



# Mount Calvary Connected

November 10, 2022

*Mount Calvary Connected is a weekly newsletter sent out at the end of each week. Our goal is to keep you connected to your church and your faith with messages from our pastors, information about upcoming activities at Mt. Calvary and more!*

<b>Pastor Scott Klimke</b> Cell-Phone: 570-367-3421 Email: <a href="mailto:sklimke6@gmail.com">sklimke6@gmail.com</a>	<b>Pastor Jonathan Adams</b> Cell-Phone: 412-817-6704 Email: <a href="mailto:revjonoadams@gmail.com">revjonoadams@gmail.com</a>
---	---

---

## LIVE STREAMING WORSHIP SERVICE INFORMATION

Mt. Calvary hosts live broadcasts of the liturgy at 8:45 AM Sunday mornings. The broadcast can be heard by tuning your radio to 88.3 FM if you are near the church. We also stream these services live over the internet. Simply visit [www.mt-calvarylutheran.org](http://www.mt-calvarylutheran.org) and click "Live Radio Broadcast" from the home page on Sunday mornings.

Weekly worship bulletins can be found at: [www.mt-calvarylutheran.org/bulletins/](http://www.mt-calvarylutheran.org/bulletins/)

---

## A Message from Pastor Scott

Several of your leadership teams discussed the same question last week. Which innovations made in response to the pandemic should be continued and which should be retired? There's not space here to share all that was discussed and decided with respect to these questions. But for now, I will announce the decision to discontinue the video recordings we have been preparing in a variety of forms for close to three years now.

As compared to many other churches, our video production has been rather limited and this has not been an accident. In one sense, the pandemic shamed many a church, including our own. For years, we were unnecessarily excluding shut-ins, the ill, and the working from a weekly worship experience. We won't be repeating this mistake going forward. Our Sunday morning service will continue to be broadcast live at 88.3 FM and also through our website found at [www.mt-calvarylutheran.org](http://www.mt-calvarylutheran.org). We will also continue to mail out copies of the weekly sermon, readings, and prayers to those who prefer this method of communication. But even as the pandemic taught us how to take better care of some of the Church's membership, it also gave Christians the opportunity to forget that there is no substitute for an in-person worship experience featuring people of faith, the word of God, and the sacraments of God. Our video production has remained quite limited in an effort to work against this harmful possibility.

In the scriptures, the first disciples are together when in one instance the Holy Spirit descends upon them (Acts 2:1-4) and in another instance the Holy Spirit is breathed upon them (John 20:19-22). This is quite significant. The Holy Spirit's job is to give us the faith we can't manufacture or sustain ourselves (1 Corinthians 12:3) and this gift is most often given when we're together. Scripturally, it's also true

that when we're together and Jesus and the Holy Spirit are doing their thing, the holy meal of communion is also involved. On Easter Sunday in Luke, it's only after the holy meal has been shared that the gathered community is able to recognize Jesus as the resurrected Lord of lords and King of kings (Luke 24:13-35).

Similarly, in the book of Acts, the early Church is at its best when disciples devote themselves to the apostles' teaching and fellowship, to the breaking of the bread, and the prayers (Acts 2:42). It all adds up to the same thing. Since the New Testament was written, and ever since too, the in-person gathering around the word of God and the sacraments of God has made everything else go. It's why in assessing the all-important question of how we end up with faith, Lutherans have for half a millennium taught, "God instituted the office of preaching, giving the gospel and the sacraments. Through these, as through means, he gives the Holy Spirit who produces faith."

Hopefully, the above helps to explain why we at Mount Calvary have never dived headlong into worship-related use of video and social media and are now going to further curtail our already meagre efforts in these areas. It's also my hope that if time away from in-person worship due to the pandemic has left you uncertain about its value or just out of the habit, the above might serve to remind you of what has always made the Church and its membership go and that's the Holy Spirit's gift of faith most often given when we're together to receive the word of God and the sacraments of God. When in-person worship isn't possible, other options should definitely be provided. But even as these options are rightfully made available, faith will be at its strongest when we gather with other Christians so as to make full and robust use of everything God has instituted so we might have faith through the Holy Spirit. Translations of the Bible, the color of our hymnals, the days of worship, what we wear to church, and our instruments of praise can all change, but this will never change. Again, "God instituted the office of preaching, giving the gospel and the sacraments. Through these, as through means, he gives the Holy Spirit who produces faith."

Pastor Scott

---

### **Upcoming Meetings/Events**

Church Council Meeting: November 15th at 6:30 p.m.

WELCA: November 21st at 6:00 p.m.

Christmas Pageant Rehearsal Starts: November 27th

WELCA Spirit Sale Deadline: November 30th

---

### **Coffee Hour**

The evangelism team will be having a coffee hour the first Sunday of every month beginning December 3rd. We will be offering refreshments before the Sunday service from 8 a.m. until 8:45 a.m. Hope to see you there!

---

### **WELCA Spirit T-shirt and Sweatshirt Sale**

It's not too early to Christmas shop, or treat yourself to new, colorful Mt. Calvary T-Shirts, Sweatshirts, Hoodies, etc. WELCA's Spirit Sale is being held online. Visit <https://mtcalvarylutheranchurch.itemorder.com> to see the selection of items, colors, sizes and prices. Place your order, pay and get a receipt all on-line with F/X Screen Printing.

All purchases will be delivered to the church and a WELCA member will contact you to arrange pick-up at the church. Any questions, contact any WELCA member, or F/X at the number on the website. Prices were rounded up slightly, and proceeds will benefit WELCA's many activities. Deadline to order is November 30th.

---

### **Visits to Shut-Ins, Hospital, or Nursing Home Patients**

Never hesitate to contact the church office if you, or a loved one, desires a visit from one of our pastors, or a lay visitor. If you, or someone you know is homebound, hospitalized, or in a nursing/care home, and wants or needs a visit or more frequent visits, we are happy to do so. We never want anyone to be missed. We try to get information on those hospitalized or placed in nursing homes, but please don't assume that info is given to us automatically. Call us!

---

### **Cookies for Shut-Ins & First Responders**

The evangelism committee will be coordinating cookies for shut-ins and first responders. We are hoping for 30 dozen cookies to be delivered to the church by December 19th for distribution on Sunday, December 20th. Please put the cookies either in the kitchen on the counter or in the blue bin. We are also asking for help from our youth and their parents to help distribute the cookies after church on November 20th. If you can help with delivery, please call the office 814 266-4859. Thank you!

---

### **Scheduled Worship Help**

#### **Ushers:**

**Saturday, November 12:** Dick and Anita Brodt  
**Sunday, November 13:** Bill Eschrich and Mary Ann Mapes

**Saturday, November 19:** Missy Brodt and Jeff Wingard  
**Sunday, November 20:** Gary and Betty Schofield

**Saturday, November 26:** Dick and Anita Brodt  
**Sunday, November 27:** Gary and Betty Schofield

#### **Readers/Communion Assistants:**

**Saturday, November 12:** Bill Layton and Claudia Plows  
**Sunday, November 13:** Jim Prisk

**Saturday, November 19:** Mark and Paige Williams  
**Sunday, November 20:** Carter Bower and Marybeth Heinze

**Saturday, November 26:** Cindy Buday and Kevin Oleksa

**Sunday, November 27:** Ray Leverknight

There are sign up sheets in the Narthex for Greeters/Ushers and Readers/Communion Assistants. Please sign up for the dates that would suit you best. We appreciate you volunteering. If you have questions about these roles, please contact Christine Koshute at 814-421-4921 or Chris Oleksa at 814-244-9851.

---

### **Christmas Pageant**

Christmas pageant rehearsal will begin during Sunday School on November 27th.

The Christmas pageant will be on December 18th.

---

### **“Not Just Me, But We”**

by Bishop Michael Curry

A few years ago, Professor Charles Marsh of the University of Virginia wrote a book on spirituality and the Civil Rights Movement and said, "Jesus had founded the most revolutionary movement in human history: a movement built on the unconditional love of God for the world and the mandate to live that love."

It's true! Jesus of Nazareth began the most profoundly revolutionary movement in history. It was a movement of people for whom this Jesus — his teaching, his example, his risen life — became the epicenter of their lives, and whose way of love became their way of life. As a result, their lives were changed, and they in turn changed the world around them. It's not just about me, it's about we.

"I give you a new commandment, that you love one another just as I have loved you."

#### **I. The Last Supper**

At the Last Supper, just hours before Jesus would be pulled from his knees in prayer and arrested, then tried and tortured and eventually executed by the empire of Rome, Jesus said this: "I give you a new commandment, that you love one another. Just as I have loved you, so you should love one another" (John 13:34). The command wasn't new. New Testament Professor Amy Jill Levine of Vanderbilt Seminary in Nashville, commenting on our text, stops in place and asks, so what's new?

Jesus' teaching on love, which is the center of his message, is built on the teaching of Moses. In Matthew's Gospel (22:37-40) Jesus told a lawyer that the greatest law is to love God and to love your neighbor as yourself. He was quoting and referring to Deuteronomy 6 and Leviticus 19. The command to love God, neighbor, and self is not new. It wasn't new then. Or now. Jesus made it the centerpiece of his message, but it wasn't new.

"So, what's new?" Professor Levine asks. Here's what's new: the words "just as I have loved you." I give you a new commandment, that you love one another. That part's not new. Then he says, "Just as I have loved you, so you should love one another."

You are to love as you have been loved by me, loved by God. You are to love and be loved, to give and receive, to do justice and to be treated with justice, to show mercy and to receive mercy. In other words, love is not just about you, it's about us. It's not just about me, it's about we. And that makes all the difference in the world. And that way of love is potentially the most revolutionary movement in all of human reality.

I never saw it this way before, but it's all over the teachings of Jesus. Just take a look at the beginning of John 13, where our text comes from. Jesus washes the feet of his disciples. That was never done. The teacher doesn't wash the feet of his students! The master doesn't wash the feet of the slave, the wealthy don't wash the feet of the poor, and on and on and on. But Jesus washes his disciples' feet. He turns the existing world order not only upside down but right side up. And Peter, if you read the text carefully, is the one who resists and says no, no, no, I should wash your feet, not the other way around. But Jesus says, "No, if you don't let me do it, you are not part of me, you have no share in me." Then Jesus says, "I have given you an example." Wash each other's feet, live in equality, mutuality, and the reciprocity of God's beloved community. And it's soon after that that Jesus says, "A new commandment I give you, that you love one another as I have loved you."

This is the way of love. You are to love and be loved, to give and to receive, to do justice and to be justly done unto. It's not just about me, it's about we. God made us to give and receive, to bless and be blessed, to love and to be loved, to do justice, love mercy, walk humbly with God.

It's not just about me, but we! And brothers, sisters, siblings, that is a revolution.

## **II. Oxygen**

I was about 12 or 13 when I had a conversation with my father that I still remember. I don't know what the subject matter was, but whatever I said my father blurted out, "You know, the Lord didn't put you here just to consume the oxygen!"

I don't think that was a considered, reasoned, philosophical, or theological statement. It was more likely a classic parental response to 13-year-old hormones expressing themselves. But whatever the case, he really said something important.

The Lord didn't put me here, he didn't put you here, he didn't put us here, just to consume oxygen. We are not just here for mere biological purposes. The key word in the sentence is "just." We are not here just to consume the oxygen. But we are here in part to consume oxygen.

Think about it for a moment. The world of living things is so constructed that there is an intimate, interconnected, symbiotic, biological, ecological relationship between various forms of life, between all humans, between human beings and other forms of life and existence.

In his letter from a Birmingham jail, Dr. King put it this way. "We are bound together in an inescapable network of mutuality. Tied in a single garment of destiny."

We are here in part to consume the oxygen. But not just to consume. Think about it. I've been out of school a long time, but if I remember correctly, the biological process of photosynthesis may be a

parable of this principle. We, and all animals, inhale oxygen. And we exhale carbon dioxide. All forms of plant life in turn inhale, or take in, the carbon dioxide and they release, or exhale, the oxygen. In other words, they give us what we need and we give them what they need. Now, does anybody really think that's just an accident or coincidence?

The poet was right. The hand that made us is divine. That's not an accident. That's a parable.

We are here to inhale and to exhale.

We are here to receive and to give.

To be loved and to love.

To be cared for and to care.

To be justly treated and to treat others justly.

To have food, clothing and shelter, and to labor for a world where every man, woman and child has adequate food, adequate clothing, adequate shelter.

To be equally treated with the human rights intended by God for all, and to labor so that all are equal in our society and global communities.

No, the Lord didn't put us here just to consume. The Lord also put us here to give, to serve, to love. The old Hebrew prophet Micah said it best: "You have heard what is good. And what does the Lord require of you but to do justice, to love mercy, and walk humbly with your God."

No, my brothers, my sisters, my siblings, Jesus started a movement! The most revolutionary movement in history. A movement built on the way of love that teaches us how to live, not just for me, but for we. And that is a revolution.

### **III. Clint Eastwood**

Now, I know somebody's thinking, this is fine, preacher. It's fine for church and good to talk about this king of love not just for me but for we, but it's a cold and cruel, tough world out there. I may be revealing too much about myself, but I'm a big fan of Clint Eastwood. Like many of you, I grew up on Clint Eastwood films: "The Good, the Bad, and the Ugly," "Hang 'em High." There probably is no greater sentence in the English language than, "Go ahead, make my day."

My wife knew that and exploited it once. She wanted to see "The Bridges of Madison County." She talked me into going by telling me that Clint Eastwood was in it. I thought it was a war movie. It was a love story with Meryl Streep. I have never forgiven her for that.

But beyond the shoot-em-ups, Clint Eastwood has actually made some significant and socially important films. Over the years, he has actually made some incredible films.

In the film "Bird" he told the story of the jazz great Charlie "Bird" Parker.

In the film "Unforgiven" he taught us about forgiveness — maybe one of the most profound films about what it means to be forgiven.

In "Flags of Our Fathers" and "Letters from Iwo Jima" he looked at the 2nd World War in the Pacific from the perspective of Americans and the perspective of Japanese.

In "Mystic River" he dealt with the pain of child abuse.

In "Million Dollar Baby" he dealt with deep relationships between human beings coming from different worlds.

In the film "The Mule" he dealt with hard decisions, drug dealing, the complexity of life's decisions.

In "Grand Torino" he dealt with racism and the possibility of redemption and even reconciliation.

But maybe his greatest achievement, or at least my favorite, was the film "Invictus" — the story of Nelson Mandela and the people of South Africa — the story of how a nation divided by race, class, color avoided a racial civil war between black, white, and colored, a war that would have rendered the streets of Johannesburg, and Cape Town, Soweto, red with the flow of human blood. "Invictus."

Early in the film, after Mandela had been released from prison, after a new democracy was being established and elections held and he was elected president, Mandela assumed office; he walked into the government complex, the equivalent of the White House. As he entered on this first day, you could see most of the white government employees emptying their drawers, packing their things, getting ready to leave. They assumed they knew what was coming. He ordered all the government workers to meet him in a large auditorium. All the previous staff were white. All of the staff from the African National Congress were black or colored. The same was true of the security details, and all were present and armed. He spoke to the two security details and said they must become one security detail. Needless to say, neither group was thrilled. Then he turned and addressed everyone in the room — black, colored, and white alike.

And he said something like this:

"The rainbow nation begins here ... Reconciliation begins here ... Forgiveness begins here ... And forgiveness is the power that liberates the soul. Love begins today. And today, the new South Africa begins."

When I heard that, something inside of me said, that's not the language of power politics. I took political philosophy in college. I read Plato about the philosopher king. I read Machiavelli's The Prince. I read Locke and Hobbes and Marx and Engels. I read Kwame Nkrumah's Africa Must Unite. I've read about politics.

I've been around politicians my whole life, but I've not once heard one talk about reconciliation, forgiveness, justice, and love. That's not the typical language of power politics. That's the language of Jesus. That's what the Master taught us.

Love. Forgiveness. Reconciliation.

"What does the Lord require of you but to do justice, to love mercy, to walk humbly with your God?"

What does Jesus say? Love your enemies. Bless those who curse you. Do unto others as you would have them do unto you.

"Father, forgive them. They know not what they do."

"Do not be overcome by evil, but overcome evil with good."

"A new commandment I give you that you love one another.

A friend of mine, the Anglican Archbishop of Southern Africa, Archbishop Thabo Makgoba, spent the last year and a half praying with Nelson Mandela as Mandela faced his own death. At the request of the family and with their permission, he published a book on that last year and a half. And he titled it Faith and Courage: Praying with Mandela. In the last few years of Mandela's life, the archbishop came to know that this was a man of profound and real faith who actually tried to follow in the footsteps and the way of Jesus of Nazareth and his love.

And when the record is written, it will show that Nelson Mandela and others like him led a revolution in South Africa, a revolution that did not degenerate into hatred and violence and bloodshed. It did not degenerate into a racial civil war. They led a revolution based on love and justice and truth and reconciliation that created a multi-racial society.

Do not be deceived. Love is the most potent reality in all of the universe. "A new commandment I give you ... love one another as I have loved you." And you will discover that love is the greatest revolution possible.

God love you. God bless you. And may God hold us all in those almighty hands of love.

*The Most Rev. Michael B. Curry is Presiding Bishop and Primate of The Episcopal Church. He is the Chief Pastor and serves as President and Chief Executive Officer, and as Chair of the Executive Council of The Episcopal Church.*

---

### **Lunch with Santa!**

December 11th @ noon

Enjoy free food, crafts, and a gift from Santa. Open to kids 12 and under. Please register by December 4th by calling the church office at 814-266-4859.

---

### **Giving Tree**

November and December contributions will go towards the Helping Hands ministry.

---

### **Backyard Ministries Socks/Toys Collection**

The Social Ministry Team would like to thank the congregation for filling all of the hat/glove bags for Backyard Ministries! It is greatly appreciated! Our next collection is for socks and toys. Please take a labeled bag, fill it with a pack of socks and a small toy, and return it to the bin in the narthex. All bags must be returned by Monday, December 19th to have them delivered in time for Christmas. Thank you for your continued support!

---

### **Christmas Poinsettias**

If you would like to purchase a Christmas poinsettia in memory of or in honor of someone, please fill out an envelope on the table in the Narthex. Colors to choose from are red, pink and white and the price of each is \$8.75. Orders must be handed in by November 28th.

You can also give a gift to World Hunger in memory of or in honor of someone. Those envelopes are also in the Narthex. Donations are due by December 11th, 2022.

---

### **ELCA World Hunger: Gambian women invest in each other — and the future**

Anna Gomez is caretaker of a cashew farm in The Gambia. Harvests give her an opportunity to work with neighbors and earn an income she can use to meet her family's needs. The work is hard, but Anna has remained steadfast in her commitment to the farm's success.

The war in Ukraine has made local farms and jobs even more important for Anna and her neighbors in The Gambia. Ukraine is often called "the breadbasket of Europe," but in truth Ukrainian farmers feed people all over the world. More than 80% of The Gambia's wheat imports come from Ukraine, and with these shipments slowed or halted, many Gambians face long-term food shortages and price inflation.

This is what makes the work of the Evangelical Lutheran Church of The Gambia (ELCG), supported by your gifts to ELCA World Hunger, especially important now. The cashew project in which Anna participated is one of several initiatives aimed at building food security and creating new opportunities for Gambians. In this project, women and girls from rural areas with high rates of poverty learn how to grow and market cashew nuts for income. With the additional money, women can afford food, clothing and school fees for their children.

For the girls, many of whom had dropped out of school because they couldn't afford to continue, the project means a new chance at getting an education. With the money they have earned, the girls have been able to pay exam fees and earn college credits so they can continue their studies.

The work has not been easy or smooth. Nevertheless, they persisted. When the only cashew processing facility in The Gambia closed, the women and girls began transporting their cashews to a facility in neighboring Senegal, where they could sell the cashews for a higher price than they could in The Gambia. The leadership training provided by the ELCG gave the women confidence to transform an obstacle into an opportunity.

Now they are using their training to grow their businesses, save for the future and invest in the young girls who work with them. With greater profits, increased confidence and new business leadership skills, the women and girls are working together toward a brighter future. As of early 2022, 70% of the

participants in the trainings are actively buying and selling cashews, already benefiting nearly 150 people in the community, with more neighbors expected to participate as the project grows.

The unfortunate reality of hunger is that the most vulnerable communities often have little control over the global forces impacting them. We may not be able to prevent every war or trade disruption, but the women and girls of the ELCG cashew project have demonstrated the power of investing in local communities and the change that comes from working and learning together. For Anna Gomez and her neighbors, it meant transforming a future of bleak economic forecasts into one filled with hope and new opportunities.

---

### **Help Us Fill in the Blanks!**

Our birthdate, wedding anniversary, and church membership records are incomplete. We have been working on moving records from paper to electronic and it's a huge undertaking. Please help Terrie or one of our volunteers if they contact you for missing information. You can be a bigger help by calling the church office to verify birth and anniversary dates with Terrie. Thanks for your cooperation!

---

### **Updates from Our Members & Community**

#### **Johnstown Campus Lutheran Home - Christmas gifts for residents**

Name Angel tags are available if you want to buy a gift for a resident of the Johnstown Campus. Please call Lois Galus at 814-242-3470 to request a name for gift buying if you do not see her. Help make someone's Christmas special this year by giving a gift to a Johnstown Campus resident. If you have any questions, please call Lois at the above #.

---

Thank you Pastor Scott and members of Mt Calvary who offered prayers, comfort and support in the recent death of our beloved sister, Midge Stull. Maybe you sent a card, text message, phoned or offered sympathy in person, we greatly appreciated the kindness, caring, comfort and "hugs" received by us and our family. God Bless you all.

-Sharon Stull & Lois Gallus

---

### **Lutheran Disaster Response: Hurricane Ian Relief**

Hurricane Ian made landfall in Florida on Sept. 28 with near Category 5-strength winds, dumping record amounts of rain and causing catastrophic, life-threatening flooding. The western coast of Florida was hit particularly hard. Wind gusts of over 130 mph have downed power lines, leaving millions of residents without power.

In response to Hurricane Ian, Lutheran Disaster Response is partnering with the Florida-Bahamas, Southeastern, North Carolina and South Carolina synods, as well as Lutheran Services Carolinas, to provide both immediate and long-term support. We anticipate relief will include water, food supplies, tarps, cleaning materials and other needs for those who have lost or damaged homes.

Your gifts will support survivors of Hurricane Ian. Gifts to "Hurricane Response" will be used in full (100%) to assist those affected by hurricanes until the response is complete.

### **Give Now for Eastern Europe Crisis Response**

On February 24th, Russian forces invaded Ukraine, launching land, sea, and air attacks. Airports are now shut, and few railway lines are operational. Civilians fleeing the violence are heading toward Ukraine's western districts and such neighboring countries as Poland, Moldova, Slovakia, Romania, and Hungary. Millions of people are seeking refuge in neighboring countries. There are major humanitarian concerns for both internally displaced people and refugees. Many of these Ukrainians fleeing their homes need shelter, basic necessities, and pastoral care.

Lutheran Disaster Response is accompanying our companions in Ukraine, Hungary, Poland, Slovakia, Romania, and Moldova, as well as such ecumenical partners as Lutheran World Federation and Church World Service, in their humanitarian responses to the crisis. These partners provide refugees with immediate support and supplies such as food, blankets, water, and hygiene kits.

Your gifts designated for "Eastern Europe Crisis Response" will be used entirely (100%) to provide support for people impacted by conflict in the region.

---

### **Birthdays and Anniversaries for the Week: November 13 – November 19, 2022**

**Nov. 14** - Donald Wertz

**Nov. 15** - Lucille Badowski

**Nov. 17** - Leda Miller

**Nov. 18** - Nancy Miller

**Nov. 14** - Gerald & Marlene Barrick

---

### **Remember those that prayer has been requested for:**

Linda & Dick, Claudia Plows, Maddie Pierce, Gladys Haupt, Bill & Linda, Jose & Family, Dave, Tom, Lt. Hunter Bergman, and Lt. Dylan Merchant, Harold, Rick, Shirley, Debbie, David, Lauren, Billy, Barb, Sara Solarczyk, Jackie Janak, Jack, Corinne, Joan, Dan, Natalie Zerby, Pastor Scott Custead, Luella Koontz, Al Lindner & Family, Bob, Dawn, Stacy & Josh, Bob Trotter, Bill Layton, Deb Zilch, Bennett, Cassy Sojak, Paul Miller, Keith Mayket, Ruth, Pete, Teplitza Family, Ken, John Nerone, Dane Wisner, Jeff, Irene, Karen, Erin, Susan Dyers, Bob McMullen, Wyatt George, Larry Hockensmith, Jean Pellon, Mike, Corey, Pastor Jonathan & Family, Roxanne Horner, Miriam Horner, Becky Lilja, Kathy P., Al Johnson, Chris, Donna & Danny, Cheryl, Jennifer & Family, Jaime, Matt & Ashley, Landon, Linda Haberkorn, Lorraine, Joe, Donna, Danny & Family, Becky Jo, Bill, Linda & Family, Mary, Mary Jane, Janice, Rick, Don, Mabel Ann, Betty, Cathy, Cindy, Jill, Theresa & Family, Dean, Madi & Family, Patty & Family, Sydney & Family, Paulette, Ron, Andrea, Mary Ann, Midge, Rayford, Lois A., Nicole, Trent, Kyle, Anna, Beverly, Sondra, El Warshel, Audrey Rubis, Carol, Katey, Janice, Trina & Family, Jake Wissinger, Candi Walker, Dave Brehm, Chrissy-Baby Emma, Wyatt, Gerald Barrick, the Shreffler Family, Louise, Kim, Devin, Laura & family, Dorothy, Jo Ann, John Alt, Jan Mertz, Denny, Jill Lisson, Jaci, Dominic Megia, Jackie Hauger, Sharon, Barbara, Louise & Family, Dennis, Mary M., Joel Penrod, Tim Miller, & Cathy T.

---

## Condensed Worship for Sunday, November 6, 2022

### Thanksgiving for Baptism

P: As we prepare to celebrate the gift of baptism, we remember some of those who were baptized in the last year:

Austin Dye	11/20/2021	Autumn Anderson	8/13/2022
Ellie Dye	11/20/2021	Emerson Williams	9/24/2022
Kinsley McKool	4/17/2022		

### Prayer of the Day

P: Almighty God, you have knit your people together in one communion in the mystical body of your Son, Jesus Christ our Lord. Grant us grace to follow your blessed saints in lives of faith and commitment, and to know the inexpressible joys you have prepared for those who love you, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

### First Reading: Daniel 7:1-3, 15-18

In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another. As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: "As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom forever—forever and ever."

P: The word of the Lord,

**A: Thanks be to God!**

### Psalm 149

P: Hallelujah! Sing to the Lord a new song, God's praise in the assembly of the faithful.

**A: Let Israel rejoice in their maker; let the children of Zion be joyful in their ruler.**

P: Let them praise their maker's name with dancing; let them sing praise with tambourine and harp.

**A: For the Lord takes pleasure in the people and adorns the poor with victory.**

P: Let the faithful rejoice in triumph; let them sing for joy on their beds.

**A: Let the praises of God be in their throat and a two-edged sword in their hand,**

P: to wreak vengeance on the nations and punishment on the peoples,

**A: to bind their kings in chains and their nobles with links of iron,**

P: to inflict on them the judgment decreed; this is glory for all God's faithful ones. Hallelujah!

**Second Reading: Ephesians 1:11-23**

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

P: The word of the Lord,

**A: Thanks be to God!**

**Gospel: Luke 6:20-31**

Then [Jesus] looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God. "Blessed are you who are hungry now, for you will be filled. "Blessed are you who weep now, for you will laugh. "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. "But woe to you who are rich, for you have received your consolation. "Woe to you who are full now, for you will be hungry. "Woe to you who are laughing now, for you will mourn and weep. "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets. "But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

P: The gospel of the Lord.

**A: Praise to you, O Christ!**

## **Sermon by Pastor Scott Klimke**

There is talk of us having an inheritance in our reading from Ephesians. We hear of this inheritance three times. On one occasion, our inheritance in Christ is even described as rich and glorious. Even so, it can all be a bit difficult to process.

Normally an inheritance passes to us after the death of another. It's hard to see how this might work when our inheritance as the Church comes from God. God, after all, is without beginning or ending. God is eternal. How can an inheritance pass to us when it's current owner or possessor shall never die? On the level of language, only in this case even more so, our reading from Ephesians can make it sound as if God is Queen Elizabeth and we are Prince Charles. With God living longer, far, far longer, then even rugged and resilient Queen Elizabeth, it sounds like we're going to have to wait for our inheritance forever and ever and ever. And by the way, the Church has in fact been waiting for its inheritance for going on two thousand years. What's the use of an inheritance that takes forever to arrive, if it ever arrives at all?

Well, if our reading from Ephesians' talk of our inheritance leaves us confused and nonplussed, we would not be the first people to scoff at God's grace. But before we join those who have gone there before, perhaps we ought to expand our understanding of the word "inheritance." It is generally true that we acquire an inheritance after someone else's death, but not always. In the Parable of the Prodigal Son, for instance, a father gives his youngest son his inheritance in full while both men are still alive. And if you remember the parable, dad is still living even after the baby in the family blows the whole wad. Sometimes, the Parable of the Prodigal Son reminds us, we get a part or even all of our inheritance early.

When this happens in real life, we often assume some tomfoolery is involved. It's our judgment that a parent's love for a child has gotten out of hand and they've left themselves in financial peril. We're also often quick to assume the inheritor has manipulated and deceived a parent because they are lazy and no good. Most of the time, we regard a break from the normal patterns of inheritance as ill-advised; if not out and out foolish. It's the thinking expressed by the older son in the Parable of the Prodigal Son.

The older son is dutiful and responsible. He works hard and doesn't expect a penny until after his father's death. But when he thinks of what his father has done for his little brother, the older son can't help but regard his father as a fool. It's not once bitten, twice shy for good old dad. First, there's the tomfoolery of giving his youngest son his inheritance early. And then there's the tomfoolery of digging even deeper into his pocket for a big, old party when his youngest child returns home penniless. In the Parable of the Prodigal Son, the older child speaks for us. An inheritance should be well-earned. An inheritance should not come at the cost of another. An inheritance should not come to us through a flurry of emotion or a flight of fancy. But you know what! God doesn't care if God is too gracious for us. God's going to be God regardless of what we think. If God wants, God is going to break every single one of our rules related to a good and proper inheritance. And in fact, this has already happened many times over.

In the opening chapters of Genesis, the first humans receive the Garden of Eden at the time of their creation. The Garden of Eden is their inheritance. God tells the first humans everything they will ever need to be healthy and whole is in the Garden of Eden. This is quite the inheritance. Given at the time of birth and large enough to finance comfortably an entire lifetime without want or need. But as gracious and generous as it is, it's not enough for Adam and Eve. Envious of God, pining for equality with God, Adam and Eve desire status more than safety and security. But God keeps on being God; continuing to break our standard rules of inheritance.

By way of example, in Psalm 16, the psalmist calls attention to how the boundary lines have fallen in pleasant places for him. Writing as an Israelite, the boundary lines the psalmist has in mind are probably those marking off the Holy Land. And, in some translations, the psalmist goes on to describe this stretch of land in the Middle East as a goodly inheritance. Here the land overflowing with milk and honey given to the children of Abraham by God is their inheritance. In this case, the Holy Land is holy because God sets it aside for Israel. This land overflowing in milk and honey, this vineyard of all vineyards, is Israel's inheritance. But fearing that they're missing out on something in their worship of the God who brings them out of Egypt, through the wilderness, and into the Holy Land, the Israelites run after their neighbors' gods. They want to be like their pagan neighbors so much that they chase after their neighbors' idols so hard that they run themselves out of the Holy Land and into Babylon just as our reading from Daniel reports. But God—God is not deterred. The grace keeps coming. Our conventions related to a good and proper inheritance continue to be defied.

As one further illustration of this, John 3:16 reports that God loved the world so much that God gave Jesus over to the cross so that everyone with the Holy Spirit's gift of faith might not perish, but have eternal life instead. This is quite an inheritance. Good not just for some or all of life, but good also for life beyond the grave as well. Yet as grand and gracious as it is, we once again have quite an unconventional inheritance on our hands. As the earlier verses of John chapter three report, it comes to us by way of water and the Spirit. Baptized in the name of the Holy Trinity and sealed by the Holy Spirit just as our reading from Ephesians notes, we often receive the forgiveness of sins, the resurrection of the body, and the life everlasting before we've done much more than eat, sleep, drink, and keep our parents up at night. And if we are baptized later in life, there be some successes to report, but mixed in with them are a whole bunch of sins and missteps as well. This isn't how a good and proper inheritance is supposed to work. But it is how our inheritance as the Church works. And there's this too. A good and proper inheritance isn't to come at someone else's cost, but our inheritance costs Jesus much. As it acknowledges by way of its reference to our inheritance in Christ, Jesus must die a shameful and painful death upon a cross before the forgiveness of sins, the resurrection of the body, and the life everlasting become ours. Again, here we have grace aplenty. But will it be enough for us or shall we too scoff at our good for all eternity inheritance as others have scoffed at their own version of divine inheritance?

The answer, I suppose, will depend upon the day. Thankfully, even after we've had a bad day, we can always repent. But on good days and bad, this much is certain. If we're looking for status or social cachet now, I'm afraid our divine inheritance is never going to be enough for us. I mean let's not forget our reading from Luke says it shall be the poor, the hungry, the weeping, and the reviled who shall turn

out to be blessed in the end. Admittedly, this might serve as good news for some who are here today as we remember some of those who have died in the last year this weekend, But then again, I'm not certain those who are mourning presently feel all that blessed. It's how it shall go for us sometimes until the dust finally settles. Present day reality shall not be indicative of what awaits us at the end of the line. It tells me that the purpose of our divine inheritance isn't to insulate us from all alarm, but to keep us grounded and confident through all alarm. Knowing what has become ours in Christ no matter how much it might depart from current reality for us, we keep believing, we keep hoping, we keep loving, we keep doing to others as we would have them do to us, until we experience our divine inheritance in full and our wins forever outnumber our losses thereafter. Amen!

### **Prayers of Intercession**

P: United with your saints across time and place, we pray for our shared world.

P: Holy One, your church rests on the faithful who came before us. Give bishops, pastors, deacons, and lay leaders the will to carry the church forward and discern your will for the future. Lord, in your mercy,

**A: Receive our prayer.**

P: Holy One, the earth is yours and all that dwells within it. Care for places ravaged by natural disasters (especially the Philippines). Quell raging fires and halt destruction caused by flooding. Lord, in your mercy,

**A: Receive our prayer.**

P: Holy One, you raise up leaders to guide your people. Kindle in them a passion to care for others, a desire to seek the common good, and the courage to love their enemies. Lord, in your mercy,

**A: Receive our prayer.**

P: Holy One, you bless those who are poor, hungry, and reviled. Provide food, housing, and security to all who are vulnerable or in crisis. May those who have more than enough give generously. Lord, in your mercy,

**A: Receive our prayer.**

P: Holy One, hold us in community with one another. Nurture a spirit of abundant hospitality and intentional inclusion among us, welcoming the gifts of adults and children. Inspire creative visions for our life together. Lord, in your mercy,

**A: Receive our prayer.**

P: Holy One, we remember in thanksgiving all those who have died in the last year:

Pearl Pearson	11/4/2021	Gary Costlow	2/15/2022
Mary Kay Mostoller	11/22/2021	Ruth Wagner	4/1/2022
Elaine Sterner	11/28/2021	Zetta Powell	4/11/2022
Dave Bridge	12/7/2021	Clair Barker	4/15/2022
Paul Swartz	12/30/2021	Jan Williams	4/16/2022
Raymond McGraw	1/15/2022	Joe Varmecky	6/28/2022
Roslyn Roberts	1/19/2022	Dale Bower	7/2/2022
Florence Barker	2/1/2022	Rosemary Altimore	7/7/2022
Mildred Hartsock	2/9/2022	Jane Hagins	7/12/2022

Rev. Bill Deist 7/13/2022  
Elsie Wise 7/16/2022  
Dan Rohrabough 8/4/2022  
Martha Rummel 8/12/2022  
Rev. Walter Startzel 8/27/2022

Jane Helmer 9/8/2022  
Norma Culp 9/10/2022  
Kathleen Lesser 9/15/2022  
Elizabeth Miller 10/5/2022  
Miriam Horner 10/16/2022

Wipe away our tears and comfort us with the promise of everlasting life in you. Lord, in your mercy,

**A: Receive our prayer.**

P: Accept these prayers, gracious God, and those known only to you; through Jesus Christ, our Lord.

**A: Amen.**

### **Blessing**

P: May God, whose power working in us can do infinitely more than we can ask or imagine, grant you the gifts of faith and hope. Almighty God, Father, ☩ Son, and Holy Spirit, bless you now and forever.

**Amen.**