



Herald

Wheat Ridge Evangelical Lutheran Church
Missouri Synod
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Rev. Eli Lietzau, Pastor

FEBRUARY 2022

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From the Pastor

"And lead us not into temptation."

We have prayed for all manner of things. All of them have pertained to things that we cannot grant ourselves. We have asked that God holds back the tyranny of Satan so that His Name is hallowed, His Kingdom comes and Will is done. With this we have prayed that we be given all that we need to support this daily body and life, and most importantly, that we are forgiven of all our sins. And so we are. We have received forgiveness and have been granted complete release from all guilt. And yet we are still sinful creatures who, like the grass, stand firm one day and are blow by the wind the next. So we pray that God would lead us not into temptation.

The Old Adam often drives us to temptation. It knows the desires that we hold dear and continually draws us back to them. Even now as we sit in a state of forgiving grace, our sinful flesh allures us with the desires that are all too common to us. We encourage ourselves to be lazy and deceitful, lustful and covetous, greedy and selfish, dishonorable and shameful. All of these vices are of our old sinful flesh; and all of them our sinful flesh presents before us each and every day. And so we pray that our Heavenly Father would keep us from falling into this sin anew.

The world persecutes us and offends us at every turn as well. All around us we see nothing but hatred and malice. The only thing that drives the sinful world is its selfishness. No one is willing to go without or to be the least. But everyone is out for theirs, and desires the biggest piece of the pie and the largest seat at the table. And so we pray in this petition that our Heavenly Father would keep us from falling into the same erroneous ways; while also keeping us from despising and hating our neighbor because of their sinfulness.

Finally the devil comes to tempt us as well. And while he will tempt us like the other two, his scheme is much more deceitful to say the least. It is his desire to tempt us with despair. He does this by attacking our consciences with lies about God's Word and Promises. He leads us to the, "denial of God, blasphemy, and innumerable other shocking things. These are snares and nets [2 Timothy 2:26], indeed, real fiery darts that are shot like poison into the heart, not by flesh and blood, but by the devil [Ephesians 6:12, 16]" (Large Catechism).

All of these things are constantly about us; and to this we must be certain. When we pray this petition, we do not pray that God would keep all trials and temptations from us. For while we still live in this fallen and broken world we will always have to endure these fiery darts from our flesh, the world, and Satan himself. None who draw breath are free from such things and we don't necessarily pray that would be. Instead, this is a prayer of strength and guidance. Until our Lord takes us from this miserable and sinful place the lion will always roar, the world will always surround us, and our sinful flesh will daily need to be drown and die.

“So there is no help or comfort except to run here, take hold of the Lord's Prayer, and speak to God from the heart like this: ‘Dear Father, you have asked me to pray. Don't let me fall because of temptations.’ ... If you try to help yourself by your own thoughts and counsel, you will only make the matter worse and give the devil more space. For he has a serpent's head [Revelation 12:9]. If it finds an opening into which it can slip, the whole body will follow without stopping. But prayer can prevent him and drive him back.” And so we pray earnestly for God's protection and reprieve when we pray, “And lead us not into temptation.”

In Christ,
Pastor Eli

For Further Personal Study

Christian Culture: A Magazine for Lutherans **Lessons from Magdeburg, Part 2—Rev. Dr. Christian Preus**

The Word of God commands us in no uncertain terms to take the Lord's Supper often and gives us the example of the ancient Church, which celebrated the Lord's Supper every single Lord's Day, with far more disease going around then in our day and with no such thing as plastic jiggers or hand-sanitizer. The Word of God commands us not to forsake meeting together, as is the habit of some. The Bible exhorts us to sing with one another (Eph. 5:18-19). Most instances of the command to pray in the Bible, even, are not commands to pray at home by ourselves or with our families (though that is certainly our Lord's will), but specifically commands for public prayer in the congregation (Eph. 6:18-19, 1 Tim. 2:1-2; cf. Acts 2:42). And the commands to read the Scripture are likewise commands that Scripture be read in the gathered congregation (1 Timothy 4:13, Col. 4:16). This is the command, the assumption, the context, the background of the entire New Testament. Christ's Church his to meet together to hear the Scripture, hear preaching and exhortation, receive the body and blood of Christ, and pray together. This is the greatest goal, the overriding priority of our Creator, and it is the end to which He directs all authority in heaven and on earth, including the authority exercised by the government.

What We Believe—Augsburg Confession

Augsburg Confession Article XXIV: The Mass (21-41)

Note: This article clearly demonstrates Lutheranism's desire to continue—not to reject—the wholesome, beneficial, and historical worship practices of the Church. Lutheranism retained the traditional form of the Mass, that is, the service of Holy Communion. In many respects, the ceremonies and liturgy of the Lutheran Church were very similar to those of the Roman Church. The difference lay in Lutheranism's rejection of false teaching concerning the Mass: that somehow, and without faith, simply by attending and observing the spectacle of the Mass, people could merit the forgiveness of sins. Worst of all was Rome's teaching that a priest saying Mass is actually offering Christ in an unbloody manner to appease God and secure His favor. Masses became a source of considerable revenue for the Church, since people were encouraged to "sponsor" the saying of a Mass for their living—and dead—friends and relatives. All this is entirely contrary to Christ's institution of the Lord's Supper. He gave the Church this Sacrament as a gift and blessing, to be used in faith by the people of God. (See also Ap XXIV; SA III II; FC Ep X and SD X.)

An opinion was added that infinitely increased the private Masses. It states that Christ, by His passion, made satisfaction for original sin and instituted the Mass as an offering for daily sins, both venial and mortal. From this opinion has arisen the common belief that the Mass takes away the sins of the living and the dead simply by performing the outward act. Then they began to argue about whether one Mass said for many is worth as much as special Masses for individuals. This resulted in an infinite number of Masses. <With this work, people wanted to obtain from God all that they needed, and in the meantime, trust in Christ and true worship were forgotten.>

Our teachers have warned that these options depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's Passion was an offering and satisfaction, not only for original guilt, but also for all other sins, as it is written, "We have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10). Also, "By a single offering He has perfected for all time those who are being sanctified" (Hebrews 10:14). <It is an unheard-of innovation in the Church to teach that by His death Christ has made satisfaction only for original sin and not for all other sin. So it is hoped that everybody will understand that this error has been rebuked for good reason.>

Scripture teaches that we are justified before God, through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass takes away the sins of the living and the dead simply by performing it, justification comes by doing Masses, and not of faith. Scripture does not allow this.

But Christ commands us, "Do this in remembrance of Me" (Luke 22:19). Therefore, the Mass was instituted so that those who use the Sacrament should remember, in faith, the benefits they receive through Christ and how their anxious consciences are cheered and comforted. To remember Christ is to remember His benefits. It means to realize that they are truly offered to us. It is not enough only to remember history. Therefore, the Mass is to be used for administering the Sacrament to those who need consolation. Ambrose says, "Because I always sin, I always need to take the medicine."

Because the Mass is for the purpose of giving the Sacrament, we have Communion every holy day, and if anyone desires the Sacrament, we also offer it on other days, when it is given to all who ask for it. This custom is not new in the Church. The Fathers before Gregory make no mention of any private Mass, <Communion>. Chrysostom says "that the priest stands daily at the altar, inviting some to the Communion and keeping back others." It appears from the ancient council decisions that one person celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord. The records of the decisions of the Council of Nicaea state, "Let the deacons, according to their order, receive the Holy Communion after

the presbyters , from the bishops or from a presbyter.” Paul, in 1 Corinthians 11:33, has this command in regard to Communion: ‘wait for one another’ so that there may be a common participation.

Therefore, since the Mass among us follows the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved. This is especially so because we keep the public ceremonies, which are for the most part similar to those previously in use. Only the number of Masses differs. Without a doubt, these might be reduced in a helpful way, because of very great and clear abuses. For in older times, even in churches attended the most often, the Mass was not celebrated every day, as the *Tripartite History* (Book 9, chap. 33) testifies, “In Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.



Lutheran Worship

Service of the Sacrament

(Part 2)

Last month we looked at the worship elements of the Lord’s Supper within the Divine Service. This month we will examine the Words of Institution. As stated before, the Lord’s Supper is one of the “peaks” or “high points” in the Divine Service, the proclamation of the Gospel being the other. So the elements of the Preface, Proper Preface, Sanctus, Prayer of Thanksgiving, and the Lord’s Prayer moves the worshipper forward to the reception of the Body and Blood of Christ for the forgiveness of sins.

The Words of Institution are **the means** by which God provides this gracious meal to His Church. In the Lord’s Supper, as in the Divine Service as a whole, we are not the main actors. God is. Here in the Lord’s Supper, again, we are the receivers where God gives us His grace and mercy in the forgiveness of sins. In this sacrament God grants us an exceedingly great gift which is the pinnacle of our relationship with Him and a foretaste of the feast to come in eternity. Christ makes known His presence as He comes down in and under the bread and wine, His true Body and Blood. (This article is not meant to be a full exposition of the theology of the Lord’s

Supper. You may want to review the teachings of the Small and Large Catechism as well as sections in the Book of Concord in regard to the Lord's Supper.)

The Words of Institution, also known as the *Verba* (Latin for "words"), can be found in the three Synoptic Gospels, as well as in St. Paul's first Epistle to the Corinthians: Matthew 26:26-29; Mark 14:22-25; Luke 22:15-20; 1 Corinthians 11:23-26. The opening words of the *Verba*, "*Our Lord Jesus Christ, on the night when He was betrayed, took bread...*" takes us back to the Last Supper just prior to the events on Maundy Thursday and Good Friday. These words were spoken by Jesus within the context of the Passover meal remembering God's saving acts for the nation of Israel. And now these words mark the beginning of the Passion of Jesus and His sacrifice on the cross. The supper and the cross are linked together.

"And when He had given thanks, He broke it and gave it to the disciples, saying..." The "giving thanks" is significant in terms of Jesus' relationship with God the Father, and remarkable given what Jesus was about to undergo and endure. These words are the source of the title, "The Eucharist", by which the Lord's Supper is also referred to. The Greek verb used here, *Eucharisteo*, is the verb for "giving thanks".

The breaking of the bread was the obvious way in which the bread was distributed to those present. Symbolically, the breaking of the bread foreshadowed the breaking of Jesus' body that was about to take place. However, it would not be good practice to literally break the bread, or the host, during the Words of Institution. This would lead the worshippers away from the understanding that the Lord's Supper is fundamentally dependent on the *Verba* by giving the impression of some sort of reenactment of the Maundy Thursday event. Some churches use the literal "breaking" of the bread to show that the host is still just bread and not the body of the Lord.

"Take, eat, this is My body, which is given for you..." The words, "**take**" and "**eat**" are imperatives. Jesus uses these words to urge His Church to receive His Supper for their benefit. The word, "*is*" from the phrase, "*This is my body*", is crucial to the understanding of the sacrament. In the *Verba* we take the Lord at His Word. With these words there is nothing to suggest Jesus meant anything other than His real Presence in the Supper. **"Is" means "is"**.

The words, "for you", point to the reality of the Supper and the entire Gospel as well. God gives you His Son. This is the pinnacle of the supper and in our "communion" with God.

“This do in remembrance of Me” This is again a command of our Lord for his followers to “do this” as an aspect of their faith in Him and in remembrance of Him.

“In the same way also He took the cup after supper, and when He had given thanks, He gave it to them saying...” Just as the Lord distributed both bread and wine to His disciples, so also do we receive both Host and Cup. From Scripture and our knowledge of life at the time of Jesus, the cup contained wine. (To substitute any other liquid would be a discussion for another day.) As with the breaking of bread, our Lord’s taking the cup foreshadows the suffering He was about to endure. (See Luke 22:42 and John 18:11)

Though in Christian freedom, we might receive Jesus’ blood in the “individual cups”, the symbolic unity of sharing the “common” cup or chalice should be highly regarded.

“Drink of it, all of you; this cup is the new testament...” The Greek word *diatheke* can be translated as either “testament” or “covenant” in English. There are unique aspects to each translation. The word, *testament*, does give us the meaning that the words Jesus speaks here are like that of a “last will and testament” pointing to the fact that these words were spoken by Jesus before His death on the cross. This reinforces the understanding that this meal was to be observed as laid out by Jesus until the fulfillment on the Last Day.

“...in My blood, which is shed for you for the forgiveness of sins...” These words of Jesus point to the most significant happening in all of history for all mankind. Every point of Scripture, of Christian doctrine, of our faith points to this basic fact: the Son of God, Jesus the Christ, shed His blood for you. That Jesus brings us into communion with this reality through the simple and mundane means as wine and cup is one of the greatest of all mysteries. (The word, “Sacrament”, is from the Latin, “sacramentum” which means “mystery”.)

“This do, as often as you drink it, in remembrance of Me.” In this Sacrament Jesus is giving you the benefits that He won on the cross – forgiveness, life, and salvation. This isn’t meant to be an occasional event for the Christian, but an on-going craving – like water for a plant. And “often” means “often”! (The practice of having communion once a month or every-other Sunday is a curious practice knowing what is offered in the Supper. That would also be a discussion for another day.)

Since the Words of Institution, the Verba, are the means by which God provides this gracious meal, it is important that the pastor speak these words as have been given.

This would not be the time or place to be “creative”. Since these are the words spoken by Jesus, to change or modify them for the sake of creativity or brevity might lead those about to receive the elements to doubt whether it is the Supper, that is a gracious meal to give the benefits of Christ’s death on the cross. That would be a dangerous road to go down.

Speaking roads...thank you for continuing to go down this road with me. I sincerely hope that they have been words to encourage you in your faith and in your worship life. Next month I will try to complete the discussion of the Divine Service. (But, there are no guarantees!) *SDG*



STEWARDSHIP TODAY: Individual stewards have unique and diverse gifts. Luther says as much when he writes in his Romans commentary that “Believers who have one and the same faith nevertheless possess a different measure of gifts.” In order for the body of Christ in a given congregation or even the church at large to faithfully steward the Gospel of Jesus Christ, humble stewards eagerly accept their role. No one should be allowed to minimize their own stewardship, or the stewardship of a fellow steward, as not important or needed. Faithful humility starts with a confession of Christ and that He has made us. This faithful humility then leads to faithful stewardship of all that God had entrusted for the sake of the Gospel of Jesus Christ. (*from: StewardCast – LCMS*)

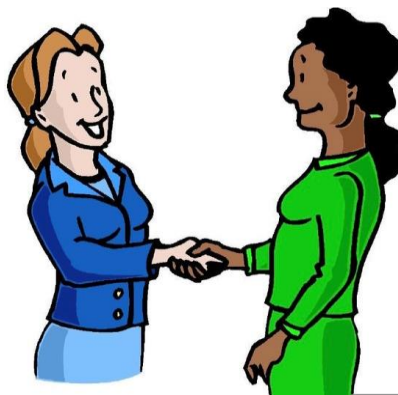
For by grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them... (Romans 12: 3-6 ESV)



THANKS for using the Loyalty Card: King Soopers has sent us \$390.50 from their Loyalty Card Program for the period October 1st to December 31, 2021. Altogether 34 Households participated.



Wheat Ridge Lutheran Church is asking members to prayerfully consider volunteering to be greeters. Wheat Ridge needs greeters. A greeter is one of the easy things you can do to help the church. One Sunday every other month at the west or north door. It is a good way to become familiar with members of our church. We can accept couples or individuals. You will receive a sheet giving you the Sundays you need to greet. We will try to work with special dates you would like to greet. Service starts at 10:00 a.m. Just be there 15 or 20 minutes before. If you would like to help fill the need for greeters, please list your name on a slip of paper and place it in Pat Proell's mailbox or give it to her directly. She will contact you with more information. Thank you!



February Greeter's Schedule

February 6th Don & Judy Kugler and Joyce Wonnacott

February 13th the LWML

February 20th Martha Broscheit and Pat Proell

February 27th Lou Nelson and Jackie McDermott

To our Wheat Ridge Evangelical Lutheran family,

For the month of February, we have a number of memorial gifts to share with you:

- You may have noticed that over the last few years we have been updating our altar and pulpit paraments, as well as stoles, to include traditional symbols that have been used for centuries by the whole church. The Altar Guild has been making a heroic effort to ensure that the symbols are not only theologically correct, but also seasonally appropriate. As a part of this effort, the Janis Brunken memorial has generously provided us with the set of blue paraments which were used this last Advent.
- Also, this last Advent and Christmas season, you probably noticed the Heraldng Angels, designed by Emi Ito-Morsch, proclaiming the Incarnate Christ from atop the narthex soffit, as well as the intricate Chrismons, handcrafted by Lucy Simons, adorning our Christmas Tree. These items are the beginning of our yearly efforts to refresh our Christmas Finery. They are provided by our Members Who Have Joined The Church Triumphant. Our Memorial Fund includes monies that were provided decades ago, but with records having been lost to time. We unfortunately have no specific names to remember in association with these gifts, but the gifts and past members are cherished, nonetheless.



We thank the families of our members who are now part of the Church Triumphant for their input and help with deciding where to spend these funds, and for the opportunity to honor their memory.

Again, the committee's guiding principle is to apply funds to those things that the congregation will be able to see and use in our liturgical and educational life together, or items that will be used in the long-term service of the congregation. If you have any ideas for items that would be appropriate for Memorials to consider, please let us know.

At your service,
the Memorials Committee
Lucy Simons
Joe Broscheit
Judy Kugler
Pr. Lietzau
Steve Morsch



On Saturday, January 15, fifty (eight from WRELC) Colorado LCMS Lutherans participated in the Celebrate Life Rally and March at the Colorado State Capitol. Afterward, Pastor Eli led a Lutheran prayer service for us.





Welcome to all women of the congregation!

“Be still, and know that I am God.
I will be exalted among the nations,
I will be exalted in the earth!” Psalm 46:10

MISSION OF THE MONTH

Lutheran Theological Seminary, Novosibirsk, Siberia — \$100,000

Through the efforts of the Siberian Evangelical Lutheran Church and the pastoral training provided by the Lutheran Theological Seminary in Novosibirsk, Siberia, the Word and Sacraments are again making their way to the long-repressed Russian people. With this grant, Lutheran Women's Missionary League will partner in training pastors and deaconesses and in helping the seminary continue its efforts to restore the Lutheran Church in Russia. The Novosibirsk seminary's goal is to prepare workers to spread the true Word of God to the Russian people. This grant will fund some of the operational expenses of the seminary and allow it to continue providing a solid theological education to those seeking to serve as pastors and deaconesses within the Siberian Lutheran Church.



MITE SUNDAY is Sunday, February 13th!

The Next LWML Meeting is Saturday, March 12th at 9am.

ALL WOMEN OF THE CONGREGATION ARE INVITED TO ATTEND!



Library News

New on our shelves:

Walk by the Library cart in the narthex and see what is on display under: recommended by Pastor Eli, new arrivals, and Librarian favorites. There will be Lent and Easter books especially for children.

Thank you for your interest in and patronage of the Library.

Our library is on a self-checkout system: take the checkout card from the book, put your name and return date on it, put the card in the holder next to the BOOK RETURN BOX.

ENJOY!



Please add the following change of addresses to your church directory:

Andrew Heineman & Britni Teresi
7020 Simms St. Apt. 205
Arvada, CO 80003

John Cleveland
17419 E Flora Pl
Aurora, CO 80013

Brent & Dee Paulson
1431 S Ammons St
Lakewood, CO 80232

Sue McGlaughlin
6447 Quail St
Arvada, CO 80004
(303) 520-5726

Wheat Ridge Lutheran Schedule

1. February 2022

- a. 2/13 LWML Mite Sunday
- b. 2/13 LWML Executive Board Meeting
- c. 2/18 ACTS Game Night

2. March 2022

- a. 3/2 Ash Wednesday Service 6:30 p.m.
- b. 3/9 Lenten Soup Supper 5:30 p.m. hosted by the LWML
- c. 3/9 Midweek Lenten Service 6:30 p.m.
- d. 3/12 LWML Meeting 9:00 a.m.
- e. 3/13 LWML Mite Sunday
- f. 3/16 Lenten Soup Supper 5:30 p.m.
- g. 3/16 Midweek Lenten Service 6:30 p.m.
- h. 3/17 PPC Meeting
 - i. Set Agenda for April Voter's Meeting
- i. 3/18 ACTS Game Night
- j. 3/23 Lenten Soup Supper 5:30 p.m.
- k. 3/23 Midweek Lenten Service 6:30 p.m.
- l. 3/30 Lenten Soup Supper 5:30 p.m.
- m. 3/30 Midweek Lenten Service 6:30 p.m.

3. April 2022

- a. 4/6 Lenten Soup Supper 5:30 p.m.
- b. 4/6 Midweek Lenten Service 6:30 p.m.
- c. 4/10 LWML Mite Sunday
- d. 4/10 LWML Executive Board Meeting
- e. 4/14 Maundy Thursday Service 6:30 p.m.
- f. 4/15 Good Friday Service 6:30 p.m.
- g. 4/16 Easter Vigil 7:00 p.m.
- h. 4/17 Easter Sunrise Service 6:30 a.m.
- i. 4/17 Easter Breakfast follows the Sunrise service
- j. 4/17 Easter Service 10:00 a.m.
- k. 4/24 Regular Voter's Assembly
- l. 4/30 Ladies Easter Tea

4. May 2022

- a. 5/14 LWML Meeting 9:00 a.m.
- b. 5/15 LWML Mite Sunday

- c. 5/19 PPC Meeting
 - i. Set Agenda for June Voter's Meeting
- d. 5/20 ACTS Game Night

5. June 2022

- a. 6/10 ACTS Game Night
- b. 6/12 LWML Mite Sunday
- c. 6/12 LWML Executive Board Meeting
- d. 6/12 through 6/16 – VBS – Christian Education
- e. 6/26 Regular Voter's Assembly

6. July 2022

- a. 7/9 LWML Meeting 9:00 a.m.
- b. 7/10 LWML Mite Sunday

Happy Birthday!

- | | |
|------------------------|-------------------------|
| 1 – Isabella Robinson | 8 – Dan Clark |
| 2 – Sandy Clark | 16 – Daniel Davidek |
| 2 – Joe Davidek | 18 – Nancy Bell |
| 2 – Pat Proell | 20 – Tom Wonnacott |
| 4 – Mayu Bickner | 23 – Kaitlyn Bolduc |
| 7 – Elsie Bisping | 24 – Carla Papantonakis |
| 7 – Amelia Reinebold | 24 – Marilyn Werner |
| 7 – Adelaide Reinebold | 24 – Wayne Woolery |

Baptism Birthdays

- | | |
|----------------------|------------------------|
| Ray Bickner | Byron Nelson |
| Neil Bisping | Christian Papantonakis |
| Connie Cordova | Elena Reinebold |
| Sarah DeLaet | Asher Reinebold |
| Charles DuValle | Isabella Robinson |
| Neoma Kreye | Jack Schreiner |
| Jacqueline McDermott | Karen Smith |
| Colleen McGowan | Barbara Trick |

Happy Anniversary!

- 4 – Neil and Elsie Bisping
- 14 – Harold and Sara Smith
- 17 – Brian and Collier Thompson