, earth dropped away and heaven became visible. Isaiah saw the Lord, Yahweh, sitting on His throne, high and lifted up. The train of His robe filled the earthly temple like the billows of the sweet incense. And above Him, the spirits of fire, the seraphim, six winged, many eyed, and covering their faces in humility before the Lord of all and crying out as they flew: "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." The earthly temple was shaking at the voice of the heavenly critters flying about and calling and the smoke of the incense filled the house with glory.

Isaiah's response is instructive. Not: "Wow, isn't this neat! I've always wanted to see God with my own eyes and now I am. Sweet!" Rather: "Woe is me! Oy vey! I'm lost. I'm a man of unclean lips and I dwell in the midst of a people of unclean lips and now my eyes have seen the King, the real King, the Lord of hosts!" Isaiah thought he was dead meat. Such is the reaction of all people when the invisible world is suddenly made visible, when they see the realm that is beyond sight. And what happened next? Did God reveal the invisible world to Isaiah in order to destroy him? No. One of the seraphs grabs some tongs – note that, the angel uses tongs – and plucks a live, burning coal right off the altar and starts winging it toward Isaiah. No place to run, no place to hide, and fiery coal headed straight toward his mouth. OUCH! His lips are seared and yet this pain is not bad, but good. The angel whispers: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for." When the invisible world crashes through and terrifies us, it is not for the purpose of terrifying us, but for the purpose of touching us, taking our guilt and our sin away with the fire from God's altar.

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways! And so Nicodemus comes to Jesus at night. And there in front of Nicodemus is the entire temple and unseen world that Isaiah beheld. Here in front of

Nicodemus is the Lord who sat upon that throne, hymned by the seraphim, now made flesh and blood, dwelling among us. He knows that our Lord must be "from God" but he's not sure what that "from God" entails. Jesus tells him: "Truly, truly I say to you, unless one is born again (or from above) he cannot see the kingdom of God." You need a new birth to see the unseen world – the kingdom! Nicodemus, his mind on earthly things, on the visible, stumbles over this rebirth talk. Jesus doesn't back down: "Truly, truly I say to you, unless one is born of water and the Spirit he cannot enter the kingdom of God." And make no mistake about it: THAT'S the goal of God. That we enter His kingdom, that we live from the world that is unseen in this age, that we are given new birth and pardon and forgiveness. What's born of flesh is flesh and sees nothing more than what the eyes behold. What's born of the Spirit is spirit and begins to see what no eye has seen and no ear heard and what has not entered into the hearts of men, the love that God has for them.

Nicodemus not getting it frustrates our Lord. "How can you believe if I tell you heavenly things if you don't get these earthly things. No one has ascended into heaven except the Son of Man who descended from heaven." He's the key to unlocking the unseen world. And where does He do that? "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him may have eternal life." The cross is the key, as always. Baptism – that new birth of water and the Spirit – opens the eyes to see what the cross was all about. Look not only on the visible – on the man laboring to breathe, crying out in suffering, bleeding, dying, and dead – look instead upon the scene from the Spirit's perspective, from heaven's perspective. Here is the Lamb of God, sent from the Father, bearing the sin of all the world, so that all who believe in Him will not perish but have eternal life, the life of the kingdom. Here is the Son, gift given by the Father, revealed by the Spirit, not to condemn the world, but that the world might be saved through Him. Here's the altar. The sacrifice. The high priest. The temple. The atoning blood. The gift of life. All in the man hanging upon the tree.

Today the burning coal that is the body and blood of the Son of God will be taken from off the altar of the cross at Jesus' command in order to touch your lips so that your guilt is taken away, and your sin atoned for. All the life that is in His death touches you; His body, now resurrected and glorified and forever beyond the grave, the pledge of eternal life, touches your lips.

And you realize that we live from these unseen realities, from the invisible world that truly is, and how little becomes the world that we can see, and how great the world that is beyond our sight now. A world that will appear in all its glory when Christ appears at the last day, and we with Him.

The Feast of the Holy Trinity is the feast of what cannot be seen with flesh born of flesh eyes, but what can only be revealed through spirit born of Spirit eyes in Baptism. The God who is hymned forever as the holy, holy, holy One, the Father, the Son, and the Holy Spirit, reaching to us in Jesus a gift of life that we might see the love that God has for us and so seeing, join in the joy of what cannot be seen in this age, orienting our lives toward the invisible one who for love of us once took on flesh and blood. And so, forgiven, cleansed, restored, we join the Seraphim in what is real life, singing: To Christ our Lamb be glory with His unoriginate Father and the all-holy Spirit, now and ever and unto the ages of ages! Amen.



The Real War on Women: Abortion *Lutherans for Life, May 2012*



It began with the HHS mandate that employers through their health insurers must supply contraception and abortifacients to their employees. Religious organizations were not exempt. This caused a firestorm of opposition from Roman Catholic bishops, the Lutheran Church-Missouri Synod, Southern Baptists, and other evangelical leaders which claimed that their religious liberty was being infringed on by the government. On the other side, those in favor of the ruling quickly coined this defense of religious freedom a “War on Women,” claiming that free access to contraception and abortion would limit women’s freedom.

The truth: A real “War on Women” began almost 40 years ago when the Supreme Court ruling *Roe v. Wade* ushered in abortion on demand. We were told that women needed abortion, that they needed to be free from the shackles of motherhood and child bearing—they needed to be able to compete on an equal level with men. The “sexual revolution” needed abortion because there needed to be no consequences to sexual activity. So, the baby had to go! It’s 40 years later. What really happened?

- Marriage rates are way down. Only 51 percent of Americans 18 and over are married. The average age of females for a first marriage is 26.5 years; with males it is 28.7. Cohabitation is on the rise with an increasing number of non-marital births. (*Cohabiting couples are more than twice more likely to break up than if they were married.*)
- Correspondingly out-of-wedlock births are at a record number. More than half of births to American women under 30 occur outside marriage. In my home state of Illinois, out-of-wedlock births in 1973 (the year of *Roe v. Wade*) were 18 percent of total births. In 2009, they were 41 percent.
- Many men feel they no longer need to carry any responsibility for the child they have created. Abortion gives them freedom to abandon the mother of their child. Abortion law tells men they have no say in the outcome of any pregnancy, so they have responded by taking no responsibility in a pregnancy. Many men refuse to support their baby’s mother if she chooses to have the baby. (*And then are those men who say, “I will support any decision she makes”—as if all decisions were equal.*)

What has been the result of these seismic demographic shifts? Women and children suffer. Researchers have consistently found that children born outside of marriage face higher risks of falling into poverty, failing in school, or suffering emotional and behavioral problems. Marriage provides increased wealth to households, stability for women and children, and two parents to share the load of parenting. And we haven’t even mentioned the emotional and physical aftermath of abortion on women and men. Physically, abortion leaves women with a higher risk of breast cancer, infertility, and pregnancy loss. Emotionally, abortion can leave both men and women with enormous grief and guilt. Men are emasculated by being unable to protect and provide for their children and women fail as nurturers. Abortion has created a legacy of pain, anger, bitterness, and grief. So much for freedom!

What can you do about the so-called “War on Women.” Cardinal Dolan of New York, commenting on the HHS mandate gives us a clue. “The Catholic Church wants its people to be a player in American politics. Twenty-eight percent of the population of the United States are Catholics, OK? And the Catholic Church, through them, you bet, wants to have a say in the direction of our beloved country. To think that there is a Berlin Wall between one’s religious convictions and one’s political activity is crazy. It’s ludicrous. It’s not only non-Catholic, non-Christian, non-biblical, it’s also un-American.”

Yes, you can help protect women and provide for children through supporting the work of pregnancy centers, educating on the aftermath of abortion, and getting your church involved. But, you also have a responsibility to exercise your religious convictions as part of Christian citizenship. If you think abortion is none of your business, you are wrong. Abortion grieves your God and touches everyone. Let your elected officials know where you stand and why, encourage legislation that protects the unborn and their moms and dad, and vote in accordance with your religious convictions that are based on God’s Word and the value of life He gives each and every one of us. Speak up! (Note: One of the ways you can “speak up” is by joining our congregation in the *Baby Bottle Boomerang* below)



Baby Bottle
Boomerang

Pregnancy Services of Gratiot County

Baby Bottle Boomerang

Ends Father’s Day—Sunday, June 17

Please return your bottles filled with spare change, cash, or check on Father’s Day. This is a wonderful opportunity to support Pregnancy Services of Gratiot County and their many life affirming programs.

Pregnancy Services of Gratiot County is a faith based ministry that exists to affirm life by educating and supporting those who are facing unplanned pregnancies. Facilitating hope and healing for those who have experienced an abortion, and empowering unmarried individuals to choose a life of sexual integrity.



Simul Iustus et Peccator

Those of you who attend Bible Studies regularly have probably heard me utter the Latin phrase “simul iustus et peccator” a thousand times. Thus, I thought I would share this excellent blog post from a friend of mine, and brother pastor, Rev. Paul Beisel, who explains why this little phrase is so important and so beautiful. Indeed, as he says below, “Perhaps this was one of the most important teachings that was recovered in the Reformation: that regenerate man is simul iustus et peccator, at the same time saint and sinner, free and in bondage.” I think he’s right. Right behind the recovery of the true doctrine of justification by grace alone, through faith alone, in Christ alone, in importance is the recovery of the doctrine of simul iustus et peccator—in fact, the two are intimately bound together. Enjoy!

Lately, I’ve been reading Martin Chemnitz’ *Examination of the Council of Trent*, where he just trounces on Rome’s view of concupiscence and original sin, and what remains in the regenerate. Page after page he demonstrates how the Papalists have skewed the meaning of the Scriptures. The question is basically this: is there still sin in the regenerate after baptism? Chemnitz argues from Scripture, and also relying heavily on St. Augustine, yes—the remnants of the old nature remain in the baptized, though this stain of sin is not counted against them. There is still much weakness in the regenerate person, who has not completely shed his old skin. The papists were asserting that the Church, and her members, no longer have the stain of sin. Chemnitz, along with other Lutheran teachers, disagreed on the basis of clear passages of Scripture. In one place, Augustine quips, “The Pelagians dare to say also this, that a righteous person has no sin at all in this life and that in such persons it is true already in the present time that the church has neither spot nor wrinkle; as if that were not the bride of Christ which throughout the whole earth says what it has learned from Him: ‘Forgive us our debts.’” Indeed! Why would the Lord have instructed the disciples to pray, “Forgive us our debts,” if it were true that the Church and her members *this side of glory* were already perfected? Would Jesus have us lie, by confessing our sins, which were not really sins, since we have already put on our full glory? But why does this matter? Why does it matter to me, a poor Christian at that? Why does it matter to the person sitting in the pew? How does it affect our preaching, and our pastoral practice?

For the believing Christian who struggles with his or her weakness, this teaching is of the utmost comfort. We can look at St. Paul’s own struggle with his old nature in Romans 7 and say, “Yes—that is how it is with me! I hate the things that I do and say. I know they are contrary to the holy life that God would have me live. I want to be free of them. But yet I do them anyway. Who will rescue me from this body of death? Thanks be to God, through Jesus Christ our Lord.” But what of those Christians who are taught to think that if they commit sin after baptism (or conversion, depending on your ‘flavor’ of Christianity) they are not truly Christians, or that they must not be regenerate? If they take this teaching seriously, they must live in utter despair. It is hard enough for me, a Lutheran who believes that there is a new and an old nature in Christians, to live in the freedom of God’s grace. I cannot imagine how I would live my life thinking that every false move, every sin committed out of weakness, was a death blow to my faith and salvation.

In our preaching and pastoral practice, this also helps us know how to comfort the one who falls into sin, but hates and despises the very sin itself. We don’t comfort them by saying, “Oh, it doesn’t really matter since you are baptized.” But we can say: this is bound to happen. You are not entirely pure yet. You have not fully put on glory. It is not you who is doing it, but sin living in you. Confess it. And receive the absolution of the Lord, and come soon to the holy Supper, where your life may be hidden with Christ in God. You are free. Go in peace.

Of course, we would deal differently with someone who was obstinate, someone who stubbornly insisted either that what he or she was doing was not sinful, or that they saw no need to turn from it. That is not repentance. That is not humility before God. That is willful disobedience. It is quite a different thing from the one who sins out of weakness, though he or she strives diligently to avoid such sins.

I love this teaching. I love it because I know very well my weakness. I see and feel it every single day. I must constantly pray: “Take away my love for sinning,” as the hymn says. I love being a Lutheran, because the Biblical teaching is maintained that though we are baptized, reborn, and renewed by the Holy Spirit, this renewal is not yet complete. It is still waiting to come to full glory, which it will do only when we put off this flesh in death. Perhaps this was one of the most important teachings that was recovered in the Reformation: that regenerate man is *simul iustus et peccator*, at the same time saint and sinner, free and in bondage. AT THE SAME TIME! If nothing else, it is an explanation of our frequent lapses into sin. It gives the Christian the ability *not to excuse or justify his or her sin*, but to say, “Yep, still have a sinful nature.” When we ask ourselves, “Why? Why do I continue to have these evil desires?” We can answer: “It’s simple. Your flesh is still impure. The weakness of the mortal nature remains. You will not perfectly overcome sin this side of glory. But you must continue to strive against it.”

Thanks be to God for the Lutheran Reformation. Thanks be to God that Luther did not go as far as the Reformed and throw the baby out with the bath water. We still have the Sacraments. And we have the true comfort and teaching of the holy Gospel. God be praised!



NEWSFLASH: THE CREEDS ARE BIBLICAL!

“No Creed but the Bible.” “Deeds, Not Creeds.” These, and other similar phrases, are used by some Christians as a slam against those who continue to confess the ancient creeds of the one, holy, catholic, and apostolic church (which, as you know, includes us Lutherans). They view those creeds as nothing but man-made statements, put forth by sinful human beings, which are not worthy of their adherence. After all, “We don’t need any man-made creeds,” they say, “we have the Bible.”

There are a few major problems with this non-creedal version of Christianity: 1) All their little catch phrases they use to denounce creeds are, well, creeds. “No Creed but the Bible” is a creed, and to use a creed to denounce creeds is rather self-defeating and nonsensical. Duh!; 2) The Bible itself is full of creeds (e.g. Deut. 6:4; 1 Ki. 18:39; Matt. 16:16; John 6:68-6; John

20:28, just to name a few), so to denounce creeds is not only self-defeating and nonsensical, but—ahem—unbiblical; 3) The non-creedal Christians boast of not having creeds (even though they do), because they believe the creeds are man-made and unbiblical. The cartoon above illustrates what they believe, for here we see one of those creedal Christian pastors supposedly bypassing the Bible to teach the poor lost soul there about God’s Word from “human creeds,” as if to suggest that this pastor is just filling this lost soul up with man-made beliefs and not with Biblical truth. But, what this really reveals is the ignorance non-creedal Christians have about the creeds, for they are not simply man-made beliefs pulled out of the whims and opinions of men, but important truths that come directly from . . . wait for it . . . the Bible! Go figure!

The word “creed” comes from the Latin word “credo,” which means, “I believe.” The ancient creeds are simply statements of belief shared by Christians regarding important Biblical doctrines. The creeds were formulated precisely because false teachers were leading many astray from these important Biblical doctrines. Against these false teachers, those who believed what the Bible truly taught made these creeds their confession of the faith. In fact, the creeds became important litmus tests for determining whether or not someone was an orthodox Christian or a heretic. They also served as a wonderful teaching tool to catechumens, both young and old. Still today, the creeds serve these two functions—to determine orthodoxy and to teach. They are absolutely wonderful and thoroughly Biblical. To suggest otherwise is nothing but ignorance.

To illustrate how the creeds are Biblical, what follows below comes from an early 17th century Lutheran theology book, which was shared by Rev. Paul McCain of CPH on his blog, www.cyberbrethren.com. As he writes, “It is a phrase-by-phrase presentation of the Apostles’ Creed with corresponding Bible texts both from the Old Testament and New Testament. It cites verses we may be familiar with as ‘proof texts’ for the Creed, but interestingly, it also cites texts we might not first think of as proof passages for the various phrases in the Creed. It does reveal the nature of how the Bible was understood in Lutheran Orthodoxy, and to this day among genuinely confessional Lutheran churches.”

I believe (Hab. 2:4; Rom. 4:5)
In God (Deut. 6:4 1 Cor. 8:6)
The Father (Psalm 89:27; Matthew 7:11)
Almighty (Genesis 7:1; 2 Cor. 6:18)
Maker of heaven and earth (Psalm 33:6; John 5:17)
And in Jesus (Zech 9:9; Matthew 1:21)
Christ (Daniel 9:24; John 3:34)
His only (Zechariah 13:7; John 1:14)
Son (Psalm 2:7; Matthew 16:16)
Our Lord (Jeremiah 23:6; John 20:28)
Who was conceived (Jeremiah 31:22; Luke 1:31)
By the Holy Spirit (Daniel 2:45; Matthew 1:20)
Born (Isaiah 9:6; John 1:14)
Of the Virgin Mary (Isaiah 7:14; Luke 1:43)
Suffered (Isaiah 50:6; Luke 23:25)
Under Pontius Pilate (Psalm 2:2; Luke 18:32)
Was crucified (Psalm 22:17; John 3:14)
Died (Daniel 9:26; Rom. 5:8)

And was buried (Isaiah 53:9; John 12:24)
Descended into hell (Psalm 16:10; Ephesians 4:9)
And on the third day (Hos. 6:2; Mat. 26:32; Acts 10:40-41)
He rose again from the dead (Isaiah 63:1; 2 Timothy 2:8)
Ascended into heaven (Psalm 68:19; Col. 2:15)
And sits at the right hand of the God the Father Almighty (Psalm 110:1; Mark 16:19)
From thence he will come (Isaiah 66:15; Acts 1:11)
To judge (Wisdom of Solomon 6:6; Acts 17:31)
The living and the dead (Daniel 12:2; 1 Cor. 15:51)
I believe in the Holy Spirit (Zechariah 12:10; John 15:26)
The holy (Psalm 45:14; Ephesians 5:26)
Christian Church (Psalm 22:26; Matthew 16:18)
The communion of saints (Exodus 19:5; Ephesians 4:3)
The forgiveness of sins (Psalm 32:1; Acts 10:43)
The resurrection of the body (Isaiah 66:14; John 5:28)
And the life everlasting (Psalm 16:11; 1 Peter 1:4)
Amen! (Psalm 72:19; 2 Cor. 1:20)

PEACE NEWS & NOTES



NEWS

June

<u>Event</u>	<u>Date</u>	<u>Start</u>	<u>End</u>	<u>Location</u>
Monthly Meeting	6/10	3:00 PM	7:00 PM	Fellowship Hall
Fellowship	Sundays	10:45 AM	11:15 AM	Fellowship Hall
Bake Sale	6/23	10:00 AM	3:00 PM	Alma Walmart

Greetings in Christ,

We are continuing to work toward the trip this summer and will be having a second bake sale at Walmart on Saturday, June 23. We will prepare for the bake sale during a special monthly meeting on June 10. Please check the Youth board for items we need to prepare. Thanks for your continuing support. Please contact Amy Blair, Jenny Baughman or me with any questions on the bake sale.

Also, thanks for your support of the pop can drive, the green recycling drive and our old favorite, Spartan labels. But most of all, thank you for the time and experiences that you share with the youth.

May the Spirit of the Lord be with you.

Jonathan Penzien

Greetings from the Peace Youth Group!

As you know we will be having a Bake Sale at the Alma Walmart on Saturday June 23rd from 10-3. With graduations, weddings, and the lure of beautiful summer days approaching I know it is a busy time of year. The Youth Group still needs to raise money for their trip to Canada. It is important that we make the most of this sale as it is the only one we can have before their July 17th departure. We will have a table at each door. Two tables means we need twice as many baked goods. We would greatly appreciate any and all donations. Cookies and the small pans of brownies were the first things to sell out the last time. Pies would be a great addition to our tables if anyone is feeling ambitious! Please see the PYG bulletin board for the sign up sheet. Or give me a call 989-533-8685 if you have questions or can volunteer to make something. Thank you in advance for your generosity & support!

Amy Blair

SALT NEWS

SALT will not meet during June, July or August.

We will resume meeting in September.

We welcome anyone who would like to join us.

Please see our Meeting Minutes on the SALT Bulletin Board

The Ladies Guild and SALT Committee will be having a **Second Time Around Sale**. The dates are **July 20th and 21th, 2012**. Please start collecting/saving your items for this sale.

SUPPORT OUR TROOPS

This is an ongoing outreach for the SALT Committee. If you know of a person in the armed forces who is serving abroad, please contact Carolyn Johnson (email ckj1969@yahoo.com).

Fathers' Day Breakfast

Peace Lutheran Church Ladies' Guild and SALT Committee are putting on a Pancake Breakfast in honor of Fathers' Day. Everyone is invited to come. So, grab your dads and join us for good food, fellowship and music. Bring the whole family and help us celebrate Fathers' Day on **June 17th at 8:30 am**. Please RSVP to Cassie Tennant, radar1214@yahoo.com or 989-481-3027.

LADIES LUNCH BUNCH

We will meet at noon on Monday, June 11 to carpool to Clare and have lunch at 1:30 pm at The Mulberry Café inside the Herrick House (a turn of the century Victorian home) in downtown Clare. Please see the menu posted with the signup sheet on our bulletin board. All ladies of Peace are welcome and also may invite a guest - someone without a church or someone living alone. Please enter your name on the signup list posted in the Fellowship Hall. We have a wonderful time together. Please join us!

Table Talk

Our Table Talks are informal and informative discussions with Pastor Messer on various topics decided by the group in attendance. Table Talk is a great time to take advantage of the opportunity to ask any questions you may have. Plus, THEY'RE FUN! Table Talk will take a break for the summer and will resume in September. Be sure to check the September Peace Post for the details.



PEACE NEWS & NOTES Cont'd

If you ever have a change of address or telephone number, please notify Mary Jakolat. Following is one new change that was reported:

Karla Greening
10260 Washington St Apt 522
Thornton, CO 80229
209-629-6987

THANK YOU!

Thanks to everyone who helped clean the church on May 18. It was a small, but hard working, group and much was accomplished. Stay tuned for information about another clean-up day in the fall, closer to the date of our anniversary celebration, November 11, 2012.

Peace Movie Night

A small group of us enjoyed watching *The Help* together in May. It is a very thought-provoking film and we all enjoyed seeing it. If you have not had a chance to view this movie yet, it is definitely worth the time.

Peace Movie Night will take a break for the summer and resume in September. If you have ideas for movies to watch together, please contact Pastor Messer.

REMEMBERING OUR SHUT-INS

We all love to receive greetings from people who care for us. What better way to remember our shut-ins (when it is difficult for us to make a personal visit) than to send a note or a card periodically to let them know we are thinking of them and to give them something to look forward to in the mail, and especially at this time of the year! Please consider dropping a few lines to our shut-ins during the course of each month.

Marlene Wiltshire
Warwick Living Center
842 W. Warwick Dr.
Alma, MI 48801

Vivian Strom
Masonic Pathways
1200 Wright Avenue
Alma, MI 48801

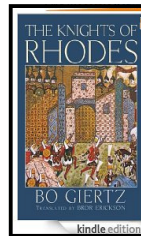
Joan Burch
Schnepf Health Care Center
427 E. Washington
St. Louis, MI 48880

Marion Greening
1025 Vassar Street
Alma, MI 48801

Joyce Kohler
2700 Marfitt Road, Apt. 213
East Lansing, MI 48823

Also, while correspondence is not requested for him, please remember our dear brother in Christ, Dick Wiser, who is at Pine River in St. Louis, in your prayers.

PEACE BOOK CLUB



The Book Club decided to delay our meeting to discuss *The Knight of Rhodes* by Bo Giertz. So, there is still time to read it and join us! This novel combines narrative with history, theology, and worship to create the story. The book is set in the Eastern Mediterranean in the early 16th century in the fortress on the island of Rhodes and begins with details of preparations to do battle with the Turkish invaders. Many of the characters are true historic figures who provide us with a view of how people work together and try to resolve issues of everyday life. Please consider reading the book and joining in the conversation. Our conversations are always lively! We will meet on **Tuesday, June 12 at 7:00 p.m.** at Pastor Messer's home. Hope to see you there!

PEACE NEWS & NOTES Cont'd

Spring Tea

On May 12, the SALT Committee and Ladies' Guild sponsored a Spring Tea to honor mothers and daughters. It was a lovely time of fellowship and fun. Finger sandwiches, veggies, fruits, and yummy desserts were served, along with hot and iced tea, coffee, lemonade, and water, which were served to the ladies by some of the wonderful men of the congregation. Cassie Tennant introduced the idea and did a great deal of work, assisted by many others, to plan the event and bring it to fruition. Food, conversation and laughter abounded. Cassie led a trivia game that was very popular. All the ladies left with a little packet which included packages of tea, seeds, and other goodies, and sixteen of the ladies were blessed to win a potted plant by answering the questions asked in the trivia game. Lots of fun! There was a great turnout, especially considering the speed with which it was planned, and the ladies look forward to this event again next year. Thanks to Cassie and all who gave the ladies a wonderful time!



PEACE NEWS & NOTES Cont'd

Farewell and Godspeed to Gabriel Blair II

On Sunday, May 27, we included the Rite of "Farewell and Godspeed To a Member Departing for Military Service" prior to the Benediction, praying for, and asking our Lord's blessings to be upon, Gabriel Blair II, as he was preparing to ship out to Fort Benning, GA to begin service in the United States Army. This Rite was provided by the LCMS Ministry to the Armed Forces, which is a wonderful organization within our church body that cares for, and provides numerous resources to, the many men and women serving in our Armed Forces within our synod. We were blessed also to provide a cake for Gabriel and the gift of a personal edition of "Concordia: The Lutheran Confessions" as we wished him farewell and Godspeed. Please keep Gabriel, and all the men and women serving in our Armed Forces, in your prayers. Below are a couple of pics to commemorate the occasion:



Ladies Guild

Ladies Guild Meeting

Our Ladies Guild will meet on **Wednesday, September 5, at 12:00 pm.** All Ladies of the congregation are invited to attend our Guild meetings. If you are a confirmed female member of Peace, you are a member of Guild. We would sincerely encourage you to participate and be an active member of the Guild.

PLC Women's Prayer Chain

The current list is posted on the Ladies' Guild Bulletin Board. All participants should have a copy. If you wish to be added to the prayer chain as a caller, or if you wish to have yourself or someone else "sent through the chain," please see or call Marlene Miller at 463-3710.

Altar Flowers

There is a flower calendar for 2012 is posted on the fellowship hall bulletin board. We are now working toward ordering altar flower arrangements that coordinate with and enhance the liturgical colors of each Season of the Church year. Depending on the dates, flowers may not always be displayed for a calendar month. Some Seasons of the Church year cross calendar months. If you wish to place flowers on the altar sometime during the year, please put your name on the calendar and contact the church office with any information that you wish to have included in the bulletin. If there is a specific date in the month that commemorates an occasion, please also enter that date. A bouquet costs \$25. We encourage two persons (families) to purchase flowers each month, one for each plant stand. Please make checks payable to Peace Lutheran Church, attach a note marked "Altar Flowers" and place in the Financial Secretary's envelope in the church office. Any questions may be directed to Carol Zeile or Amy Blair. Thank you for helping to beautify our church.

PEACE LUTHERAN LADIES GUILD

The Ladies' Guild is collecting the following items for Personal Care Kits to send to the Lutheran World Relief:



1 Bath sized towel (approx. 52" x 27"), dark color preferred

1 Bath-sized bar of Soap (4-5 oz.)

1 Adult-size toothbrush

1 Sturdy comb

1 Metal nail clipper

COLLECTION DATES: April 1 - June 30

PEACE LADIES GUILD COOKBOOK

Cookbooks are available for \$13.00 and can be purchased during fellowship time from any member of the Guild. Please see Coaline Luplow with any questions.

LADIES GUILD SELLS CUTLERY

Rada cutlery is on display the 3rd Sunday of each month in the fellowship hall during the coffee hour. We have seven different items in stock: Paring Knife, Large Slicer Knife, Tomato Slicer, Serrated Steak Knife, Spatula, Pie Server, and Veggie Peeler. A product catalogue is available for viewing and orders may also be placed through the catalog.



June

Amy Blair



3 Carolyn Johnson
10 Peace Youth Group
17 Lois Ramsey
24 S. Greening/M. Brown

July

Altar Care

Lois Ramsey

Coffee Hostesses

1 Carol Zeile
8 Peace Youth Group
15 Dorothy Trgina
22 Coaline Luplow
29 Amy Blair

August

Carol Zeile

5 Gretchen Harrison
12 Cassie Tennant
19 M. Miller/C. Dargie
26 Y. Elenbaas/M. Girard

**REGULAR MEETING
PEACE LUTHERAN CHURCH COUNCIL**

Date: April 10, 2012
Time: 6:30 p.m.
Location: Peace Lutheran Church
325 Warwick Dr.
Alma, MI 48801

MINUTES

Call To Order & Opening Prayer

- President Zeile called the meeting to order at 6:36pm. Pastor Messer opened with reading Psalm 16 and prayer. The following members were present: Dave Zeile, Carol Zeile, Sharyn Greening, Carolyn Johnson, Larry Elliott, Gary Miller, Amy Blair, Terry Luplow and Cassie Tennant. Pastor Messer was also present.

Approval of Agenda

- Motion made by Carol Zeile, supported by Carolyn Johnson to approve the agenda as presented. Motion carried unanimously.

Approval of Previous Meeting Minutes

- Motion made by Dave Zeile, supported by Carol Zeile, to approve minutes. Motion carried unanimously

Report(s)

- **Pastor** – Full report attached
- **Treasurer's Report** – Motion made by Larry Elliott, supported by Gary Miller to transfer \$5000 from the savings account into the checking account
- **Financial Secretary** – Full report attached
- **Board of Elders** –continuing to visit Shut-ins,
- **Board of Trustees** – renovations of the bathrooms done by November, waiting for an estimate from a contractor, working on small projects,
- **Board of Christian Education** – June 3rd is the last day of Sunday school, VBS June 18-22
- **Board of Evangelism** – meeting on April 19,
- **Board of Stewardship** – met on April 3rd, discussed a letter being drafted quarterly to the congregation, the letter will encompass the financial secretary's report

Business

- **Printer/Copier** – Contract has been signed with Xerox for the new machine, supposed to be delivered this week. Canon will be posted on craigslist for \$1000, drop the price \$100 per week for 5 weeks, after 5 weeks discuss what to do with it.

General Comments

- Youth group bake sale raised \$372.60, requested matching funds from Thrivent
- Anniversary committee has been put together, they are busy planning the celebration, next meeting is April 26th
- Fundraising dinner on April 22nd, put on by the Ladies Guild
- Next meeting is May 1st at 6:30pm

Adjournment & Closing Prayer

- Motion made by Gary Miller, supported by Larry Elliott, adjourn at 7:45pm. Motion carried unanimously. Pastor Messer closed with Prayer and Benediction

**Respectfully submitted,
Cassie Tennant, Secretary**

“Take My Life and Let It Be”

by Carol Zeile

*Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.*

*Take my hands and let them move
At the impulse of Thy love;
Take my feet and let them be
Swift and beautiful for Thee.*

*Take my voice and let me sing
Always, only for my King;
Take my lips and let them be
Filled with messages from Thee.*

*Take my silver and my gold,
Not a mite would I withhold;
Take my intellect and use
Ev'ry pow'r as Thou shalt choose.*

*Take my will and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.*

*Take my love, my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.*

As we sang this old and beloved hymn (LSB 783) on May 20, so many thoughts went through my mind. Since the heading on the LSB page for this hymn is “Stewardship”, my initial thoughts were to use it as inspiration to write an article from the Stewardship Committee. We find it difficult to come up with “new material” and maybe this hymn would spark some people to consider their stewardship commitment.

But, when I sat down to write, I read the words again and began to think them through carefully. Why was the author saying to Jesus, “take my life...”? Doesn't everything we have and everything we do and say and our very life come from God and already belong to Him? Can't He take our lives anytime he wishes? In Bible Class on May 20, in the context of the Formula of Concord, we talked about the role of sinful man in his Conversion and the fact that he can do nothing to help God achieve it. Jesus did it all for us and there is nothing we can do because, without Christ, we are dead in sin. However, in this class we were talking only about Conversion and not life after Conversion.

This hymn was written in 1874 by Frances R. Havergal. On the day of her confirmation, July 17, 1854, she wrote the following poem:

Thine Forever

*Oh! "Thine for ever," what a blessed thing
To be forever His who died for me!
My Saviour, all my life Thy praise I'll sing,
Nor cease my song throughout eternity.*

***Thine Forever** demonstrates that Ms. Havergal understood Christ to be her Savior and that she knew what He had done for her. “Take My Life and Let it Be” was written 20 years later, perhaps as a plea to her Lord to give her strength to give praise, love, and service in response to His sacrifice on the cross. Also, the hymn recognizes that, even after conversion, we remain dependent upon Christ. That we can do nothing apart from Christ does not just refer to pre-Conversion, but post-Conversion as well. Only when we are “In Christ” can we give praise, love, and service to Him and neighbor, thus the need to regularly hear the Word and receive the Sacraments. “Take my life and let it be consecrated, Lord, to Thee.” I pray that these words helps us all to remember from whence comes our life, our hope and our salvation.*

What a great life it would be if we could always devote our hands, feet, voices, money, and love to our Lord. We all fall short in that every day in many ways. We all have talents we do not share. Perhaps contemplating this hymn will give us pause and help us to see one small way that we could devote something more to the work of His Church.

Peace 50th Anniversary Celebration Committee



The 50th Anniversary Committee is hard at work making plans to celebrate this blessed event. If you know any past members of Peace or others who you know would like to attend the celebration, please contact Jo Wendt or Mary Jakolat. They are working along with Marion Greening to prepare as complete a guest list as possible. Also, if you have any pictures of past events at Peace and would like to share them for decorating purposes (you will get them back), please date them and give them to Coaline Luplow or Sharyn Greening.

Many thanks to Amy Blair for hosting a wonderfully successful luncheon on May 27 to begin the fundraising effort. If you were not able to attend this event but would like to contribute, there is still time. Contributions may be given to any member of the Committee.

At our meeting on May 22, we began the following list of items that would need to be purchased in order to prepare for/implement the celebration. We will add to this list as the plans progress. Hopefully this will give you an idea of where the money will go and that many of you will be willing to contribute to this project:

- Invitations
- Postage
- Special anniversary cake
- Table and room decorations
- Table/linens rental
- Meat for the meal
- Painting
- Restroom renovations to provide accessibility

In addition to funds, we also need volunteers to help with preparations and on the day of the celebration, **November 11, 2012**. If you are willing to help, please contact any of the committee members listed below

The Committee will continue to meet as needed to plan and prepare. We need the help of as many as possible in order to make the celebration great. If you have questions or can help in any way, please contact one of the following Committee members: Amy Blair, Sharyn Greening, Coaline Luplow, Pastor Messer, Dorothy Trgina, Jo Wendt and Carol Zeile.

CHRISTIAN EDUCATION AT PEACE

Sunday School and Adult Bible Class

- Sunday School and Adult Bible Class is offered on **Sundays at 11 a.m.**

Together in the Word

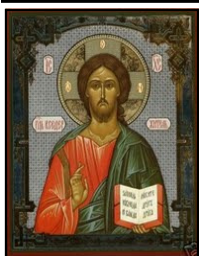
- We meet every **Thursday at 10:00 a.m.** We are currently studying *2 Samuel*. All are welcome to join us!

Wednesday Bible Study

- Meets every Wednesday at 6 pm for a study of *Acts*.

First Communion and Confirmation Classes

- First Communion Classes take place as arranged (see Pastor Messer if interested); Confirmation Class for our 1st-year Confirmands will resume in September.



PASTOR MESSER IS BLOGGING!

www.abideinmyword.blogspot.com

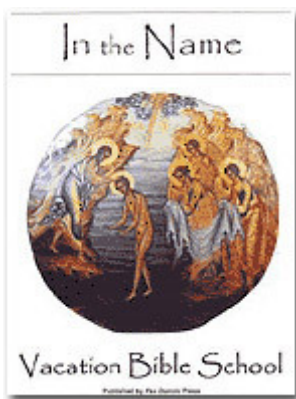
*Check in from time to time
to see what's on his mind.*

Vacation Bible School

"In the Name"

June 18-22, 9:00-12:00

Worship, Bible lesson, crafts, recreation, puppet show and snacks. For preschool through age 12.



There will be a VBS meeting on Thurs. June 7 at 7:00 pm for all volunteers. We will finalize all our plans for the week. If you are unable to attend please see Sharyn. Volunteers are still needed!



TALK RADIO FOR THE THINKING CHRISTIAN!

Listen to what you want, when you want, at:
www.issuesetc.org



JUNE

Happy Birthday

5 Marlene Miller	17 Jo Wendt
8 Larry Elliott	20 Helen Meyers
8 Karla Greening	20 Vivian Strom
8 Justin Acosta-Arellano	21 Lois Ramsey
9 Bill Harmon	24 Andrea Elliott
9 Miguel Ortiz	29 Susan Ortiz
12 Gary Miller	30 Terry Luplow
13 Janet Isom	30 Janice Sager
14 Art Tennant	

Happy Anniversary

2 Ken and Phyllis Hill
7 Mike and Gretchen Harrison
18 Gordon and Lucille Slick
24 Terry and Coaline Luplow

If we ever miss your birthday or anniversary, please let us know

PAROCHIAL REPORT

(as of 5/27/12)

Membership at Peace

Baptized - 138; Confirmed - 118

Membership gains: 1

Katie Logan-Dinco—Transferred from St. John's, Taylor (5/29/12)

Membership losses: 0

Financial Report as of 5/27/2012

YTD Budgeted.....	\$ 47,894.00
YTD Receipts.....	\$ 44,753.75
Difference.....	\$ -3,140.25

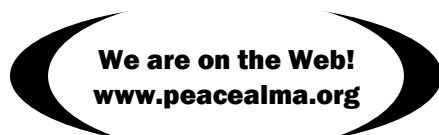
Peace Lutheran Church
325 E. Warwick Drive
Alma, MI 48801
(989) 463-5754
contact@peacealma.org
www.peacealma.org

Sat

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Peace Lutheran Church
325 E. Warwick Dr.
Alma, MI 48801

Church: 989-463-5754
E-mail: contact@peacealma.org
Mary's Home: 989-463-3067
Pastor's Home: 989-463-3093
Pastor's Cell: 989-388-2037



The mission of Peace Lutheran Church is to welcome all people into the fellowship of God's love by proclaiming the forgiveness of sins through Jesus Christ and to nurture our members with God's Holy Word and Sacraments.

Serving in June

June	ELDERS	ACOLYTES	USHERS	GREETERS
3 - 9:30 am (<i>The Holy Trinity</i>)	Larry Elliott	Savannah Blair Georgie Bebow	Tyrel Harwager Miguel Ortiz	Elliott family
10 - 9:30 am (<i>Trinity 1</i>)	Terry Luplow	Farrah Blair Morgan Johnson	Chris Brown Gabriel Blair	Marlene Miller Charlotte Dargie
17 - 9:30 am (<i>Trinity 2</i>)	Miguel Ortiz	Aaron Messer Sierra Luplow	Vern Jakolat Jon Penzien	Yvonne Elenbaas Mary Girard
24 - 9:30 am (<i>Nativity of St. John the Baptist</i>)	Gabriel Blair	Myka Luplow Paige Harwager	Gary Miller John Lemmermann	Jenny Baughman
July				
1 - 9:30 am (<i>Trinity 4</i>)	Larry Elliott	Natalie Penzien Savannah Blair	Terry Luplow Daren Johnson	Sharyn Greening

"Serve wholeheartedly, as if you were serving the Lord, not men" (Eph. 6:7)