****A close up of a sign

AI-generated content may be incorrect.

**September 2025**

There is a flurry of activities that are taking place this September. Back to school happened already. We will be celebrating Rally Day – to start the Sunday School year. We are very close to receiving new members through baptism, adult confirmation, and through affirmation of faith (all on the same Sunday). We are also preparing for the Tasting Bee on September 22nd. Not to be forgotten, Deborah and I are preparing for our trip to Italy.

From a story shared by a fellow Lutheran:

A boy grows up in a Lutheran family, going to his Lutheran church every Sunday, singing the same liturgy week after week. Every service, he pulls his hymnal out of the pew, even though he doesn’t really need it for the order of service. For about as long as he can remember, he’s had the words memorized.

The boy grows up and becomes restless. In his college years, he surrenders to his lust, to drunkenness and selfishness. He strays from church, strays from living the way His God commands him to. As he drifts, he gets angry at his parents because he perceives the disappointment they feel in him, so he stays away even longer. As he enters adulthood, he tells himself that church never really mattered to him, that it was never anything more than a weekly exercise in going through the motions.

Then one day, as an old man, he gets sick and his strength fails. His doctors can’t help him. His wisdom can’t help him. And so, desperate, he wanders into a Lutheran church because that’s the kind of church he went to growing up. And though he’s worried that he won’t know what’s going on, it turns out the church is using the same liturgy he used growing up. And after the pastor preaches and tells the congregation to rise, the man finds his lips moving on their own. He doesn’t have to think about what comes next. He knows it all, the same words he sang countless times as a child, words he often sang without thinking. But now, as he sings them, he thinks about them: “Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy Holy Spirit from me. Restore unto me the joy of Thy salvation and uphold me with Thy free Spirit.”

And there, in those words, the man finds peace. Through the words of King David, written after his adultery and murder, the man also cries out for forgiveness. He cries out for God to pull him out of the darkness of his own creation, to draw him near, to tell him that He never stopped loving him and never stopped looking for him in his decades of wandering. There, in those words, the seed that was planted seventy or so years earlier blossoms. And the man believes what he’d been confessing all that time, believes what he forgot so long ago. He believes that Jesus Christ, the One who died for him upon the cross, has indeed covered Him in the blood that makes every sinful heart clean. The man who thought he didn’t need Jesus comes home to Jesus through the words of the king whose throne Jesus completed.

This is why the liturgy matters. This is why it’s worth singing the same things every week. This is why we should sing the words of Psalm 51 forever, until the day our Lord melts the earth and brings us into the tear-free kingdom of His arms.

— *Pastor De Young*

Christian living in a nutshell:

**Witness** *(martyria)*, **Mercy** *(Diakonia)*, and **Life Together** *(Koinonia)*.

Back in 2011, President Harrison launched a new program in the LCMS. The three parts of this program were: **Witness** *(martyria)*, **Mercy** *(diakonia)*, and **Life Together** *(koinonia)*.

**Witness, Mercy, and Life Together** describes the purpose of the Church in a way that keeps the focus on the cross of Jesus and yet also clearly articulates the work of the Church both internally and externally.

The **Witness** aspect of our threefold emphasis is mission and evangelism. The word that the New Testament uses for Witness (*martyria*) is the same word the ancient Greeks used for testimony in a courtroom. *Martyria* could refer either to the testimony given or to the person who gave the testimony. In this sense, a person, or his or her life, could become a witness. This Greek word also is the source of our English word *martyr*, someone who loses his or her life for the sake of Jesus.

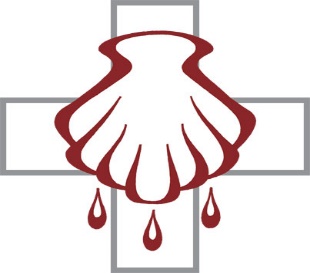
*Martyria* also can refer both to facts that a person has experienced, or knows firsthand, and to the truth. When a person bears witness to the truth, he or she is confessing. This aspect of *martyria* is seen in the preaching of John the Baptist.

Luke 3:15–17 states: **As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ, 16John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. 17His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.”**

John the Baptizer confessed that he is not the Christ. He is merely the forerunner.

Witness and confession cannot be separated from each other. The separation of witness and confession is an indication of a problem. A biblical, cross-centered witness confesses the Lord’s truth both in the Law and the Gospel. A faithful witness proclaims the harshness of the Law and identifies sin as damnable. But it also proclaims the Gospel in its fullness as the free gift of God, the forgiveness of sins, in the sacrifice of Jesus on the cross. A biblical, cross-centered, confession witnesses to the world. Witness, mission and evangelism go with confession. In Christ, the Lord has declared to us, “You are My witnesses” (Is. 43:12).

This source for much of this information is from the LCMS website: <https://witness.lcms.org/2011/witness-mercy-life-together-1-2011/>



Celebrate September’s Baptism Birthdays

& their years as heirs of God’s kingdom!

|  |  |  |
| --- | --- | --- |
| **Date** | **Name** | **Years** |
| 2nd | Shelby Horton | 25 |
| 11th | Adalyn Bohn | 9 |
|  | Bryan Roth | 59 |
| 12th | Kristin Henry | 43 |
| 18th | Emily Keyes | 10 |
| 20th | Debbie De Young | 66 |
| 21st | Isabella Caswell | 10 |
| 22th | Karlee Hughes | 12 |
| 27th | Gary Rainwater | 61 |
|  | Gail Sharp | 61 |
| 28th | Sid Mayfield | 22 |

**Serving in God’s House this month**

|  |  |
| --- | --- |
| **Elder of the Month** | Arn Anderson |
| **Counters** | John Belcher / Terry Henry |
| **Altar Guild** | Kristin Henry / Rebecca Horton |
| **Altar Care** | Viola Robinson / Sally Morgan |
| **Guest Monitor** | Chanda |

|  |  |  |
| --- | --- | --- |
| **Week** | **Acolytes** | **Reader** |
| September 07 | Emily Keyes & Parker Lawson | William Pickett |
| September 14 | Max Gilmore & Annallee Osbon | Lee Hughes |
| September 21 | Avery Henry & Karlee Hughes | Arn Anderson |
| September 28 | Davin George & Dillon George | Bryan Roth |

A collage of a hallway

AI-generated content may be incorrect.



A collage of people wearing matching outfits

AI-generated content may be incorrect.



A collage of images of kids and food

AI-generated content may be incorrect.

A collage of a group of people

AI-generated content may be incorrect.

A group of kids sitting in pews

AI-generated content may be incorrect.

A collage of several people

AI-generated content may be incorrect.