

Lebanon Lutheran Church July 2021 Newsletter

*Sunday School 9:30am.
Worship Service 11:00am.
Phone (540) 465-5456*

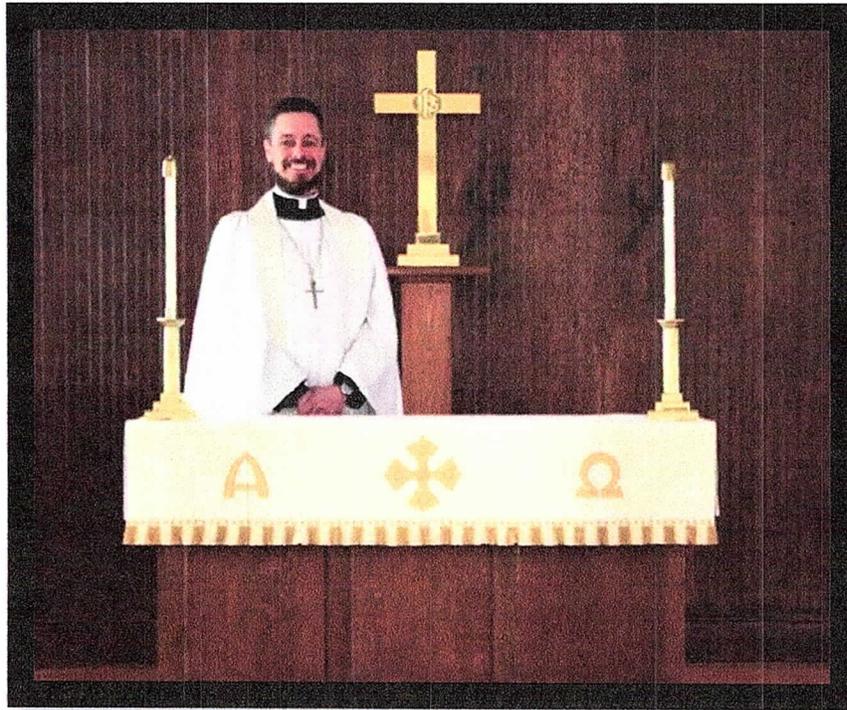
*10120 Middle Road
Lebanon Church Va. 22641
Email: pastor.lebanon@gmail.com*



NALC

North American Lutheran Church

A Message From The Pastor



Here is a bit of “Christmas in July” for your consideration, originally an article written for a Winchester Bible Study group in 2016. Christ’s peace be with you,

Pastor Porter

Grant we beseech Thee, Almighty God, that the new birth of Thine Only-Begotten Son in the flesh may set us free who are held in the old bondage under the yoke of sin; through the same, Thy Son, Jesus Christ our Lord. Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

This is the Christmas Day collect, that is, the First Prayer that seeks to collect the prayers and thoughts of the gathered congregation. We can find it in the old Service Book & Hymnal. It is a free translation of two ancient prayers: one from the Gelasian Sacramentary and the other from the Gregorian.

In one respect, I can think of no better way to introduce a meditation upon Christmas – and that specifically in terms of its *true meaning* – than with a prayer. To begin with such a prayer is already to apprehend something of the meaning of this wonderful festival of the Church of Christ. A celebration that has worship of the One who has set humanity free from the “old bondage of sin” as its pulsing heart. I say this because I have decided to take an utterly basic approach to this meditation, and to concentrate on the plain sense of the word itself – “Christmas”. The “Christ-mass”. A simple over-enunciation of the word reveals much that many in our late modern world would love to obscure, and routinely do.

And, I suppose this would be a good time to acknowledge what most of us are already painfully aware of – that there are forces at war with the One who is worshiped and glorified

in, *at least this specific*, celebration of Christmas – the Christ-mass. These forces are not principally flesh and blood, but they do gratefully use their willing assistance. I recently heard that the American Atheist Council is sponsoring billboards that display a picture of Santa Claus saying, “Go ahead and skip Church, just be good for goodness sake”. The logic of the billboard is somewhat confused – assuming that Christians are principally going to church because they need Church to offer them reasons to be good, a rather unfortunate understanding of the sum and substance of our worship – but the intention is very clear: *do not go to worship at the Christ-mass!* This is especially threatening to our American Atheist group. And such worship does, in fact, carry a real threat to their worldview and to the powers and principalities that oppose it!

But let us return directly to the word itself and consider its meaning. We shall see how it collects a range of meaning that is: historical, theological, devotional, and dare I say, *mystical*. The first half of our word, *Christ*, is the more important, of course, as it is the one that provides the substance and object for the latter. Christ: *Ha Christos*, in the Greek. *Mashiach*, in its Hebrew equivalent. Literally, “the smeared one”. The one who has been anointed. Anointing, as you may recall, is a Biblical act meant to designate a prophet, priest, or king, and sometimes all three in one person. This “mass” is about an anointed one, God’s own anointed prophet, priest, and king. This anointed one who is prophet, priest, and king, *and more*, is a very specific historical person. He is Jesus of Nazareth. He is a first century Jewish man who is known principally through the Holy Scriptures of the Christian Church.

This is crucially important to point out and to magnify! The Christ-mass is not about any contender for Christ that human beings may presently like... it is about a very specific historical man, who is revealed and proclaimed in a set of Holy Writings: Writings whose chief purpose is to testify to the Christhood of the man Jesus. We know the Christ child as he is laid in the manger of the Holy Scriptures [as Luther has said], Old and New Testaments. He is the promised “prince of peace” as foretold by Isaiah, as much as He is the greater Moses, spoken of by the same, as He is the child of St. Luke’s infancy narrative. A man born of a woman, under the Law, of Mary’s flesh.

Again, we should be quick to acknowledge that our fallen world would very much like to displace, disfigure, or deny that this festival is chiefly related to *this* Man. When the particulars of Scripture and history recede, there are forces that appear to fill in the blanks and supply a new Christ for us.

Whether the man disappears in a thick fog of sentimentality surrounding family and national custom, or is violently ejected and erased under the force of an ideology [say National Socialism in the 1930’s and 40’s, with its suppression of the Jewish identity of Jesus Christ], or perhaps even displaced through the force of acquisitive capitalism, its big-box stores sanitizing all music and images of the season for fear of offending potential consumers. It is a fact that powers and principalities persist in the effort to obscure the central Person of the Christ-mass. We Christians should be sensitive to this, participating in cultural events and inhabiting the times, sure, but never surrendering the centrality of this Man, who is more than a mere man, and who should be quick to our lips even as He is first securely enthroned in the depths of our hearts.

And why? Because, this man who is God’s anointed priest, prophet, and king, is also the very Word of God coming among us men, *for us, and for our salvation* as the Nicene Creed states

the matter succinctly. Because in the beginning was the Word, and the Word was with God, and the Word was God (as the Gospel of John has it in its profound prologue). And this Word of God comes to take on our flesh and nature, as the anointed man, Jesus Christ.

He comes to establish a great exchange with the fallen and forlorn world of men. The eternal and all-powerful creator of all the rolling spheres will give over eternity, righteousness and blessedness to man, and man in turn will give all of his finitude, his creatureliness, his sinfulness, and his dismal sadness to the God made man.

I can't help but think of my own children: Ben and Rachel. Ben is four now, but he came into the world orange, requiring quite a lot of care, including the consistent use of a "bili-blanket" to clear up the jaundice - just so that he could *live*. The eternal God made himself subject to this sort of weakness and vulnerability, vulnerability to his own creation. Likewise, Rachel, who was born slightly heartier than Ben, perhaps, now suffers occasionally from seizures... where her flesh writhes and she is completely without control. Such things, and even greater extremities, attend the flesh. Extremities like sanctioned imperial torture, and bloody crucifixion.

Here is the essence of the mission of Jesus Christ, who is the eternal Word of God, and indeed, very God; to take on our flesh and make peace between God, His Father, and forlorn men by offering it up upon a Roman cross. So then, what of the "mass", the second part of our often repeated and often diminished word "Christ-mass"? Now, I will be quick to acknowledge that for many of us, the term "mass" is something of a medieval holdover, and even though not a few Lutherans still use it to designate their chief worship Service, it is something of an odd word. No one quite knows how it was applied to the entirety of the Christian Service of worship. Etymological and other studies range from the fanciful to the likely, but none ultimately answer why it is that a word probably derived from the last phrase of the Service, *Ite missa est* - "Go, you are sent" - rose to such prominence. In fact, it is far less important that we use a particular name for our worship, than it is that we actually do it!

For us, the point is that this festival of the Christ, the anointed one of God, is one of *worship*. We go to this "mass" not, as the American Atheists assert, chiefly to find reasons "to be good". But to worship and adore the God made man, Jesus Christ. *O come let us adore Him...* goes the refrain. This is truly sung by all faithful Christians.

There is in this festival an acknowledgment that the historical man Jesus, proclaimed in our Scriptures, is worthy of worship. That He is God, and because He is God, worship is not only permitted Him, but enjoined by our God's Highest Command. To be truly divine is to be a proper object of worship. This, I submit, is essential for us to recall and to enact! By all means, *do not skip church!* The highest confession of faith [for those of us who will not be graced with martyrdom] is to worship this Christ publicly with other Christians. To give testimony to the divine reality of the great exchange, to come together to adore the baby born in Bethlehem, to praise Him with hymns and spiritual songs, to offer prayer and praise, to read His Holy Scriptures, to proclaim the saving work that He is beginning to accomplish in that descent to the manger, to celebrate a foretaste of His eternal Kingdom in The Holy Supper that He will establish, where His Body and Blood are truly present and offered to fallen sinners: this is the very form and stuff of the Christ-mass. It is, in truth, the stuff of every Service of Christian worship, *or it should be*.

The early Church acknowledged the need of the flock for a specific festival to celebrate, and worship, this Christ-child come among us *relatively* early: by the fourth century in Rome, and in a big way! Three Services of Worship marked this blessed event, three “masses”! One on the vigil, the so-called “midnight mass”, one in the early morning, and one during the day... and then on further for an octave... or eight more days of observance and celebration... and then for twelve! Ending with the vigil of Epiphany. Here we have the ground for our familiar carol “the twelve days of Christmas” and the now fairly obscure “twelfth night parties”, once popular.

What a wonderful pattern of testimony to this Christ who is the Word made flesh. Who comes among sinful humans to save them through divine vulnerability and weakness. And in this weakness, made palpable on the Roman Cross, He will liberate them from the age old tiredness of a world without Christ. From a world full of substitute Christs. In these two words, “Christ” and “mass”, we still have the possibility of knowing the *true meaning of Christmas*.

Now stop and consider the divine vulnerability, the marvelous *open-ness*, to a hostile world displayed by our Lord Jesus. We are presently beleaguered by myriad forces that would obscure, deny, or diminish the Christ-mass, and our testimony to Him, yes... But this is no reason to be too forceful or too closed to the world, even in its hostility. For this was not the way of the infant born in Bethlehem, and it should not be our way. While we are right to be concerned about the forces that seek to curtail our freedom to make this confession of faith in our Lord Christ, we ought not to be fretting over a billboard or two, or the presence or absence of the word “Christmas” on disposable coffee cups.

Our Lord Christ, HAS COME, this *cannot* be undone! And the most important triumph for Him, now, is in securing space not on marketing materials, or as the ambient subject of piped-in music in the malls, but in our own hearts and actions. Christ has been born in history, and not even the strongest weapon of the world could defeat His coming! That weapon, of course, was death. For even though our Lord escaped the murderous hatred of Herod, He did not finally escape an ignominiously human death, where death itself was put to death, being led defeated and captive on the third day of Resurrection.

Let us take the whole festival of the Christ-mass (all twelve days!) as grace-filled time to enthrone and fully situate Him in our lives, where His Incarnation will continue in us! As he was vulnerable for us, let us be vulnerable to Him! As He made Himself available to others, and *did not* hide or wall Himself away, let us do the same for others! Even the hostile others! When we receive Him in humility as little children, we will be enabled to preach good news to the poor and oppressed: *there is freedom from sin and new life in Jesus the Christ!* Proclaim the Christ and worship Him! Let His humility become your strength! As the Church often sings on that festival day:

O holy Child of Bethlehem, descend to us, we pray; Cast out our sin, and enter in, be born in us today. We hear the Christmas angels the great glad tidings tell; O come to us, abide with us, our Lord Emmanuel!

Coming Events at Lebanon

Sunday School Class led by
Rev. J.D. is meeting at 9:30
Sunday mornings @ Church

Sunday School Class led by
Lucy King is meeting @ 9:30
Sunday mornings @ Church

Wednesday's

8:15 AM – Matins

10:00 AM Individual
Confession & Absolution

July Birthday's

13th Jeff Hamman

19th Sharon Painter

McDonald

28th Wilda Clem

29th Judy Martin

*Come and join the Outreach
Committee. We will meet
Thursday, July 8 @ 6 PM*

*Men's Prayer Breakfast
Saturday, July 10th
8:00 AM @
Queen Street Diner*

*Women's Bible Study
Wednesday, July 28th
@ 7:00 PM*

*The Worship Committee is
seeking volunteers to
participate in the ministry
of caring for God's altar.
Please contact Pastor
Chris or Missy Hockman
if you are interested or if
you have any questions.*

Anniversaries

7th Jeff & Bridget
Diehl

8th John & Lauren
Miller

20th Jeff & Libby
Smoot

**Do you or someone you know
need a ride to Church?**

**Please contact Ann Deming
(540)869-5795 Leave Mssg.**

**If you would be interested
in sharing teaching duties
for Elementary Sunday
School Class or serving on
Education Committee,
please see Chris Heird.**

**If you would like to sign
up to read the weekly
Old Testament and
Epistle readings during
worship, please contact
Chris Heird @ 459-5712.**

CREDO Class

*Class meets every other
Thursday @ 7 PM at
the Church*

*Led by Pastor Chris. All
are invited to attend.*

**See Pastor Chris for
CREDO info*

Benefit for the Luke Heird Scholarship Fund

Homemade Ice Cream and Desserts

FREE Will Offering - All donations to be given
to the Luke Heird Scholarship Fund

Saturday, July 10, 2021 @ 5:00 PM

***@ Lebanon Church Community Center
43 Post Office Road, Lebanon Church, VA***

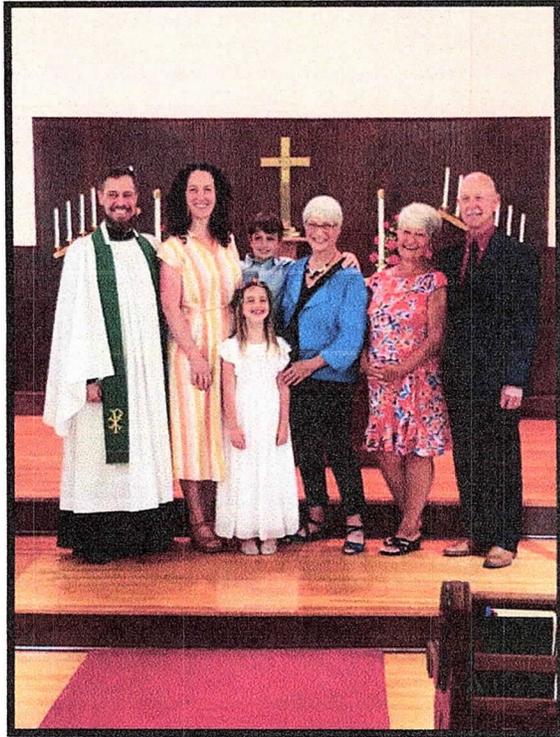


***Live Music
by
Crooked
Angels***

6:00 PM – 8:00 PM



Sponsored by Lebanon Lutheran Church & Thrivent



Rachel's First Communion
Sunday, June 20, 2021

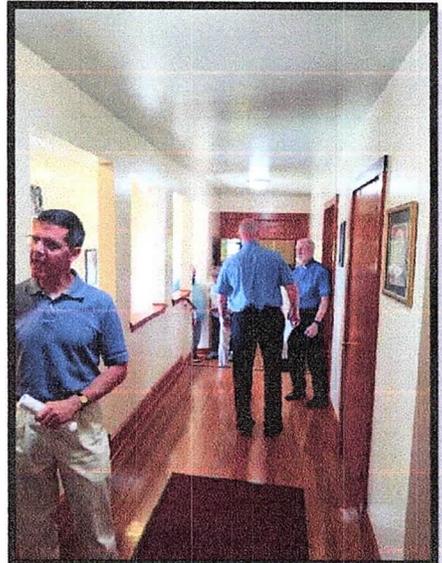
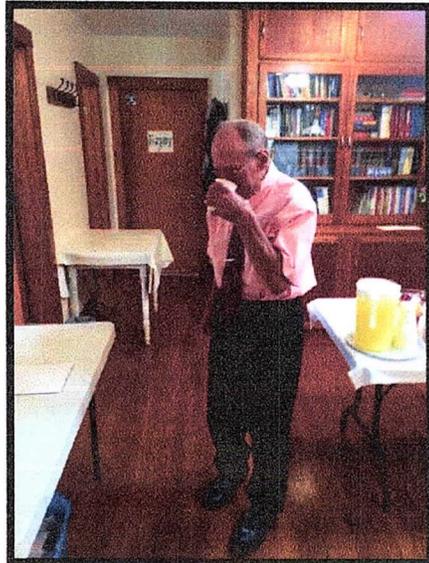
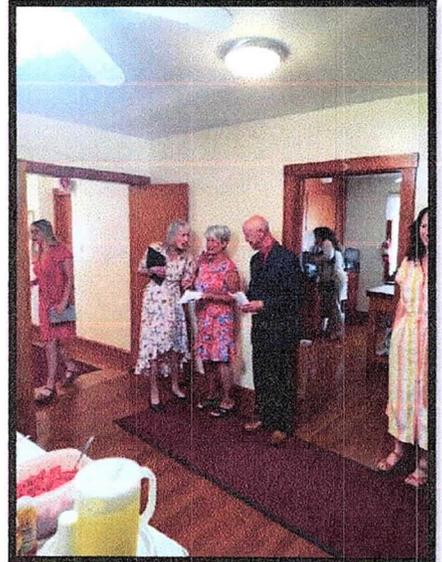
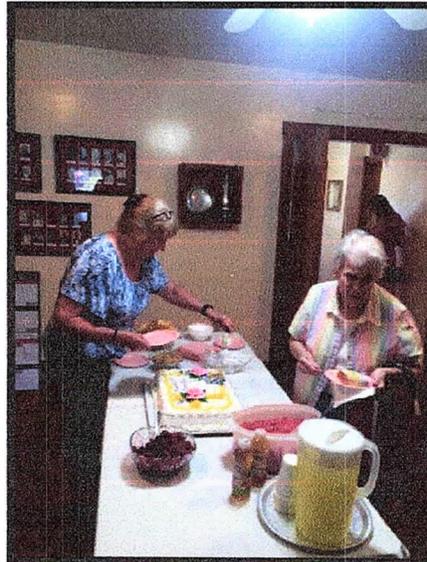
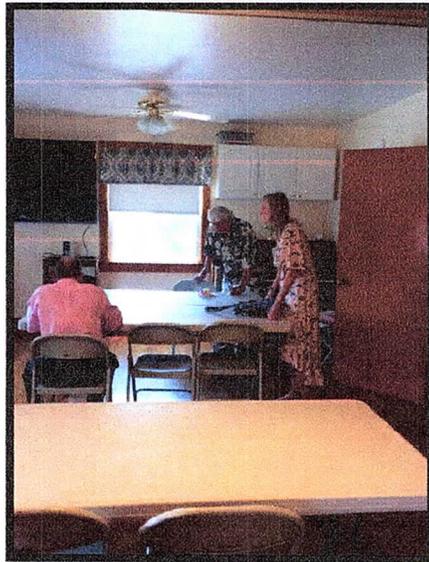
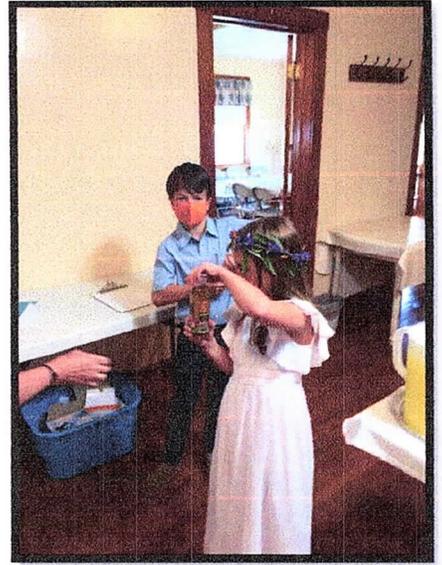


Thank you for all of the items that
were donated to the Pregnancy
Center. They were very thankful
for all of the donations received.

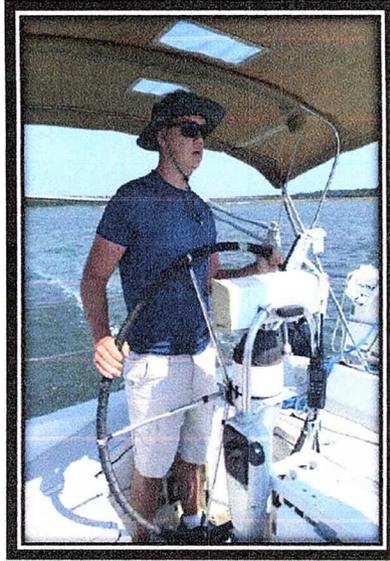


Ben & Rachel
Swinging In
The Rain

Rachel's First Communion Reception



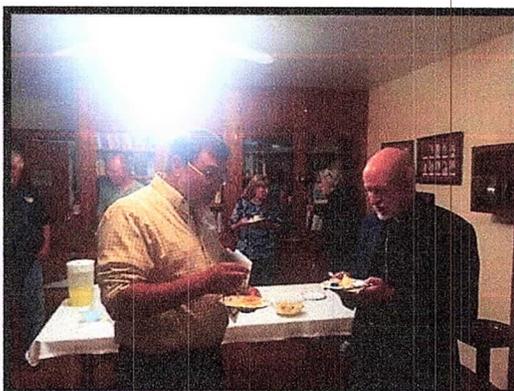
Congratulations Graduates



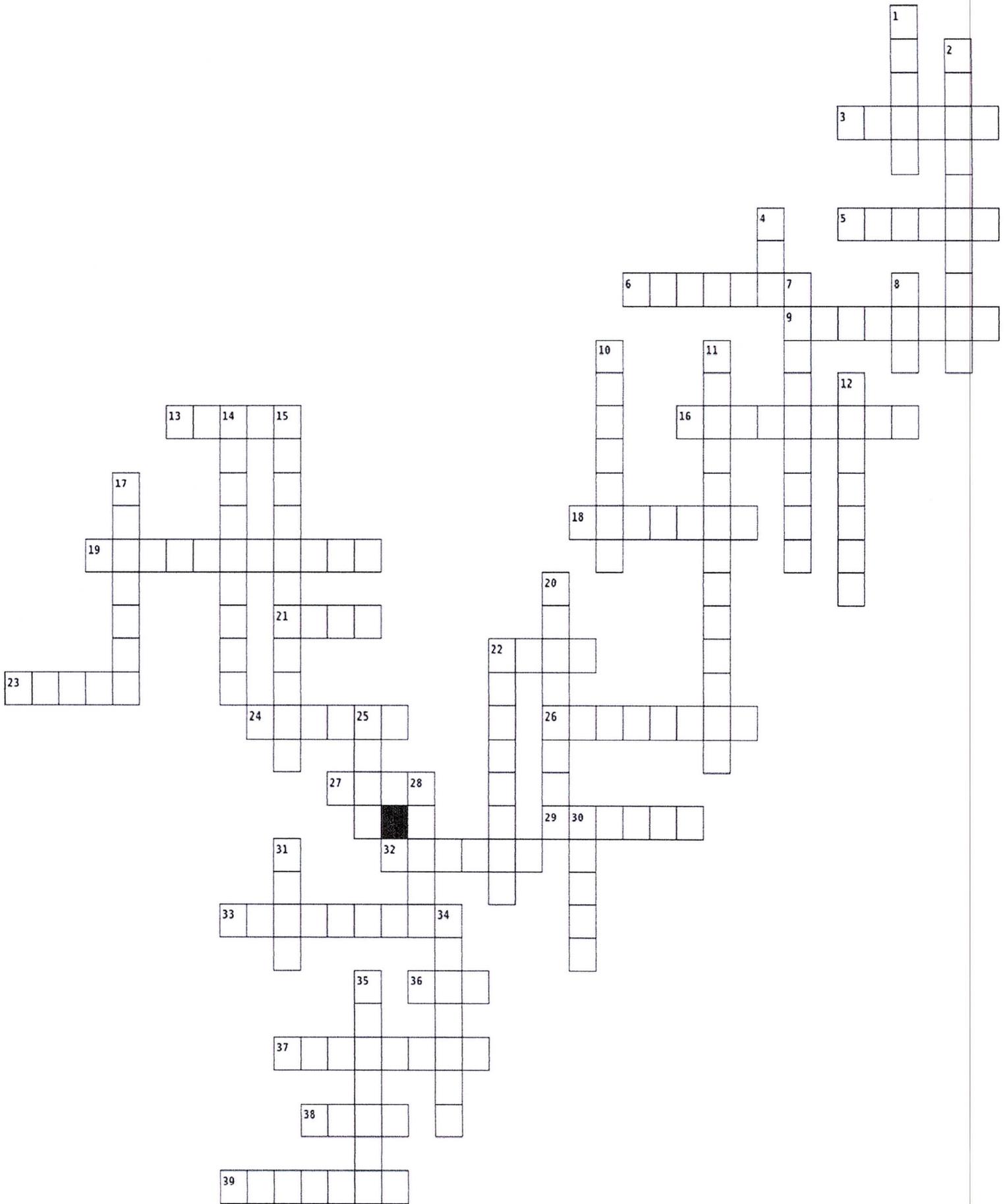
Eli Heird graduated from Central High School on May 22, 2021

Kristin Hamman graduated from UVA on May 22, 2021

Graduation Reception



1 Corinthians



1 Corinthians

Across

3. God makes this of the world foolish? (1)
5. "Woe to me if I do not preach the _____!" (9)
6. "Do you not know that a little leaven _____ the whole lump?" (5)
9. "For Christ our _____ lamb, has been sacrificed." (5)
13. "The _____ that we break, is it not a participation in the body of Christ?" (10)
16. Paul decided to know nothing except Jesus Christ and him _____. (2)
18. Food is meant for this? (6)
19. Paul's letter is written to these people. (1)
21. "_____ bears all things, believes all things, hopes all things, endures all things." (13)
22. "For as in _____ all die, so also in Christ shall all be made alive." (15)
23. This is swallowed up in victory? (15)
24. "For the body does not consist of one _____ but of many." (12)
26. "Let no one seek his own good, but the good of his _____." (10)
27. "I fed you with _____, not solid food." (3)
29. This searches the depths of God. (2)
32. "But he who is _____ to the Lord becomes one spirit with him." (6)
33. "For anyone who eats and drinks without discerning the body eats and drinks _____ on himself." (11)
36. "He who plants and he who waters are _____, and each will receive his wages according to his labor." (3)
37. "More over it is required of stewards that they be found _____." (4)
38. "Grace to you and peace from God our Father and the _____ Jesus Christ." (1)
39. "But the married man is anxious about _____ things, how to please his wife." (7)

Down

1. "Let the one who boasts, _____ in the Lord." (1)
2. The one who does this builds up the church? (14)
4. Woman was made from _____. (11)
7. "The _____ person judges all things, but is himself to be judged by no one." (2)
8. "and _____ are Christ's, and Christ is God's." (3)
10. The Corinthians are from here? (1)
11. "The cup of blessing that we bless, is it not a _____ in the blood of Christ?" (10)
12. He was sent by Paul to teach the Corinthians. (4)
14. "an idol has no real _____." (8)
15. "But when we are judged by the Lord, we are _____ so that we may not be condemned along with the world." (11)
17. "But God chose what is _____ in the world to shame the wise. (1)
20. This of God is stronger than men? (1)
22. "If anyone has no love for the Lord, let him be _____." (16)
25. "Purge the _____ person from among you." (5)
28. "But if anyone loves God, he is _____ by God." (8)
30. "For the kingdom of God does not exist in talk but in _____." (4)
31. "Your _____ is a temple of the Holy Spirit within you." (6)
34. "The one who prophesies is greater than the one who speaks in _____, unless someone interprets, so that the church may be built up." (14)
35. This type of person does not accept the things of the Spirit of God. (2)

All questions are formed from 1 Corinthians from the ESV Bible. Chapters are in parentheses.

Nehemiah

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32 a c k c l o t h
d d i

33 a c k c l o t h
d d i

34 i g h 35 e o u 36
d o k 37 e n a d a d
w e
38 e g l e c t
p

Across

4. Sanballat and Geshom wanted to meet Nehemiah at this place. (6)
5. "Did not _____ King of Israel sin on account of such women." (13)
7. "The governor gave 1000 _____ of gold." (7)
11. By night Nehemiah goes out and inspects these in Jerusalem. (2)
12. "Now you are bringing more wrath on Israel by _____ the Sabbath." (13)
14. He read from the book of the law of Moses. (8)
15. He was related to Tobiah. (13)
18. They receive tithes and bring them to the house of our God. (10)
19. "But they and our fathers acted presumptuously and stiffened their neck and did not obey your _____." (9)
20. This high priest rose up with his brothers and built the sheep gate. (3)
21. "And if the people of the land bring in goods or any grain on the Sabbath day to sell we will not buy from them on the _____ or on a holy day." (10)
24. This brother came to Nehemiah with certain men from Judah. (1)
27. Nehemiah was this over the people? (5)
32. His son is Nehemiah. (1)
33. "The people of Israel were assembled with fasting and in _____, and with earth on their heads." (9)
34. "And you have kept your promise, for you are _____." (9)
37. Binnui is the son of whom? (3)
38. "We will not _____ the house of our God." (10)

Down

1. He was the leader of the singers. (12)
2. In the seventh month this feast is celebrated? (8)
3. "And they bowed their heads and worshipped the Lord with their faces to the _____." (8)
4. He was governor of the Castle. (7)
6. "Remember for my good, O my God all that I have done for this _____." (5)
8. "And they offered great _____ that day and rejoiced." (12)
9. He was angry, enraged and he jeered at the Jews. (4)
10. "And the priest and the Levites purified themselves, and they purified the people and the _____ and the wall." (12)
12. "And we _____ to our God and set a guard as a protection against them day and night." (4)
13. He was the overseer of the Levites in Jerusalem. (11)
16. He pronounced a prophecy against Nehemiah. (6)
17. He was cup bearer to the king. (1)
22. s king grants Nehemiah what he asks for. (2)
23. The look of Nehemiah's face before the king. (2)
25. He sent letters to make Nehemiah afraid. (6)
26. "And the people blessed all the men who willingly offered to live in _____." (11)
28. Nehemiah returns here to rebuild the city. (2)
29. Nehemiah and his brothers did not take this allowance? (5)
30. Each of the builders had this strapped at their side? (4)
31. Immer is his father. (3)
35. "They returned to Jerusalem and Judah, each to his own _____." (7)
36. At Nehemiah's expense, each day one ox and six of these were prepared along with birds? (5)

All questions are formed from the book of
Nehemiah from the ESV Bible
Chapters are in parentheses.



Lebanon Lutheran Church



NAALC
North American Alliance of Lutheran Churches

July 2021

◀ Jun 2021	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Aug 2021 ▶
					1 7:00 CREDO Class	2	3	
4 Independence Day	5 9:30 Sunday School 11:00 Divine Service		6 10:00 Bible Study @ Winchester House	7 8:15 AM – Matins 10:00 Individual Confession & Absolution	8 6:00 Outreach Meeting 7:00 Church Council Meeting	9 6:30 Meet @ Church to Make Ice Cream for Benefit Saturday 10 Th	10 8:00 Men's Prayer Breakfast @ Queen Street Diner 9:00 Set Up For Benefit 5:00 Benefit for Luke Heird Scholarship Fund @ Community Center	
11 9:30 Sunday School 11:00 Divine Service	12 Pastor Vacation		13 Pastor Vacation	14 Pastor Vacation	15 Pastor Vacation	16 Pastor Vacation	17 Pastor Vacation	
18 Pastor Vacation 9:30 Sunday School 11:00 Divine Service	19		20 10:00 Bible Study @ Winchester House	21 8:15 AM – Matins 10:00 Individual Confession & Absolution	22	23	24	
25 9:30 Sunday School 11:00 Divine Service	26		27 10:00 Bible Study @ Winchester House	28 8:15 AM – Matins 10:00 Individual Confession & Absolution 7:00 Women's Bible Study	29 7:00 CREDO Class	30	31	