

RESURRECTION NEWS

*The
Season
of
Lent*



March 2022

Pastor's Letter

March 2022

This month we will take a break from our discussion of the Ten Commandments in order to talk about Confession & Absolution. We will resume the Ten Commandments discussion with the Eighth Commandment in April.

Brothers and sisters in Christ,

The season of Lent is upon us. This is the time of the church year where our focus turns to the cross and the redemption that Christ won for us there. Historically, the season of Lent is a time when we especially allow the Word of God to speak to our sinfulness and remind us of the ways in which we have contributed to Jesus' suffering on the cross through our sins which drove him there.

As good Lutherans, we also know that the word of the Law, which convicts us of our sin, is never the Lord's final word to us. His word of Gospel forgiveness always comes to comfort repentant sinners. For this reason, I want to discuss Confession & Absolution briefly. What is it and why do we do it?

In his Small Catechism, Martin Luther writes this:

What is Confession? Answer: Confession has two parts. First, that we confess our sins, and second, that we receive absolution, that is, forgiveness, from the pastor as from God Himself, not doubting, but firmly believing that by it our sins are forgiven before God in heaven.

As Luther notes, the first part is confessing our sins. He notes later in the Small Catechism: *"Before God we should plead guilty of all sins, even those we are not aware of, as we do in the Lord's Prayer; but before the pastor we should confess only those sins which we know and feel in our hearts."* There are two things which are particularly interesting about these words.

1. There is no requirement to confess every sin you have ever committed. The sins which ought to be confessed are the ones of which we are aware, though we certainly also ought to confess that we have sinned in other ways of which we're not aware.
2. Luther also makes a distinction between those things we confess to God only and those things which we confess before the pastor. This brings up an interesting conundrum for 21st century Lutherans who are only used to confession in the context of the corporate worship service. Luther seems to expect that people will be regularly confessing their sins before the pastor.

But what need is there to confess our sins before the pastor? Don't we receive the Lord's forgiveness when we pray privately to him to confess our sins or when we confess sins in corporate worship? True enough. Christ's forgiveness comes to us whenever we confess our sins (see 1 John 1:8-9). Confession in our private prayers and confession in the context of corporate worship should absolutely be maintained as a valuable practice.

But there is something different about private confession. It allows us to feel the weight of our sins as we confess them out loud before another person. It allows us to get sins off of our chest which have been bothering or nagging us. And most importantly, it allows us to hear words of absolution spoken directly to us.

Now, regardless of how the words of absolution comes to us, we can have full confidence that the words of forgiveness which are spoken to us are in fact Christ's words. Your sins are forgiven whenever you confess them to your heavenly Father. In this we firmly believe.

However, there is something extra powerful about private confession and absolution. Not that the absolution we receive there is any different, but the way in which we receive it is. I encourage you to give private confession a try this Lenten season. I will be available either before or after Divine Services (or at other times by appointment) if you would like to have a time of private confession and absolution. Keep an eye on the bulletin announcements for a list of times when I will be offering this (or contact me for an appointment).

If you have never done it before, I understand that it can be a bit intimidating. If you're a bit intimidated, I encourage you to look in your hymnal on pages 292-293. This is the format which is used in private confession and absolution. There is a generic confession which you speak. At that time, you are able to confess specific sins you have committed (but are not required to do so). Afterwards, I speak the words of absolution and read a short Scripture passage, and then you are free to go. And be assured that as a part of my ordination vows, I vowed *"never to divulge the sins confessed"* to me. Everything that happens during private confession and absolution is between you and the Lord. I am just there as his representative to listen and speak on his behalf.

I pray that the Lord would bless you this Lenten season and that you would be reminded continually of the forgiveness which is yours because of Christ's suffering and death on our behalf.

Peace in Jesus,
Pastor Akers

Notes from your Deaconess

*O God, our help in ages past, Our hope for years to come,
Our shelter from the stormy blast, And our eternal home.
Before the hills in order stood Or earth received her frame,
From everlasting Thou art God, To endless years the same.
(LSB 733:1,3)*

Dear Brothers and Sisters of LCR,

So we begin the days of Lent, preparing for our annual focus on the most significant event that has taken place in the world's history — Jesus Christ's crucifixion, death, and resurrection.

Over the last several months — nearly a year — I've commented on the many "I am" statements of Jesus from St. John's gospel. We have just one more for our consideration — or rather a cluster of phrases which vary slightly from each other, but not from John's gospel. In the Book of Revelation, the Apocalypse of St. John, we read Jesus' words, "*I am the Alpha and the Omega, the first and the last, the beginning and the end*" (22:13). Alpha and Omega are the first and last letters of the Greek alphabet, and we believe Jesus is the Word of God (see John 1:1), from beginning of all time to the end. Through him all things were made (John 1:3), and the Son of Man will come in his glory for judgment at the end (Matthew 25:31). Through the Old Testament scriptures we find statements of this nature by the Lord God — to Moses at the burning bush "*I AM WHO I AM*" (Exodus 3:14), and through Isaiah the prophet "*I, the LORD, the first, and with the last; I am he*" (Isaiah 41:4) and "*I am the first and I am the last; besides me there is no god*" (Isaiah 44:6). Jesus specifically identified himself with the Lord God when he said "*Truly, truly, I say to you, before Abraham was, I am*" (John 8:58). And later St. Paul also writes eloquently about how Jesus "*is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent*" (Colossians 1:17-18). What an amazing Lord God!

Dwelling daily with the Word of God increases our confidence, trust, and knowledge of him and the words he's given in the Bible. Various means for doing so include "Portals of Prayer," the weekly devotionals from church this Lenten season, and the daily lectionary, along with a time of prayer. Schedule yourself as best you can to include this in each day.

I plan to hold Saturday morning Bible studies for women on March 5 and 19 downstairs at church from about 8:30 to 10. We currently are studying the prophet Ezekiel, and you would be most welcome to join if and when you are able — either in person or via Zoom, whether you've been with us before or not. I've trimmed back the email list I had been using to let women know about the study and send the link. If you would like to be added (or added back) to the list let me know.

Under his mercy,
Sharon M. Conover

And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it" (Mark 8:34-35)

Sunday Morning Schedule

8:45 a.m. Sunday School
10:00 a.m. Devine Service
11:15 a.m. Fellowship

Mid-Week Lent Services

A Divine Service with imposition of ashes will be held on **Ash Wednesday** (3/2) at **Noon** (live streamed) and **7:00 p.m.**

All other mid-week Lenten Divine Services (3/9 through 4/6) will be held at **Noon** (live streamed) and **6:30 p.m.** See the newsletter for more details or talk to Pastor Akers.

Wednesday Bible Class

Mid-Week Bible Class meets on Wednesdays at 10:30 a.m. in Room 201 and 7:15 p.m. in Room 201 or via Zoom. We are studying Romans. Contact Pastor Akers if you would like to be added to the email list. NOTE: There will be **no Bible Class on Ash Wednesday** (3/2).

Monthly Men's Breakfasts

Monthly Men's Breakfasts will be resuming in April. We will have food and discussion. Please keep an eye out for more details in next month's newsletter.

Spring Men's Retreat

The spring Men's Retreat is scheduled for Saturday, April 30, at the Huesers' camp in St. Albans. More details will be available in the coming weeks. Contact Chris Batson or Pastor Akers if you would like to be added to the email list when details are finalized.

Thank You's

Thank you for your generous contributions of gifts for the children and gift certificates for the parents to Hannafords that were given through your Angel Tree. The children were excited and surprised. LCR has always been forthcoming in a time of need and we appreciate all you do.

Tanya Fossett
Development & Communications Director
Mid-Maine Homeless Shelter & Services

Thank you for so much for your willingness to support and adopt me during seminary. I am 25, married to Elizabeth, and proud father of Nathaniel. My wife is an Occupational Therapist, but isn't going to work over vicarage due to licensing issues. Our vicarage is in Pittsburgh where I am church planting.

Thank you for all your prayers and support!
Benjamin, Elizabeth & Nathaniel

Thank you for your generous gift of \$500. Your donation makes a difference in the lives of some of our vulnerable community members.

Sincerely,
Richard Dorian, Executive Director
Maine Children's Home

Lost and Found

The silver Celtic cross and chain worn by Dan Callahan when assisting with Communion has been misplaced. Last known location was on a coat hanger in the robe wardrobe closet in room 201. If you have seen the 2-1/2" silver cross on an 18" silver chain, please turn into the church office or contact Christine. Thank you.



March Stewardship

	<u>March 6</u>	<u>March 13</u>	<u>March 20</u>	<u>March 27</u>
<u>Acolyte</u>	Evan Farr	Hayley Farr	Evan Farr	Hayley Farr
<u>Worship Assistant</u>	Charlie MacPherson	Glenn Carlson Sr.	Dan Callahan	Mark Larsen
<u>Ushers</u>	Brian Watson	Brad Fitzpatrick	Mo Cote	Jeff Sammons
<u>Cantor</u>	Fernando Gouvêa	Allison Farr	Steve Farr	Jared Goldsmith
<u>Greeters</u>	The Akers Family	Brian and Andrea Watson	Sharon Klipp	Chris and Yvonne Batson
<u>Altar Care</u>	TBD See email from Avis	TBD See email from Avis	TBD See email from Avis	TBD See email from Avis
<u>Flowers</u>	Lent – No Flowers	Lent – No Flowers	Lent – No Flowers	Lent – No Flowers
<u>Fellowship</u>	The Batsons	Darryll Zahner	Fischer 50 th Celebration	The Dragelands

Stewardship for March 2 – Ash Wednesday

Noon: Worship Assistant – Glenn Carlson Sr.
Usher – Mo Cote

7 p.m.: Worship Assistant – Chris Batson
Usher – Dan Callahan

Defending the Faith

Sometimes the Best Defense is a Good Defense

Defeating Darwin – a multi-part series focused on disproving the atheist’s favorite tool for denying the reality of God’s existence.

Atheists are faced with a difficult choice. Either accept the Judeo-Christian explanation for life on earth, admitting that it is the handiwork of God Almighty, or come up with a way to explain life without God. Clearly, they cannot accept God while maintaining their worldview, so they need another explanation. Darwin allegedly solves that problem. But does he really?

Charles Darwin lived from 1809 to 1882 and is best known for his theory of evolution. In this theory, Darwin posited that all life descended from a common ancestor and evolved to the life forms we see today through the process of random mutation and natural selection. Let’s drill down on those two terms.

When cells reproduce in adults, they should reproduce an identical cell with identical DNA (except for an embryo, where different cells with different functions arise). However, on rare occasions, the DNA doesn’t reproduce correctly due to a copying error. This mistake is known as a mutation, which can be either beneficial or harmful.

Darwin’s theory states that a beneficial mutation that helps the organism will be passed on to future generations because they are better equipped for survival. Those that are not beneficial to the organism will not, because the organism is less likely to survive.

On the surface, that makes sense. A helpful mutation might produce an eagle with better eyesight. That improves its ability to hunt. A more robust food supply helps that eagle survive better than its peers, so that beneficial mutation is passed on to the next generation.

A mutation that causes a bear to develop a diminished sense of smell will be a burden. It impedes his ability to hunt and eat. According to Darwin, this bear’s mutation will not be passed on to the next generation.

Even a mutation that is neither beneficial nor harmful, but simply neutral must be rejected as it is a burden to the organism.

Here’s where Darwin runs into a problem. Random mutations are exceedingly rare when compared to the number of normal cell reproductions. Even Darwin admits that these mutations take place over a very long time.

That means that complex features of an organism cannot just pop into existence completely formed. For example, starting with the single-cell organism that supposedly evolved (over many, many steps) into a cat, the organism would at some point have to develop an eye.

That eye is composed of many different parts – cornea, lens, iris, pupil, retina, optic nerve, etc. If just one of these items has not yet evolved, for example, an eye without an optic nerve, the eye is useless. According to Darwin’s theory, this useless eye would be rejected by the organism because it is a biological burden, just like the bear’s diminished sense of smell.

This is a concept known as “irreducible complexity”, meaning that many structures like the eye, ear, respiratory system, heart, kidneys, etc. are useless unless and until every single component is in place. According to Darwin, these incomplete organs are a burden and must be rejected – but we can clearly see that they are not.

This fact flies in the face of Darwin’s theory. These complex features simply cannot develop as Darwin proposes. This is just one of the “Darwin Defeaters” we’ll discuss in upcoming articles.

As always, I’m happy to receive comments, suggestions and criticisms at charles.j.macpherson@gmail.com.

Charlie MacPherson, SDG

Members of the Month - Rev and Vary Fischer

Robert Fischer was born and raised in Detroit, Michigan. He attended Good Shepherd Lutheran Church, graduated from Lutheran High School East, studied at Oakland Community College, and graduated from Eastern Michigan University in 1973 with a bachelor's degree in Industrial Technology.

Meanwhile, in Lake Orion, Michigan (30 miles north of Detroit), Vary Sims had graduated from Lake Orion Community High School and was a student in the nursing program at Oakland Community College—graduating in 1974 with an associate degree in nursing.

The two met on the first day of classes in Psychology 101—and immediately began a lovely May romance! They married 10 months later on March 23, 1972—much to the chagrin of parents who thought education would not be completed! They will be celebrating their 50th Wedding Anniversary with a luncheon/reception here at Lutheran Church of the Resurrection in the Fellowship Hall on March 20, following the 10:00 service. (Anyone who did not receive an invitation please let the Fischer's know—it is their dear desire that everyone who is able, come together to help them celebrate the life with which Jesus has blessed them!)



Robert and Vary purchased a house in Royal Oak, Michigan and had two daughters: Karen (1975) and Julie (1978). Vary continued her education, earning a bachelor's degree in nursing; and Robert began his master's degree in Industrial Technology. However, as a layman, Robert became more and more active in his local congregation. He served as an usher, elder, lector, and taught adult Bible Classes. The more active he became, the more he

felt led to the pastoral ministry. He received a lot of support from the pastor and congregation. He felt that if he took the two-year, every-Saturday-morning Greek class at an area LCMS congregation (which fulfilled the Greek requirement at seminary) and passed, he would enter seminary. Nearing the end of his second year of Greek study, Robert applied and was accepted into Fort Wayne Theological Seminary, Fort Wayne.

Twelve years into their marriage, and with two children, the Fischer's sold their home and many of their possessions and moved to Fort Wayne so Robert could attend seminary. His third year of seminary was spent on vicarage in northern Wisconsin (Glidden—40 miles south of Lake Superior)—filling a vacancy under the supervision of Pastor Daniel Paavola. The vicarage was extended while Pastor Paavola did his military basic training (to serve as a National Guard chaplain)—leaving Robert to minister to both churches!

During seminary, Vary needed to work to support the family, so took a job as a nursing instructor at Lutheran Hospital School of Nursing in Fort Wayne. In order to teach in Indiana, one needed to either have or be working on a master's degree. Vary fulfilled that requirement by working on her master's degree in education at Indiana University—and graduated with an M.S. Ed.

Following seminary, Rev's first call was to St. Peter's Lutheran Church in Gibbon, Minnesota. The church had a two-room school (K-4 and 5-8). Karen was in 8th grade and Julie in 5th when they arrived in Gibbon. Just like “in the old days” the children heard lessons over and over for 4 years in each classroom and had a solid understanding of the foundational information before beginning high school. In addition, they had religion class every morning and chapel every Wednesday—both led by Rev. Fischer. Karen and Julie then attended Minnesota Valley Lutheran High School in New Ulm, Minnesota (WELS).

Karen studied at Cornell College in Iowa as well as Mount Mercy University in Iowa. She currently works as the Regional Manager of Operations for an industrial staffing company. She and her husband, Scott (an executive chef working at Maine General Medical Center, Augusta), live in Auburn, Maine.

Julie studied at Northwestern University and earned a bachelor's degree with a dual major in civil engineering and Middle Eastern Studies. She currently works for New Hampshire DOT as a civil engineer. She and her husband, Willem (an arborist, i.e., tree surgeon) live in Concord, New Hampshire.

Julie and Willem blessed the Fischer Family with the next generation—granddaughter and niece—Aileene Isabella. Aileene, in 4th grade, is loving her first year in an American school! (Willem is from South Africa, where he and Julie lived after marriage—and where Aileene was born. They moved to the U.S. last summer.)

Rev. Fischer's ministry took the family from Michigan to Fort Wayne Theological Seminary in Indiana; vicarage at Trinity Lutheran Church in Glidden Wisconsin, first call to St. Peter's Lutheran Church in Gibbon, Minnesota, then to Lake George Lutheran Chapel in Fremont, Indiana; and Faith Lutheran Church in Kewanee, Illinois.

Following Rev's retirement, Vary's work took them to New Jersey. Vary is a nursing consultant, and as such can live anywhere as long as there's an airport. The Fischer's had always planned to live near their daughters when they retired, so with Rev being retired, they moved to Windham, Maine in 2014 to settle in and be near Karen.

Rev's ministry in retirement (semi-retirement) has been to do pulpit supply (filling-in for pastors when they need time off for illnesses or vacations; and serving vacant congregations). Rev has served seven churches during their vacancies, in addition to the full-time calls he has served. Two of those vacancies have been since moving to Maine—Hope Lutheran in Bangor for 9 months and Williamstown Lutheran Church in Vermont for 9 months.

Vary did try retirement—for three weeks: However, she and it were not compatible! Vary continues with nursing consulting work which has included legal nurse consulting, documentation consulting, tutor-type consulting for adults in college/university needing help to write papers, and consulting to help people explore and access internal systems to work through life's difficult challenges. She does not see total retirement on the horizon—but one never knows...

Rev enjoys reading and woodworking—but more often finds himself doing home repairs/updates and yard work in his spare time. Vary enjoys reading, sewing and gardening—but most often finds other tasks filling her spare time. They both enjoy watching Jeopardy, viewing movies that educate, and spending time with family.



Monthly Worship

March 2, 2022

Ash Wednesday

Psalm: 51

Holy Gospel: Matthew 6:16-21

March 6, 2022

First Sunday in Lent

Psalm: Psalm 118:1-13

First Reading: 1 Samuel 17:40-51

Epistle: 2 Corinthians 6:1-10

Holy Gospel: Matthew 4:1-11

March 9, 2022

Midweek Lent 1

Psalm: 91

Holy Gospel: Matthew 12:38-50

March 13, 2022

Second Sunday in Lent

Psalm: 121

First Reading: Genesis 32:22-32

Epistle: 1 Thessalonians 4:1-7

Holy Gospel: Matthew 15:21-28

March 16, 2022

Midweek Lent 2

Psalm: 25

Holy Gospel: Matthew 20:17-28

March 20, 2022

Third Sunday in Lent

Psalm: 4

First Reading: Exodus 8:16-24

Epistle: Ephesians 5:1-9

Holy Gospel: Luke 11:14-28

March 23, 2022

Midweek Lent 3

Psalm: 25

Holy Gospel: Matthew 15:1-20

March 27, 2022

Fourth Sunday in Lent

Psalm: 132:8-18

First Reading: Exodus 16:2-21

Epistle: Galatians 4:21-31

Holy Gospel: John 6:1-15

March 30, 2022

Midweek Lent 4

Psalm: 122

Holy Gospel: John 9:1-38

BIBLE QUIZ

- 1. In the story of Jesus and the promiscuous woman at the well, what was the woman's nationality (tribe)?**
 - A. Philistine
 - B. Samaritan
 - C. Phoenician
 - D. Egyptia
- 2. What were the Hebrews supposed to do with an animal that had been killed by a wild beast?**
 - A. Use it as fertilizer for their fields.
 - B. Feed it to the dogs.
 - C. Destroy the carcass.
 - D. Bleed it dry and cook it brown before eating it.
- 3. What was the name of the 50 year period after which all debts were forgiven and slaves freed, under the Law of Moses?**
 - A. Feast of Tabernacles
 - B. Exodus
 - C. Purim
 - D. Jubilee
- 4. Christ said that if you ask anything of the Father, in His name, what will happen?**
 - A. The angels will come to you.
 - B. You will need to be careful what you request.
 - C. He will give it to you.
 - D. You will be blessed in ways that you do not expect.
- 5. Who saw a famous ladder in a dream?**
 - A. Daniel
 - B. Nebuchednezzar
 - C. David
 - D. Jacob
- 6. What is an omer?**
 - A. A head covering worn by temple priests.
 - B. A belt worn by temple priests.
 - C. A Hebrew measure equivalent to a bushel.
 - D. A Hebrew measure equivalent to several quarts.



- 3/4 Esther Gould
Karen Mattson
- 3/5 Evan Farr
- 3/6 Beth Morris
- 3/11 Bjorg Boschen
- 3/12 Wayne Pelletier
- 3/14 Charlie MacPherson
- 3/17 Miriam Schiebel
- 3/21 Glenn Carlson Sr.
- 3/25 Kari Farr
Mike Hein
- 3/28 James Pryor
- 3/30 John Gould



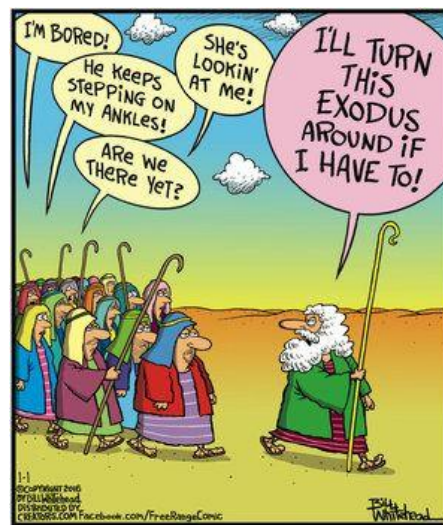
- 3/4 Tyler Wilson
- 3/10 Evelyn Gaug
- 3/13 Fernando Gouvea
- 3/15 Vary Fischer
- 3/20 Fred Ouellette
Fred Ouellette Jr.
- 3/22 Wayne Pelletier
- 3/?? Kemp Anderson
Kari Farr
Steven Farr
Evelyn Gilbert



- 3/16 Becky Cote
- 3/17 Gail Carrano
- 3/27 Mark Larsen
Benjamin Schiebel
- 3/28 Jessie Shaw



- 3/18 Kevin and Sharon Kinter
- 3/23 Rev. Robert and Vary Fischer



Church Bloopers

1. Miss Charlene Mason sang "I will not pass this way again" giving obvious pleasure to the congregation.
2. "Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping around the house. Don't forget your husbands".
3. Next Sunday is the family hayride and bonfire at the Fowlers'. Bring your own hot dogs and guns. Friends are welcome! Everyone come for a fun time.
4. The outreach committee has enlisted 25 visitors to make calls on people who are not afflicted with any church.
5. Ushers will eat late comers.
6. The Ladies Bible Study will be held Thursday morning at 10. All ladies are invited to lunch in the Fellowship Hall after the B.S. is done.
7. Evening massage - 6 p.m.
8. The audience is asked to remain seated until the end of the recession.
9. Low Self-Esteem Support Group will meet Thursday at 7 to 8:30 p.m. Please use the back door.

A woman invited some people to dinner. At the table, she turned to her six-year-old daughter and said, "Would you like to say the blessing?"

"I wouldn't know what to say," the little girl replied.

"Just say what you hear Mommy say," the mother said.

The little girl bowed her head and said: "Dear Lord, why on earth did I invite all these people to dinner?"

BIBLE QUIZ ANSWERS

1. B (John 4)
2. B (Exodus 22:31)
3. D (Leviticus 25:8-12)
4. C (John 16:23-24)
5. D (Genesis 28)
6. D (Exodus 16)

The Daily Lectionary

March 2022

3/1	Genesis 30:1-24 / Genesis 30:25-fin	3/17	Exodus 9 / Exodus 10
3/2	Matthew 6:16-21 / Genesis 31	3/18	Exodus 11 / Exodus 12:1-28
3/3	Genesis 32 / Genesis 33	3/19	Exodus 12:29-fin / Exodus 13
3/4	Genesis 34 / Genesis 35	3/20	Luke 11:14-28 / Exodus 15
3/5	Genesis 37 / Genesis 38	3/21	Exodus 16 / Exodus 17
3/6	Matthew 4:1-11 / Genesis 39	3/22	Exodus 18 / Exodus 19
3/7	Genesis 40 / Genesis 41	3/23	Exodus 20 / Exodus 21
3/8	Genesis 42 / Genesis 43	3/24	Exodus 22 / Exodus 23
3/9	Matthew 12:38-fin / Mark 4:1-20	3/25	Exodus 24 / Exodus 31
3/10	Genesis 45 / Genesis 46	3/26	Exodus 32 / Exodus 33
3/11	Genesis 47 / Genesis 48	3/27	John 6:1-14 / Exodus 34
3/12	Genesis 49 / Genesis 50	3/28	Exodus 39 (o. vv. 11-19) / Exodus 40
3/13	Matthew 15:21-28 / Exodus 2:1-22	3/29	Leviticus 10:1-11 / Leviticus 11
3/14	Exodus 2:23-fin, 3 / Exodus 4	3/30	Leviticus 12 / Leviticus 19:1-19
3/15	Exodus 5 / Exodus 6	3/31	Leviticus 19:23-fin / Leviticus 20
3/16	Exodus 7 / Exodus 8		

A note about the daily lectionary from Pastor Akers:

If you're not a regular reader of the daily lectionary, welcome! The daily lectionary is a great way to read through God's Word on a daily basis without having the trouble of figuring out where to read for yourself. If you are a regular reader of the daily lectionary, then you might have noticed that this lectionary looks a bit different than you're used to. That's because it is. The daily lectionary which used to be published in the newsletter & bulletin comes from the Lutheran Service Book (LSB) pages 299-304. If you prefer to stick with that lectionary, please do! If you're up for something a little bit different, this lectionary will be published in the newsletter and bulletin going forward. The LSB daily lectionary is a great lectionary, but it was designed to go with the three-year Sunday morning lectionary. Now that we are using the one-year Sunday morning lectionary, I thought that a switch to a daily lectionary designed to go with that lectionary would be appropriate.

This lectionary originates with the Lutherans in Magdeburg, Germany in the early 17th century. It's only a slight adaptation of a much older lectionary which pre-dates the Reformation. Consequently, it goes hand-in-hand with the one-year Sunday morning lectionary which we use.

A couple of quick notes about this lectionary:

- 1) Each day in the lectionary has two readings assigned. The first is intended to be read in the morning and the second in the evening.*
- 2) On Sundays, you'll notice that the first (morning) reading is the Gospel Reading for the day. I would encourage you to read this at home before coming to church. It's certainly not a necessity, but it will help you prepare for the service and get a bit more out of it. This is the case on a couple of Wednesdays too.*
- 3) You'll notice occasional gaps in the readings (chapters/sections that are skipped). That's either because the chapter will be covered on Sunday morning (come to Bible class!) or because the chapter(s) skipped are difficult reading (lists of names, etc.).*
- 4) A couple of decoding helps for reading the list above: "fin" is Latin for "end", "o." means "omit", and "vv." means "verses."*