

# GOOD NEWS

FROM CHRIST LUTHERAN CHURCH

JULY 2025

## WELCOME

Dennis (Denny) Tellinghuisen joined Christ Lutheran by transfer from Trinity Lutheran Church in Casa Grande, AZ June 10, 2024

During his working years he was in building maintenance at meat processing plants in Albert Lea, MN and Sioux Falls.

When he left that behind, he and his wife enjoyed full time RVing for 16 years. Eight of those years were given to service in the



church, working with “Laborers for Christ”. He and Florence (Flo) were married nearly 59 years at the time of her passing.

Denny relocated from Arizona to be near a daughter here in Sioux Falls.

He is blessed with 2 children, 3 grandchildren and 7 great grandchildren.

Woodworking has been a favorite hobby. We are blessed to have you here.

## UPCOMING EVENTS 2025

- July 20-24 VBS
- Sept 14 Voters Meeting
- Nov 02 Daylight Saving Time Ends, 2am
- Nov 27 Thanksgiving Day Divine Service, 9:30 am
- Dec 03 Advent Service, 7pm
- Dec 03, 10, 17 Advent Services, 7pm
- Dec 14: Voters Meeting, after Divine Service
- Dec 14 Children's Christmas Service
- December 24 Christmas Eve service, 5pm
- December 25 Christmas Day Service 9:30 am
- No New Year's Eve/Day Service

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## BIRTHDAYS

### JULY

02 Matthew Wedeking  
05 Genevieve Deardoff  
07 Nora Brack  
09 Constance Bartlett  
13 Heather Johnson  
17 Innocent Nshizirungu  
23 Jerome Ommen  
29 Mason Hericks  
29 Stephanie Preheim

## ANNIVERSARIES

### JULY

30 Steven and Tina Counts

## BAPTISMS

01 Samuel Fick  
02 Sonja Fick

### *The* WORD *of the* LORD ENDURES FOREVER

*Study the Bible with the Church,  
Past and Present*

A daily, verse-by-verse Bible Study  
hosted by

**Pastor Will Weedon**  
[thewordendures.org](http://thewordendures.org)



**Lutheran Doctrine:  
Christ-Centered,  
Cross-Focused**

**Sacred Music**



[lutheranpublicradio.org](http://lutheranpublicradio.org)

## LIFE THOUGHTS IN THE CHURCH YEAR FROM LUTHERANS FOR LIFE

**July 6** “As you walk the path of life with your neighbor, learn and celebrate the depth and breadth of the infinite worth of their life—whether they are preborn, homeless, destitute, dying, friend, or foe. Learn, through the trials set before you and the sacrifices you make to improve the life of your neighbor, the awesome worth of life. Life is sacred. Every life matters.” *Rev. Robert Mobns, Lutheran Church—Canada – A Life Quote from Lutherans For Life • [lutheransforlife.org](http://lutheransforlife.org)*

**July 13** “Take heart and have hope, God’s people! Even though it appears as though we have been abandoned, that our existence here seems innocuous, not making a difference to our communities, we are not those things. God is not done with us yet. He only asks that we remain faithful because He is ALWAYS faithful.” *Deaconess Janet Nicol, Word of Hope – A Life Quote from Lutherans For Life • [lutheransforlife.org](http://lutheransforlife.org)*

**July 20** “Sometimes the answer to a problem is as simple as asking for help. Let’s not hesitate to bring all our questions, troubles, and needs to the Lord. Thank Him for the people He provides for our help. Pray that He will give you the opportunity today to be His help to others.” *Daily Devotion, Redeemer Lutheran Church, Sister Lakes, Michigan – A Life Quote from Lutherans For Life • [lutheransforlife.org](http://lutheransforlife.org)*

**July 27** “There is no joy like the joy of welcoming another child into your life. You will marvel anew at how perfectly formed your little one is and over how quickly you will fall head over heels in love with him. You will be enchanted with every tiny aspect of her appearance. The color of her hair, the shape of her nose, and the winsomeness of her smile will occasion endless happy debates about from which side of the family (yours, of course) she got that adorable trait.” *Steve Mosher, Population Research Institute, author of “Ten Great Reasons to Have Another Child” – A Life Quote from Lutherans For Life • [lutheransforlife.org](http://lutheransforlife.org)*

### Faithfulness: The Stewardship Standard

“Moreover, it is required of stewards that they be found faithful” (1 Cor. 4:2).

What is the standard to which a steward is held? Ask the average person, and they might talk about percentages, tithes, and commitments. Too often, the default mode of measuring stewards is by how much and how frequently they give. This is not helpful. Measuring activity without any connection to baptismal identity is a recipe for disaster. It can either breed a sense of superiority and self-righteousness or create a culture of scarcity and despair. Neither outcome is godly or helpful.

This is not to say that stewardship should be regarded as "no big deal." St. Paul, within his discussion of the ministry to which he has been called, sets the standard of accountability for the steward: faithfulness. This removes any sense of superiority or self-righteousness and dispels scarcity and despair. When a steward manages what the Lord has entrusted to them — resources and all aspects of life — for God's purposes, the focus is not on how much or how frequently they give.

This standard reflects the stewardship portrayed in the Gospels where Jesus entrusts varying amounts, each according to ability. The commended stewards were recognized for their faithfulness in their vocation, not the amounts they managed. Conversely, the con-

demned stewards were not castigated for their lack of performance but for their lack of faithfulness.

What does this mean for the steward in the pew? The Lord has entrusted you with various things. Luther captures them in his explanation of the First Article of the Apostles' Creed and the Fourth Petition of the Lord's Prayer. The familiar couplets of food and drink, house and home, spouse and children, land, animals and all possessions are the Lord's, and He has entrusted them to you for His purpose. This trust brings an active realization of thanksgiving.

This active thanksgiving is our stewardship. It can be distilled into two questions that the steward regularly needs to answer:

1. How has God blessed me?
2. How is He calling me to respond?

The first question is quite simple to answer: if the Lord has entrusted something to you, it is a blessing. This blessing is for God's glory and the benefit of your neighbor. The second question is more challenging to measure; it is not about percentages and charts. Instead, it is about a life of

thanksgiving that flows from the mercies of God revealed in Jesus Christ. This thanksgiving starts at and flows from the cross and the empty tomb. Our stewardship of the Gospel

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# CHRIST LUTHERAN CHURCH

## TREASURER'S REPORT

### June 26<sup>th</sup>, 2025

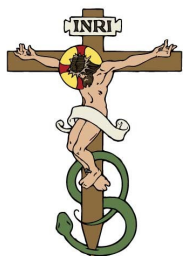
	<u>04/2025</u>	<u>05/2025</u>	<u>06/2025</u>
<b>Deposits:</b>	\$ 18,755.12	\$ 24,172.99	\$ 6,674.00
<b>Disbursements:</b>	\$ 15,274.17	\$ 14,243.24	\$ 13,847.09
<b>Deposit Breakdown:</b>			
<b>General Fund:</b>	\$ 18,438.23	\$ 23,147.99	\$ 6,652.00
<b>Designated Funds:</b>	\$ 316.89	\$ 1,025.00	\$ 22.00
<b>Monthly Budget Requirement:</b>	\$ 16,987.20	\$ 16,987.20	\$ 21,234.00
<b>Mortgage Balance as of 06/26</b>			\$ 36,571.28



### IN OUR PRAYERS

Mildred Corey, at home  
Susan Powell, in rehab for shoulder surgery  
Elva Clauson, at home

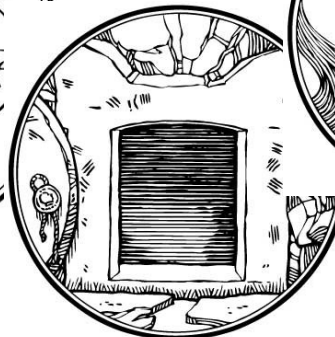
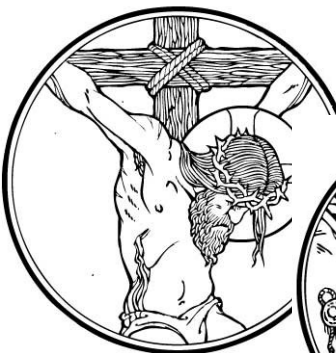
### VACATION BIBLE SCHOOL



**Crucified**  
Higher Things Vacation Bible School

We will be holding VBS Sunday, July 20<sup>th</sup>—Thursday July 24<sup>th</sup> this year from 6:30 pm—8:00 pm. The Theme this year is Crucified. If you have children that you would like to register, please take a registration form for each child, they are found on the credenza in the Narthex. Please turn a completed registration form in the offering box in the Narthex.

We will need some volunteers who would like to help out with VBS. If you would be interested in volunteering or would have questions, please see Pastor Nix. We may also need some items donated for snacks, or decorations. If you would be interested in donating anything, please see Pastor Nix.





## KIDS IN THE DIVINE SERVICE



### What is "prayer"?

Have you ever wanted to talk to God? Well, guess what ... you can! God promises to hear and answer us when we pray. Because we want to concentrate on what we are praying and who we are praying to, we may close our eyes, fold our hands and bow our heads so that we are not distracted by the things around us. You don't have to do all that, though. You can pray anywhere and at anytime.

### What should we pray for?

We not only ask God for what we need, but we praise and thank Him for what He has already given us. If you want to, you can pray to God just to talk to him. We pray especially that God would keep us strong in our faith, and that He might bring others to faith too.

### Are there different types of prayer?

There are many different types of prayer. Much of our worship is prayers, including the Confession, the Agnus Dei, and the Post-Communion Canticle. You can find prayers for different times and needs on pages 305–18 in *Lutheran Service Book*.



**Parents:** Direct your child to the different prayers in our worship. (For example The Prayer of the Church) Turn to pages 327 in *Lutheran Service Book*. Read through Luther's Morning and Evening Prayers. Try using them at home with your children when they wake up in the morning and before they go to bed at night.



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drives our stewardship of everything else.

The standard, then, is faithfulness. Faithfulness flows from eyes focused on Jesus, the author and perfecter of our faith. It does not come from our efforts but through the working of the Holy Spirit in our lives, through Word and Sacrament. It begins at the altar in the Divine Service but extends into the world — from hearth and home to workplace and classroom, from commerce to leisure. The mercy of God, freely given in Jesus, leads us to demonstrate a faithfulness that reveals to others the same mercy we have received in Jesus.

This faithfulness cannot be measured empirically. It is simply allowing the Holy Spirit to work in and through us for the glory of God and the benefit of our neighbor. Weekly. Daily. Faithfully.



## HYMN OF THE DAY AND SERMON TEXT AND TITLES FOR JULY

6	533	Jesus has come and brings pleasure eternal Why do you rejoice? Luke 10:20
13	845	Where charity and love prevail Neighborly Love. Luke 10:27
20	536	One thing's needful Do you welcome Jesus into your house? Luke 10:38
27	766	Our Father, who from heav'n above How are you lead into Temptation? Luke 11:4

# Jesus Has Come and Brings Pleasure Eternal

LSB 533 | study by Bruce E. Keseman

## Introduction

As a group, try to think of a title for Jesus for each letter in the alphabet. For instance, for A, you might use “Atoning Sacrifice.” “Bread of Life” or “Branch of Jesse” would be examples for B. When you finish your list, go on to the next paragraph.

Amazingly, when Johann L. C. Allendorf (1693–1773) wrote “Jesus Has Come and Brings Pleasure,” he did just what you did, but in a hymn. He assigned each successive letter of the German alphabet to one stanza of the hymn. Then in each stanza, he included at least one title for Jesus that began with the appropriate letter. For instance, his first stanza called Jesus “A und O” (Alpha and Omega), the second called Him “Bürge” (Security/Guarantor), and the third “Krone” (Crown). His stanza for W actually uses four different names for Christ: Weg (Way), Wahrheit (Truth), Weisheit (Wisdom) and Weinstock (Vine).

- Which is your favorite title for Jesus? Why?
- Which titles seem to describe best who Jesus is and what He does for you?

## Exploring the Scriptures

Read today’s Old Testament Reading, Is. 66:10–14. God’s people are saddened when Isaiah prophesies that Jerusalem, their dear city, will be destroyed.

- Tell about an especially difficult event that you have experienced in your life.
- What does Isaiah invite the troubled people to do in verse 10? Why?

Now read today’s Gospel, Luke 10:1–20.

- What brings joy to the seventy-two in v. 17? What does Jesus suggest is even more joy-

ous (vv. 18–20)?

- How does the fact that your name is written in heaven change the way you view the worst news in life?

As the hymn reminds us, the arrival of Jesus — by whatever title we may call Him! — gives us reason for joy at both the best and worst times of life.

## Exploring the Hymn Background

Ready for a little German? “Jesus Has Come and Brings Pleasure” originally included 23 stanzas with more than thirty alphabetized titles for Jesus!

Our English translation includes only four of those stanzas: for A (A und O, Alpha and Omega), for D (Durchbrecher, One Who Breaks Through), for E (Erlöser, Redeemer) and for K (König der Ehren, King of Glory). Even in Germany, they only sing a few of the stanzas today.

- If all 23 stanzas were translated into English, would you recommend including every stanza in the hymnal? Why or why not?
- What is lost by not including some stanzas? What are the benefits of including only the strongest stanzas?

## Text

In German, the first line of the hymn is “Jesus ist kom men, Grund ewiger Freude,” that is, “Jesus has Come, the Foundation of Eternal Joy.” The translator, Oliver Rupprecht (1903–2000), lamented that sometimes English does not have words to express adequately the meaning of the German text. In addition, translators struggle to maintain the meaning of the original while putting it into English poetry. For instance, Rupprecht might

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have preferred to use “joy” — a more literal translation — in the opening line instead of “pleasure.” However, doing so would have made it difficult to provide an accurate translation of the rest of the text, while keeping the correct meter and finding pleasing rhymes.

- Why might it be even more difficult to translate a hymn from another language than to write a new hymn in your own language?
- The word “pleasure” is intended to make you think about the confident joy that flows from knowing that “Jesus has come” to live, die, rise and redeem you. In what ways does that differ from the self-indulgent attitude involved in what our culture often calls “pleasure”?

For stanza 1, read Rev. 1:8, 21:5–6, and 22:12–13. Alpha and omega are the first and last letters of the Greek alphabet.

- What does “Alpha and omega” seem to imply about the person who bears that title?
- In Rev. 1:8 and 21:6, God the Father is called the Alpha and Omega. In Rev. 22:13, who calls Himself the Alpha and Omega? How might that show that Jesus is as eternal and divine as His Father?
- How are the two natures of Christ expressed in stanza 1?
- Why is it necessary for your salvation that Jesus be both God and human? For some insights, read the Small Catechism’s explanation of the Second Article of the Creed (LSB, p. 322).

For stanza 2 and echoes in stanza 3, read Matt. 12:22–29, where the Pharisees claim that Jesus gets His power from Satan.

- How does Jesus show that their claim cannot be true?
- In verse 29, who (surprisingly!) is represent-

ed by the robber? By the strong man?

- Because “Jesus has come,” how has He “robbed” you from Satan? How is that wonderful “robbery” expressed in stanzas 2 and 3 of the hymn?

For stanza 3, read Is. 61:1–2, a prophecy that the Messiah will “proclaim liberty to the captives, and the opening of the prison to those who are bound.”

- Where do you see this passage reflected in stanza 3?
- Consider the images of Jesus breaking into prison to set us free. How are we prisoners? How does Jesus break into our world? Into your life?

What a wonderful irony to call Jesus “the mighty Redeemer” (st. 3)! After all, it is through the weakness of the cross (1 Cor. 1:17–2:5) that our Lord powerfully crushes Satan (Gen. 3:15) and mightily redeems us, that is, buys us back, with His life as the price of redemption.

- Why was it necessary for Jesus to be “weak” in order to redeem you and end Satan’s power to accuse you?
- What words in the hymn express Christ’s power?

For stanza 4, read Ps. 24:7–10. Some scholars believe this psalm was sung when the ark of the covenant returned to the temple (2 Samuel 6). Since God promised to be where His ark was, its coming brought joy. The people could have sung, “The ark has come and brings pleasure eternal.” Instead, they express joy over the coming of the “the King of all glory.”

- The arrival of the ark, and therefore the arrival of the King of glory, took place about a thousand years before Jesus’ birth. How

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then, by calling Jesus the “King of glory,” can the hymn imply that Jesus was there when the ark entered the temple?

- How is the King of glory described in Psalm 24? In what ways does Jesus fulfill this description?

### **Making the Connection**

“Jesus Has Come and Brings Pleasure Eternal” expresses the joy that we have because Jesus has come into this world and into our lives. Read stanza 4.

- Why might it call this a “fast-fleeting hour”?
- How does God involve you in “capturing hearts with the heavenly story”?
- List some specific things we Christians can do to “ponder His love” (as st. 4 invites us to do).
- In what ways does the entire hymn suggest that our lives have changed because “Jesus has come”?

### **In Closing**

Every title used for Christ in the Bible and in this hymn, emphasizes some aspect of who He is or what He has done for us. Discuss the special emphasis in a few of the titles for Jesus that you listed at the beginning of this study.

If Jesus had never come, we would be condemned for our sins, secure in Satan’s grasp and on our way to hell. But Jesus has come and brings pleasure eternal! He fills your life

with joy — the joy of knowing that the Alpha and Omega who exists eternally has come for you; the joy of knowing that the one who breaks through has plundered Satan’s house and set you free; the joy of knowing that death did not hold your Redeemer, so death cannot hold you; and the joy of knowing the King of glory shares with you His heavenly glory, so you can “Take the crown He has for you!” (st. 4).

- Sing or read aloud together LSB 533.

### **Prayer**

Almighty God, You have built Your Church on the foundation of the apostles and prophets with Christ Jesus Himself as the cornerstone. Continue to send Your messengers to preserve Your people in true peace that, by the preaching of Your Word, Your Church may be kept free from all harm and danger; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen (Collect for Proper 9C).

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