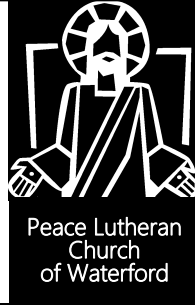


PAX PEACE



The
Voice
of Peace

PEACE MISSION STATEMENT...

To witness and live as followers of Christ; serving one another in Christian love, so that God's Holy Spirit may save the lost and strengthen the saved.

I CORINTHIANS 9:23, ESV

I do it all for
the sake of the
GOSPEL
that I may share
with them in
its blessings.

"The LORD bless you and keep you;
the LORD make his face to shine upon
you and be gracious to you; the LORD
lift up his countenance upon you and
give you PEACE." Numbers 6:24-26

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FEBRUARY 2018



Celebrate 55 years with us!

We will celebrate 55 years of mission and ministry here at Peace Lutheran Church on February 3 and 4 at both services. Pastor Merrell, who served Peace for 32 years, will preach, and he and I will serve together at both services. I hope you are able to come and worship with us!

The Lenten season begins with Ash Wednesday service at 7:00 p.m. on February 14. Corporate Confession and Individual Absolution will be celebrated. God's peace is your peace on account of Christ, and we receive that peace where God has promised He will be for us in Word and Sacrament. Come! Join us for midweek services with a fellowship meal at 6:00 p.m. and service at 7:00 p.m. Our theme this year is the Six Chief Parts of Luther's Small Catechism. The importance of these basic Christian teachings will be amplified as we walk through a different part each week with Jesus. We will go through Lent to the cross for our salvation in this His blessed work on our behalf.

The joy of Jesus be with each of you as we celebrate our life together here at Peace and reflect on the One who made our redemption possible.

God bless,
Pastor Tkac

*"O Lord, I love the habitation of your house
and the place where your glory dwells."*

Psalm 26:8



The Voice of Peace is the monthly Newsletter of:

Peace Lutheran Church

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Pastor Emeritus:

Rev. William D. Merrell
Home: 248.623.0717

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Editor: Debbie Wittke

E-Mail: peacewaterford@gmail.com

In the Office

Pastor Tkac: Monday—Thursday
Debbie Wittke: Monday—Thursday
Hours: 9 a.m.—4:30 p.m.

Worship and Class Schedule:

Saturday Divine Worship 6:30 p.m.
Sunday Divine Worship 10:30 a.m.

Note: Unless otherwise noted, no classes Memorial Day — Labor Day

Intergenerational Sunday School
in the Fellowship Hall at 9:30 a.m.

Midweek Adult Bible Class

Thursday 2:30—3:30 p.m.

7th/8th Confirmation Class

Monday 5:30—6:30 p.m.

5th/6th Confirmation Class

Monday 6:30—7:30 p.m.



FEBRUARY 2018 ACOLYTE AND READER SCHEDULE

SATURDAY 6:30 P.M.

SUNDAY 10:30 A.M.

03/04	Acolyte: Emma Carlson Reader: Pastor Merrell	Jaystin Slavik Beth Schreiner
10/11	Acolyte: Olivia Fisher Reader: Mark Bunarek	Brianna Squanda Lynette Bringt
17/18	Acolyte: Sam Powell Reader: Ginny McDonald	Jaystin Slavik Elise Tilley
24/25	Acolyte: Scotty Dobson Reader: Judy Harroun	Brianna Squanda Bob Poe

LENTEN ACOLYTE SCHEDULE (FEBRUARY / MARCH)

Ash Wednesday	2/14/18	7:00 p.m.	Theo Fisher
Wed. Midweek II	2/21/18	7:00 p.m.	Scotty Dobson
Wed. Midweek III	2/28/18	7:00 p.m.	Sam Powell
Wed. Midweek IV	3/07/18	7:00 p.m.	Olivia Fisher
Wed. Midweek V	3/14/18	7:00 p.m.	Emma Carlson
Wed. Midweek VI	3/21/18	7:00 p.m.	Brianna Squanda

SATURDAY

SUNDAY

FEBRUARY ELDERS: Bill Krueger Skip Bushart

FEBRUARY ALTAR GUILD: Nancy & Pastor Merrell



Our Gifts at WORK

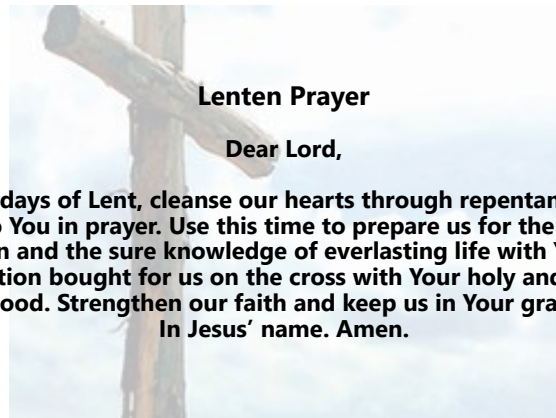
Funds & Missions

Ladies Guild
Memorial
Parking Lot
St. Paul Mission



Celebrating a BIRTHDAY

- 08 Nancy Aronson, Melanie Slavik
- 11 Tyler Blum
- 12 Kimberly Gray
- 13 Ruth Dow
- 21 Tom Drumm
- 24 Lowell Slater
- 26 Lindsey Evans














Lenten Prayer

Dear Lord,

During the days of Lent, cleanse our hearts through repentance and keep us close to You in prayer. Use this time to prepare us for the joy of Your resurrection and the sure knowledge of everlasting life with You through the salvation bought for us on the cross with Your holy and innocent blood. Strengthen our faith and keep us in Your grace.
In Jesus' name. Amen.

February 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat																																																																																																		
 <p>ANNIVERSARY <i>55 Years</i></p> <p>Celebrate with us! February 3 and 4, 2018 during worship and fellowship!</p>		<table border="1"> <thead> <tr> <th colspan="7">January 2018</th> </tr> <tr> <th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th> </tr> </thead> <tbody> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td></td></tr> <tr><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td></tr> <tr><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td></tr> <tr><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td></tr> <tr><td>28</td><td>29</td><td>30</td><td>31</td><td></td><td></td><td></td></tr> </tbody> </table>	January 2018							S	M	T	W	T	F	S	1	2	3	4	5	6		7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31				<table border="1"> <thead> <tr> <th colspan="7">March 2018</th> </tr> <tr> <th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th> </tr> </thead> <tbody> <tr><td></td><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td></tr> <tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr> <tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr> <tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr> <tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td></tr> </tbody> </table>	March 2018							S	M	T	W	T	F	S					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1 2:30 pm Adult Bible Study	2 <i>The Presentation of our Lord</i> <i>Groundhog Day</i>	3 9:00 am Men's Breakfast Bible Study  6:30 pm Worship / Holy Communion 55th Anniversary Celebration
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4 <i>Fifth Sunday after the Epiphany</i> 9:30 am Sunday School 10:30 am Worship / Holy Communion 55th Anniversary Celebration	5 Confirmation Classes 5:30-6:30 pm 7th/8th 6:30-7:30 pm 5th/6th	6 7:00 pm Prayer Meeting 	7	8 2:30 pm Adult Bible Study	9	10 6:30 pm Worship St. Paul Mission Collection 																																																																																																		
11 <i>The Transfiguration of our Lord</i> 9:30 am Sunday School 10:30 am Worship St. Paul Mission Collection 	12 Confirmation Class 5:30-6:30 pm 7th/8th 6:30-7:30 pm 5th/6th	13 8:30-1 pm Pastor's Conference, Gethsemane, Rochester 7:00 pm Parish Guild Meets 7:00 pm Elders Meet	14 <i>Valentine's Day</i> LENT BEGINS ASH WEDNESDAY 6:00 pm Lent Dinner 7:00 pm Worship / Holy Communion 	15 2:30 pm Adult Bible Study	16	17 6:30 pm Worship / Holy Communion 6:30-9 pm  Youth Group																																																																																																		
18 <i>First Sunday in Lent</i> 9:30 am Sunday School 10:30 am Worship / Holy Communion 	19 <i>President's Day</i> Confirmation Class 5:30-6:30 pm 7th/8th 6:30-7:30 pm 5th/6th	20	21 6:00 pm Lent Dinner 7:00 pm Worship Midweek Lent II 	22 2:30 pm Adult Bible Study	23	24 6:30 pm Worship																																																																																																		
25 <i>Second Sunday in Lent</i> 9:30 am Sunday School 10:30 am Worship	26 SPRING BREAK — NO CONFIRMATION CLASSES	27	28 6:00 pm Lent Dinner 7:00 pm Worship Midweek Lent III 		 <p>Lent Begins Ash Wednesday February 14</p>																																																																																																			

Men's Breakfast Bible Study

Join us for Bible study and breakfast, Saturday, **February 3**. Come and feed both soul and body. We will gather at 9:00 a.m. for breakfast and finish with Bible study taught by Pastor Tkac. You will surely be built up in the faith that leads to life eternal as the Holy Spirit works within you!



Monthly Prayer Meeting



Come and be a part of our Prayer Team the first Tuesday of each month. We will meet Tuesday, **February 6** at **7:00 p.m.** to bring our requests, needs, and desires to the One who will answer in the time and way He knows best!

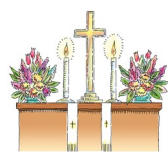
55th Anniversary Celebration

We will celebrate in worship and fellowship on **February 3 and 4, 2018**. Pastor Merrell will graciously preach both services and Pastor Tkac will do the liturgy. After services, we will meet in the Fellowship Hall for cake and coffee.

Please join us as we celebrate the Lord's blessings over the last 55 years and seek His continued blessings upon our mission and ministry here at Peace, in the community, and throughout the world in the years that follow.



A Word of Thanks



I want to thank those of you who helped on the Altar Guild and placed flowers on the Altar during 2017. Your service and generosity in adorning our Lord's Altar is appreciated. —Erika Hoffmann

Lent Begins

For Lutherans the 40-day season of Lent is an important one. The Scriptures do not mention Lent, but it is an age-old tradition. It began very simply as a time of preparation for Easter.

At the time of the Reformation, some Christians wanted to eliminate Lent since Scripture didn't command it. But Luther urged that it be kept, because he saw Lent as an opportunity for the strengthening of faith. "Lent, Palm Sunday, and Holy Week shall be retained, not to force anyone to fast, but to preserve the Passion history and the Gospels appointed for that season" (LW 53:90). Luther tells us that Lent should be preserved, in part, because it reminded Christians of the Passion (Suffering and Death) of Jesus and encouraged them to think on Jesus.

So we observe the Lenten Season because we see it as another way of feeding our spirits and strengthening our faith. Lent is also a time of repentance. It is a time when we come face to face with whatever sin may be getting in the way of our walk with Christ. But most importantly, we come face to face with the Gospel of Jesus, which forgives and removes that sin and makes us right with God.

Come! Receive Christ's gifts and be nourished in faith and life! Our Lenten schedule is listed below. Wednesday services are at 7:00 p.m. Weekend Saturday services are at 6:30 p.m. Weekend Sunday services are at 10:30 a.m.

Feb. 14	Ash Wednesday
Feb. 17/18	1st weekend in Lent
Feb. 2	Wednesday Lent II
Feb. 24/25	2nd weekend in Lent
Feb. 28	Wednesday Lent III
Mar. 3/4	3rd weekend in Lent
Mar. 7	Wednesday Lent IV
Mar. 10/11	4th Weekend in Lent
Mar. 14	Wednesday Lent V
Mar. 17/18	5th Weekend in Lent
Mar. 21	Midweek Lent VI



Lenten Dinners



We will serve a light dinner before each mid-week Lenten service on Wednesday, **February 14, 21, 28 and March 7, 14, and 21**. Join us for dinner and feed your body. Then join us for worship to feed your soul. The Lord will, indeed, bless you!



The Sanctus

The Sanctus is one of the most brilliant liturgical compilations ever produced, and it is very early, having assumed its present form by the end of the first century or early in the second. It is a combination of Isaiah 6:2-3 with Matthew 21:9. Of course, its meaning is lost unless it is joined back to the cry

for mercy with which the Divine Service began as well as to the Gloria that promised God's peace and goodwill. The Christian hopes to see God. But he cannot see God. He cannot bear to see God. "Holy, Holy, Holy Lord God of Sabaoth Heaven and earth are full of thy glory." So we sing as we are brought back to Isaiah's vision of the Holy Trinity. The room was shaken, the house was filled with smoke, and Isaiah cried out in stark terror: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts." (Isaiah 9:5) One thinks of the line in the hymn verse that is sometimes used as a replacement for the Sanctus, "Though the eye of sinful man thy glory may not see." But please don't replace the Sanctus with that hymn! Because, you see, that particular hymn doesn't say what the Sanctus says. It gives you the law, but precious little gospel. Look at Isaiah as he averts his eyes in shame, fear, and self-loathing. And then listen to the song of Palm Sunday: "Hosanna, Hosanna, Hosanna in the highest! Blessed is He, Blessed is He, Blessed is He that cometh in the name of the Lord! Hosanna, Hosanna, Hosanna in the highest!" How can you be afraid of God now? Look at him. He is a humble king, riding a beast of burden. Don't avert your eyes anymore, you don't have to turn away. He means you no harm. He comes to you in a humble way. The man on the donkey is your God. He has not come to punish you. He has come to die for you. He has come to be rejected and mocked and humiliated and nailed to a cross by sinners and there to die as the atoning sacrifice to bear God's wrath and make true the angels' sermon to the shepherds. Here is the God you can see and not turn away.

And this same God who rode the donkey into the holy city so that he might become her King did indeed become her King. It was on the cross as he bore her sins. But where is he now? Here we come to a fundamental difference between the reason we Lutherans go to church and our friends in the various Reformed Protestant traditions go to church. It is a question of where Jesus really is and what he is actually doing. Now the Reformed who still hold to the convictions of John Calvin certainly do hold to the vicarious atonement of Jesus and the doctrine of justification by faith alone. They believe, however, that Jesus, in his human nature, is simply not here. He is in a place called heaven and this place called heaven is not anywhere near here. Calvin reasoned that the very idea that Jesus could be in more than one place at one time

destroyed his human nature because everyone can plainly see that the human body has a certain form and location. Thus Jesus does not come to us in this meal. Rather, we go to him. In defending his insistence that Jesus cannot be both in heaven at God's right hand and also here on the Altar, in the pastor's hand, and in our mouth, Calvin wrote: "Allow him to remain in his heavenly glory and aspire thou thither." According to Calvin and the Reformed, as we eat and drink only bread and wine with our mouths, we aspire by faith to ascend into heaven, there to commune with Christ.

But we can't do it. Our faith cannot take us up to heaven to commune spiritually with Christ's body and blood. Our faith can only receive the Service that Jesus provides, because that is all faith is: the reception of Christ's Divine Service. The Sanctus prepares us for this reception. It prepares us for the Jesus who comes to us in the bread and the wine and gives to us his real body and his real blood, not merely emblems or signs of his body and blood, but his real body and his real blood. He who came on the donkey to go to the cross will shortly come to us to give to us the same body that bore our sins and the same blood that has washed us clean.

The Lord's Prayer

He will come to us. Not just to me as an individual and to you as an individual but to us. This Supper is never given only to individuals. It is given to the church corporately. There is no such thing as private Communion. It is not for nothing that Jesus taught us to pray "Our Father" and is it not for nothing that this prayer has always, from the very beginning, been used in the Divine Service in connection with the consecration of the elements by the Words of Institution. Praying "Our Father" together is the best antidote to the "Me and Jesus Syndrome" expressed so succinctly in the words of that popular Country Western song of a couple of decades ago: "Me and Jesus, we got a good thing goin', me and Jesus, we got it all worked out. Me and Jesus, we got a good thing goin', we don't need anybody to tell us what it's all about."

The Words of Institution and the Distribution and Reception of Christ's Body and Blood

And so Jesus comes as he has promised. We cried out in our need. We heard the promise of the angels who speak to us for God. We heard the preaching of the apostolic doctrine that reveals Jesus to us. We could not face God's holiness unless God covered himself up in humble flesh, and so he did and so he came and so he died. But he did not stay dead. He rose. As the crucified and risen Lord Jesus he now feeds us with the very same body and blood which secured our salvation. Brother, are you saved? Yes, I am saved. Praise the Lord! When were you saved? Just last Sunday, my friend. Praise God! Tell me about it. How did it

(over)

Why Go to Church?
By Rolf Preus ~ October 14, 2000
Part III Continued

happen? Well, I was kneeling at the Altar when Jesus Christ put into my mouth his body and his blood and he told me that this body and blood were given and shed for me. Friend, that's what saved me. And do you know what? I'm going to go on back and get saved next Sunday and the Sunday after that!

The Divine Service included the Lord's Supper from the very beginning. The "breaking of bread" mentioned in Acts 2:42 is clearly a reference to the distribution of the Lord's Supper during the Divine Service. The Lutheran Church retained this apostolic custom up until the latter part of the Eighteenth Century. It is likely that the influence of Rationalism – which taught that everything in religion must be perfectly reasonable, something that the Lord's Supper is not – deprived many people of a hunger and thirst for this holy meal. It was no longer offered every Sunday. Christians who later rejected the false notions of Rationalism were nevertheless stuck with the change in custom. Folks generally believe that there is a good theological reason for whatever customs they have. I suspect that many Lutherans who grew up communing only once a month or so have simply assumed that this custom of not having Communion every Sunday is to teach us how special this Sacrament is and how it ought not to be taken for granted. Well it is special and it shouldn't be taken for granted. This is a precious gift that gives us eternal treasures, and we should never attend without examining ourselves and taking to heart the promise of forgiveness of sins, life, and salvation that Christ's body and blood pledge to us. But there was good theological reason for the Supper to be a part of the Divine Service. There is no forgiveness of sin without the body and blood of Christ. No, the reception of the Sacrament is not necessary for salvation as baptism is. If it were, we had better begin communing infants even as we presently baptize them. But Jesus' words, "This do, in remembrance of me," direct us to what saves us in the here and now. Our faith is not in an idea that God may forgive. It is not in a doctrinal abstraction. Our faith is in Christ's body and blood. This is why Jesus gave us this Sacrament. He wants our faith to be grounded in what actually saves us. Only Christ's body and blood can save us. This is why the Sacrament is such a treasure. It saves us. Because of what it is. God serves us in the Divine Service by saving us in the Divine Service.

The Benediction

The goal of the gospel is the salvation of souls. The goal of the Divine Service is to set us at peace. It is to put into our hearts and minds and very bodies the peace of God. No words express the gospel so purely as do the words that God gave to Aaron to say as recorded for us in the familiar Benediction. "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace." And the

people say, "Amen." They say amen to the Divine Service they have received. They prayed the Kyrie and God answered with the promise of the Gloria. The pastor preached the saving apostolic doctrine and they met the holy God under the humble forms of bread and wine. God gave them the peace for which they came. The Benediction makes this quite clear.

Now is the time for worship. The Divine Service has made it possible. The worship we offer in return is the life that God has given us to live in our vocation to which he has called us. As David P. Scaer once put it in his inimitable way, "Let's get the good works out of the church and into the world where they belong!" I say amen to that. And of course, those good works turn out to be filled with sin, don't they? So we keep on coming back to the Divine Service, to be served and saved by our gracious God and to find in that Divine Service the only heaven there is on this earth.

Soli Deo Gloria † To God Alone Be Glory

We pray you have been edified through Rev. Preus' commentary and that the Lord would lead you to desire His gifts and to give Him thanks and praise for them each time they are offered — all to the glory of His holy name. Amen! It IS so.

