

RESURRECTION NEWS



July/August 2015



Pastor's Page

Summer, 2015
"Living in the Future-Present"

Dear Brothers and Sisters in Christ,

A man went to see his grandson play a little league baseball game one afternoon. Arriving a bit late, he leaned into the dugout and asked his grandson what the score was. The boy responded, "Eighteen to nothing--we're behind." "Oh. I'll bet you're discouraged," he answered. "Why should I be discouraged?" replied the little boy. "We haven't even gotten up to bat yet!"

In the midst of a situation that appeared very bleak from the perspective of the adult, the young baseball player had his eye on the future and he believed that the future held great hope for the present situation.

How about you? Do you have a hope for the future that allows you to deal with the present - no matter how bad the situation at present is? Whatever the score is in whatever inning of life you're in, whether you're down 18 runs or 800 runs - the fact is that there is a day yet to come that will change every. The Bible refers to that time as "That Day," or "The Day of the Lord."

Jesus says, **"For the Son of Man is going to come in His Father's glory with his angels..."** (Matthew 16:27). **"At that time the sign of the Son of Man will appear in the sky, and all the nations will mourn. They will see the Son of Man coming on the clouds in the sky with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other."** (Matthew 24:30-31).

What a day that will be. "That day..." will be the fusion of several individual days - Good Friday, Easter Sunday and the End of the World. All of these days merge together into one day which we rightly refer to as "Judgment Day." Judgement Day is a future - present day. It's present because the judgment of the world has already taken place on Good Friday as God judged and punished the sin of the world in His Son, Jesus Christ.

Judgment day has also already come on Easter as God raised His Son in power and declared His sacrifice to be sufficient payment for all our sin and guilt. Judgement Day will come in the future as all people of all time from every nation stand before the Savior who died to redeem them from a present with no hope.

But there is one more day that is fused into "that Day." Along with Good Friday, Easter Sunday and the day of Christ's return is also merged the day of your baptism. In Baptism we died and were buried with Christ on Good Friday. We were raised with Christ on Easter Sunday. We have already been judged in Christ and declared to be righteous and holy, good and faithful, dearly beloved children of God. We live in the "future-present" when we live in our baptism because in our baptism we have already faced our judgement day. To live in your baptism is to live "That Day" every day.

Living in the "future-present" means that we may face the present with great courage. We face evil and sin with the courage to work to change it and a defiance to resist it where it is unchangeable. Rather than returning anger with anger, we may do as Jesus directs us and turn the other cheek not because we want to be "mister nice guy." By keeping one eye on our future, we take control from the evil of the present by robbing it of the capacity to create another victim. We say, 'You may have the power today to exercise violence, or illness or injustice today, but I belong to tomorrow, to the future when Christ will come again and separate me from all evil once and for all.

Our hope in the promise of Christ to come again to gather us from the ends of the earth does not move us to take a superior attitude to our present world. Nor does it allow us to passively retreat from this present world and not be the salt and the light that we are charged with being. Living in the “future – present” allows us to be humble, gentle and confident servants of Christ.

Yours in Christ,
Pastor Nielsen

Seeking to Serve...notes from a Deaconess student

Dear Brothers and Sisters of LCR,

I'm sorry I missed communicating with you all in the June newsletter. I'm making up for it in this summer newsletter by sharing a paper I wrote for the “Christianity in Missiological Perspective” history class. All students in that class had to select five religious societies from their home area, and provide a historical picture of that group, a family tree, if you will. Please feel free to contact me with questions about the paper or any of my work this year. I am nearly done with my class “The Books of Moses”, as well as my Field Education course interactions for these last few months.

I will be traveling to Ft. Wayne to the seminary on July 11 for the next two-week intensive courses. I do thank you for, and appreciate your prayers for my travel and work – there and here.

Under his mercy,
Sharon M. Conover

Concerning Five Church Bodies Located In the Waterville, Maine Area

1. St. Joseph Maronite Church

The Maronite Church located in Waterville had its beginnings with a group of Lebanese immigrants in the 1890's. Those first arrivals worshipped with other Catholic congregations in the area. In 1924 they were able to form their own church when a Maronite priest came to serve them. The church has thrived since that time, and continues to serve more than a hundred families. A March 2014 Encyclical letter from their Patriarch Rai in Bkerke, Lebanon is available at the church website.

The Maronite Church is a Syriac Antiochene Catholic Church which began in the area of Lebanon with followers of a monk and ascetic of the fourth century, Saint Maron. It has always been faithful to the teachings of the Roman Pope, but has also maintained a different liturgy, partly in Aramaic, the language used at the time of its formation. They were also known as “Chalcedonians” in the sixth century when some were martyred for their faithfulness to the decrees of that Council of the previous century. Their Divine Service traces its roots to the early church in Antioch, is strongly Trinitarian and emphasizes Jesus' nature as both truly God and man. It also contains allusions to Old Testament liturgy.

For the Catholic Church, the Council of Trent in the middle of the sixteenth century re-established its doctrine regarding the seven sacraments, the authority of church tradition as equal to that of Scripture and other measures to assert the incorrectness of Protestant stances. The first Vatican council in the nineteenth century established papal infallibility *ex cathedra*, and defined and accepted the dogma of the Immaculate Conception of Mary, along with statements and warnings concerning modern political and philosophical attitudes and understandings to be rejected by faithful Catholics. The second Vatican council did not enact any doctrinal changes, but brought *aggiornamento*—or

updating of the church. It allowed the mass to be in vernacular languages, gave more opportunity for laity participation in services, encouraged ecumenical discussion, and removed some of particular rules of practice. The Maronites have accepted the authority of Rome, but also maintain a distinct connection to Lebanon historically, spiritually and liturgically.

2. St. Stephen's Orthodox Church

This very small community of orthodox Christians began meeting in a former Catholic Church building about a mile from my home in Oakland in 2013. They are under Metropolitan Hilarion of the Russian Orthodox Church Outside of Russia (ROCOR) Synod of New York City.

The Orthodox church refers to the Eastern portion of the early Church, which had more persistent Greek and Araramaic influences, more focus on worship, liturgy, and deification. The Western (Roman) part of the church found Latin more practical, the political legacy of Rome (including the Holy Roman Emperor) affected its practices, and it had a greater focus on redemption. The Schism of 1054 (Roman Catholic Church from the Orthodox Church) was precipitated by the issues of Papal authority, which the Eastern churches would not consider as his sole priority, and the use of the *filioque*--“and the son” being a necessary part of the Nicene Creed. The Western church had inserted this Latin phrase into their regular use of the creed.

This church suffered for a couple of centuries under Mongol rule. In 1440, Constantinople accepted union with the Roman Catholic Church, but the Russian Orthodox refused to be a part of this. Then in 1453 Constantinople fell to the Turks. In 1589 the head of the Russian Church was given the title of Patriarch, but this title was abolished by Tsar Peter I in 1721. From that point until 1917, the political government appointed all members of the clergy. Church life was very restricted, but it did continue to survive, and even thrive. In 1917 the Patriarchate was re-established and Tikhon, Metropolitan of Moscow was elected. The suffering church continued through the Bolshevik Revolution and endured the Soviet government through much of the twentieth century.

In 1870 the Orthodox church in Russia recognized groups of western Christians, Old Catholics (who had split from the Roman Catholic Church over Papal infallibility in the nineteenth century), some Anglicans, and others who sought a return to Orthodoxy, and approved their use of Western liturgical traditions as long as they didn't conflict with Orthodoxy. The Russian Orthodox church was already active in Alaska and the west coast by this time. Since that time, several other smaller church bodies have been welcomed into the Orthodox communion. These “Western Rite” Orthodox churches celebrate their liturgy in English (or the local vernacular), but do use Latin in portions of the observance of the mass, but also may use parts of the 1549 Anglican Book of Prayer, and Gregorian chant.

3. Pleasant Street United Methodist Church (PSUMC)

This classic New England style church body and building has been in Waterville for almost a century. It has a modest size congregation of around 75 to 150. This institution was probably a Methodist church before becoming a United Methodist Church. The services at PSUMC tend to be a fairly traditional Protestant form, including fairly regular general confession, Bible readings, occasionally a creed (Apostles or some modern version), hymns as well as contemporary praise music, prayers and sermon.

John and Charles Wesley, Church of England missionaries in the eighteenth century to the colonies helped to begin the Methodist movement of America. Both the Wesleys sought renewal and new vitality for the Church of England (which had been established by Henry VIII when he broke with the Roman Catholic Church in 1534) through itinerant preaching and revival meetings. They also sent and commissioned other preachers and teachers such as Francis Asbury and Thomas Coke for work in North America, and the new United States. In Baltimore, Maryland in 1784, the Christmas

Conference was held during which the Methodist Episcopal Church in America formally began. Various schisms and reunions occurred due to issues around the Civil War, race relations, lay participation in worship as well as the role of women. In 1939 the Methodist Church came into being. Historically, women have had significant roles of mission work and even preaching in the Methodist Church.

During roughly the same period of the start of the Methodist Episcopal Church, several German groups were forming other church bodies. In 1800, Philip William Otterheim, a German Reformed Pastor, and Martin Boehm, an evangelically oriented Mennonite, joined two church groups forming the Church of United Brethren in Christ. Meanwhile, a Lutheran farmer and tilemaker in eastern Pennsylvania named Jacob Albright who had been converted by Methodist teachings organized The Evangelical Association in 1803. Over a century later in 1922, the second of these two German churches became The Evangelical Church after a rift it had previously suffered had been repaired.

The two German churches united to form the Evangelical United Brethren in 1945, during a period of many ecumenical dialogues and similar unions of other church bodies. When those two groups came together, the United Brethren, who had allowed women in the pastorate, ceded that issue to the Evangelical Church which had never done so. The current form of the United Methodist Church came into existence in 1968 when the Evangelical United Brethren joined the Methodists. This particular merger touches my personal history. My maternal grandfather was a minister in the Evangelical Church and subsequently the Evangelical United Brethren. When the decision was made to merge with the Methodist Church my grandfather was unable to continue to support the more liberal views of this united church body and chose to leave the denomination, after first being advised by the district Methodist Bishop to keep quiet and continue his ministry in the UMC. He subsequently joined and pastored within the denomination of the Christian and Missionary Alliance Church, which is the type of church I attended all through my youth. Furthermore, I attended the UMC church in Waterville before experiencing too many conflicts with doctrinal issues, whereupon I began to attend and then joined the Lutheran Church Missouri-Synod church less than a mile away from the Methodist Church.

4. Centerpoint Community Church

This and the fifth church I will consider have very large attendances (probably two to three hundred), are rather non-traditional and emphasize small group participation and adult baptism. Centerpoint, about five miles from my home, was named Calvary Temple until fairly recently, and has been affiliated with Assemblies of God. Their current website does not mention this or allude to any particular denomination. They emphasize family, being “real people” walking together, and proclaim that their “Mission is to lovingly guide people into a life-giving relationship with Jesus”. A spiritual gifts test can be accessed on their site, which leads me to believe that they continue to connect themselves with the Assemblies of God. They call baptism “an outward expression of inward change”, and the application for baptism which can be downloaded from the same site includes required fields to be answered of: “Date of salvation/conversion”, and “Place you gave your heart to the Lord”. While I have not attended any services at this church, a sampling of worship music which is available on the national website indicates that few traditional hymns are used in these churches, with contemporary praise music as the order of the day. The church has well-developed programs for all age groups and a private twelve-grade Christian school associated with it.

The Assemblies of God officially formed in 1914 from several Pentecostal church bodies. Their roots were in the Methodist church with a woman evangelist Phoebe Palmer, who in 1835 began holding women's prayer meetings, and subsequently traveled in the United States, Canada, Great Britain and Europe holding “holiness revivals”. Churches established which were known as holiness

churches held worship services where participants spoke in tongues and performed miracles. In the Azusa Street Mission of Los Angeles and its environs, a significant revival began in 1906 with a gathering of believers led by a pastor, William J. Seymour, who had formerly been a slave. He preached racial reconciliation and restoration of Biblical spiritual gifts. After this many more Pentecostal churches were formed of both white and black Christians. Their 'Four Core Beliefs' are salvation, baptism in the Holy Spirit, divine healing, and the second coming of Christ. Speaking in tongues is considered "Bible evidence" for baptism in the Holy Spirit having taken place. Two years after the church denomination was established, the group agreed on a list of sixteen non-negotiable tenets or fundamental truths concerning their faith. Continuing to grow through the twentieth and into this century because of enthusiastic and extensive mission work, these churches are a dominant presence throughout the world, and particularly in sub-Saharan Africa.

5. Faith Evangelical Free Church

This large church meets in a former movie theater and holds two services every Sunday. Over the last twenty years it has grown from a congregation of around 35 which met in converted split-level ranch home to quite a significant presence in Waterville. They have a vision to "Call the community to Christ", and a slogan of "Get 'em, ground 'em, grow 'em for good works unto God." This church also has very well-developed programs for all ages and actively steers individuals into small groups. I visited this church one time, and found the sermon given well-grounded in scripture, but the service consisted of praise music led by a praise band, brief prayers also led by members of the band and the pastor, and a sermon. One friend who joined this church after leaving the Methodist Church at the time that I did shared that her son, who had been baptized as an infant, had to go through re-baptism to join the church.

The Evangelical Free Church of America was founded in 1950 in Minneapolis when the Swedish Evangelical Free Church Association merged with the Norwegian-Danish Evangelical Free Church Association. The Scandinavian Free Churches which formed in America were the result of groups which immigrated from those northern European countries, many of which had formed as a result of mission work of a Swedish American named Fredrick Franson (1852-1908). After coming to America with his family as a teenager, he became a lay evangelist in his twenties to Nordic immigrants, in association with a Baptist church in Nebraska. He came under the influence of Dwight L. Moody and using his revival and conversion methods traveled to Scandinavia to preach a gospel message which included an emphasis on personal faith and its evidences, adherence to traditional Biblical teaching (rejection of Higher Criticism practices), and eschatological elements of pre-millennialism. Various of these church groups came to the United States where they formed other Evangelical Free churches. The "Free" part of the name refers to the fact that such churches are independently organized and governed.

In the association of these various ethnically established congregations, the united churches put together a statement of faith which includes twelve articles regarding their understanding of Christian doctrine and the churches have six distinctives as well. The articles, like the non-negotiable tenets of the Assemblies of God, seem to be expansions of the five fundamentals listed by the Evangelical Alliance in 1895, with the particular emphases of the different groups. The twelve articles note that believers should be baptized and celebrate the Lord's Supper, but consider these practices as ordinances (commanded by Jesus Christ) which visibly and tangibly express the gospel, confirming and nourishing believers, but are not sacramental as Lutherans understand them, since baptism is not a means of salvation, and the elements of communion merely symbolize Jesus' body and blood.



Monthly Worship

July 5, 2015

Sixth Sunday after Pentecost

Psalm: 123

First Reading: Ezekiel 17:22-24

Epistle: 2 Corinthians 2:1-10

Holy Gospel: Mark 6:1-13

July 12, 2015

Seventh Sunday after Pentecost

Psalm: 85:(1-7) 8-13

First Reading: Amos 7:7-15

Epistle: Ephesians 1:3-14

Holy Gospel: Mark 6:14-29

July 19, 2015

Eighth Sunday after Pentecost

Psalm: 23

First Reading: Jeremiah 23:1-6

Epistle: Ephesians 2:11-22

Holy Gospel: Mark 6:30-44

July 26, 2015

Ninth Sunday after Pentecost

Psalm: 136:1-9

First Reading: Genesis: 9:8-17

Epistle: Ephesians 3:14-21

Holy Gospel: Mark 6:45-56



BIBLE QUIZ

1. How will God destroy His enemies in the absolute final battle on earth?

A) flood the world with the waters of the sea B) devour them with fire from the heavens C) annihilate the world with the gases of the sun going supernova D) eradicate the world with technological “beings” from space

2. In Proverbs, how is wisdom portrayed?

A) a talking lamb B) a talking owl C) a woman pleading the streets for people to follow her ways D) a man shouting from the hilltop

3. What did David do in the presence of a fearsome Philistine king?

A) fell at the king’s feet and begged for mercy B) betrayed Israel by giving out two minor military battle plans C) spoke in a rare foreign language so no one would understand him D) acted mad, by drooling down his beard and scratching on the city gate

4. Who brought food to Elijah while camped out at Kerith Brook during the famine?

A) his faithful servant, Rael-beson B) a nearby king, Pajubinto C) ravens D) donkeys

5. In the wheat and tares parable, what do the tares represent?

A) the world B) children of the kingdom C) children of the wicked one D) devil/Satan

6. Who penned the words to this psalm: “As far as the east is from the west, so far hath he removed our transgressions from us”?

A) David B) Moses C) the sons of Korah D) anonymous

BIBLE QUIZ



Monthly Worship

August 2, 2015

Tenth Sunday after Pentecost

Psalm: 145:10-21

First Reading: Ezekiel 16:2-15

Epistle: Ephesians 4:1-16

Holy Gospel: John 6:22-35

August 9, 2015

Eleventh Sunday after Pentecost

Psalm: 34:1-8

First Reading: 1 Kings 19:1-8

Epistle: Ephesians 4:17-5:2

Holy Gospel: John 6:35-51

August 16, 2015

Twelfth Sunday after Pentecost

Psalm: 34:12-22

First Reading: Proverbs 9:1-10 or Joshua 24:1-2a, 14-18

Epistle: Ephesians 5:6-21

Holy Gospel: John 6:51-69

August 23, 2015

Thirteenth Sunday after Pentecost

Psalm: 14

First Reading: Isaiah 29:11-19

Epistle: Ephesians 5:22-33

Holy Gospel: Mark 7:1-13

August 30, 2015

Fourteenth Sunday after Pentecost

Psalm: 119:129-136

First Reading: Deuteronomy:4:1-2, 6-9

Epistle: Ephesians 6:10-20

Holy Gospel: Mark 7:14-23

1. What type of metal overlaid the wood altar in the Lord's tabernacle?

A) gold B) silver C) brass D) tin

2. How did the brothers react when Joseph revealed himself as the one they sold into slavery?

A) troubled and terrified B) angry and full of curses
C) awed and humbled D) glad and relieved

3. What will Satan do as soon as he is released from his prison?

A) fall at God's feet and beg for mercy B) deceive as many people as possible to side with him in the final battle
C) hatch a plan to assassinate God D) try to escape God's clutches by hiding in the most remote part of space

4. On the day of Pentecost, what sound announced the arrival of the Holy Spirit?

A) still small whisper B) bleating sheep C) falling water
D) rushing mighty winds

5. After Paul and Barnabas's first visit to Lystra, who did the people think Barnabas was?

A) Mars/Ares B) Jupiter/Jupiter C) Mercurius/Hermes
D) Sol/Apollo

6. According to the Law, which of the following would be considered clean?

A) eagle B) owl C) pigeon D) stork



- 7/5 Sarah Kohl
Taylan Thomas
- 7/16 Ben Morren
- 7/26 Nathaneal Batson
- 7/28 Yvonne Batson
Andrea Watson

- 8/20 Lois Doran
- 8/27 Mark Larsen
- 8/29 Bode Carlson

- 7/4 Robert & Frances Sieber
- 7/12 Bonnie & Armand Mathieu
- 7/15 Glenn & Krista Carlson
John & Esther Gould
- 7/18 Mark & Lee Anne Larsen
- 7/22 David & Rebecca Love
- 7/27 Chris & Yvonne Batson
- 7/30 Jon & Karen Morren

- 8/13 Jim & Darryll Zahner
- 8/23 Sharon & Charles Conover
Don & Marlene Pryor
- 8/30 Brad & Sasha Fitzpatrick



- 7/1 Emily Larsen
- 7/14 Sharon Conover
- 7/27 Bryan Hillary

- 8/7 Ethan Carlson
- 8/19 Kari Farr
Steven Farr

Bible Quiz Answers

July

August

- | | |
|----------------------|-----------------------|
| 1. B Revelation 20:9 | 1. C Exodus 38:1-2 |
| 2. C Proverbs 1:20 | 2. A Genesis 45:3 |
| 3. D 1 Samuel 21:13 | 3. B Revelation 20:8 |
| 4. C 1 Kings 17:1-44 | 4. D Acts 2:2 |
| 5. C Matthew 13:38 | 5. B Acts 14:12 |
| 6. A Psalm 103:12 | 6. C Leviticus 11:13- |

And Then.....

-----A preacher received the offerings from the ushers and stared into the limp, velvet collection bag. He cleaned his glasses, looked into the bag again, then cleared his throat. He announced with the little enthusiasm he could muster, "Our mission to invite the poor to join our congregation has been an outstanding success. I can assure you they are all here."

-----A young woman was giving her testimony in church one night. "There have been so many wonderful changes in my life since I asked Jesus to live in my heart. Why, I was so angry at my father for so many years, I vowed I would never even go to his funeral. But now that I am a Christian, I would be delighted to go to his funeral anytime!"

-----One beautiful Sunday morning, a priest announced to his congregation: "Friends, I have here in my hands three sermons...a \$100 sermon that lasts five minutes, a \$50 sermon that lasts fifteen minutes, and a \$10 sermon that lasts a full hour. Now, we'll take the collection and see which one I'll deliver."

July Stewardship - 2015

	<u>July 5</u>	<u>July 12</u>	<u>July 19</u>	<u>July 26</u>
Acolyte	Allison Farr	Caden Fitzpatrick	Mia Fitzpatrick	Emmy Carlson
Comm. Assistant	Chris Batson	Brian Watson	Mike Hein	No Communion
Ushers	John Ayotte & Mike Hein	Bill Jahnke & Chris Batson	Tom Huesers & Brad Grierson	John Gould & Steve Love
Greeters	The Kohl Family	The Watson Family	The Grierson Family	The Thomas Family
Altar Care	Andrea Watson	Lee Anne Larsen	Esther Gould	Katie Huesers
Flowers	Julie & Sarah Kohl	Natalie Crowley	Natalie Crowley	OPEN
Fellowship	OPEN	Deb Nielsen	Christine & Tiana Thomas	OPEN

August Stewardship - 2015

	<u>August 2</u>	<u>August 9</u>	<u>August 16</u>	<u>August 23</u>	<u>August 30</u>
<u>Acolyte</u>	Allison Farr	Jacob Huesers	Mia Fitzpatrick	Emmy Carlson	Caden Fitzpatrick
<u>Comm. Assistant</u>	Glenn Carlson	Brad Fitzpatrick	No Communion	No Communion	Steve Love
<u>Ushers</u>	Mark Larsen & Brian Watson	Seth Carlson & Brad Grierson	John Ayotte & Glenn Carlson	Glenn Carlson, Jr. & Brad Fitzpatrick	Chris Batson & Moe Cote
<u>Greeters</u>	The Gaug Family	The Doran Family	The Larsen Family	The Callahan Family	The Goldsmith Family
<u>Altar Care</u>	Avis Grant	Deb Nielsen	Sharon Conover	Amanda Goldsmith	Amy Ouellette
<u>Flowers</u>	OPEN	OPEN	OPEN	Vesta Holt	Vesta Holt
<u>Fellowship</u>	OPEN	Sharon Klipp	OPEN	OPEN	OPEN

The Lutheran Church of the Resurrection

Calendar of Events

July / August, 2015

July

Week of July 5

Sunday - 7/5 9:00am. - Worship

Monday - 7/6 6:00pm. - Bd. Elders

Wednesday - 7/8 6:30pm. - Bd. Missions

Saturday - 7/11 Deaconess Conover to Ft. Wayne Seminary

Week of July 12

Sunday - 7/12 9:00am. - Worship

Monday - 7/13 7:00pm. - Church Council Meeting

Week of July 19

Sunday - 7/19 9:00am. - Worship

Monday - 7/20 Youth and Advisors depart for Higher Things Conference, Michigan

Saturday - 7/25 Return from Higher Things Conference.

Week of July 26

Sunday - 7/26 9:00am. - Worship

Monday - 7/27 Deaconess Conover returns from seminary

August

Week of August 2

Sunday - 8/2 9:00am. - Worship

Week of August 9

Sunday - 8/9 9:00am. - Worship

Monday - 8/10 Pastor Nielsen vacation through 8/27.

Week of August 16

Sunday - 8/16 9:00am. - Worship

Week of August 23

Sunday - 8/23 9:00am. - Worship

Week of August 30

Sunday - 8/30 9:00am. - Worship

*Lutheran Church of the Resurrection
36 Cool St.
Waterville, ME 04918*

