

Christ Moravian Church

WEEKLY PASTORAL LETTER

CMC Watchword for 2021

"As the deer longs for flowing streams, so my soul longs for you, O God." Psalm 42:1



Pastoral Note for the weekend of January 3rd, 2020

Worship Theme: ***"A New Year Begins with Hope"***

Christ Moravian Church "Watchword for the Year 2021" Psalm 42:1

"As the deer longs for flowing streams, so my soul longs for you, O God."

From Thursday, November 18th, 2021

Greetings Friends in Christ:

As the New Year begins we, Moravians, traditionally select a watchword to guide, ponder, and inspire us. As we aren't face-to-face this New Year Sunday, I've selected a congregational watchword for each of us. May we fully be refreshed and renewed by the streams of God's love, grace, and blessing throughout this adventurous New Year.

During this holiday season the worship preparation team has appreciated a bit of a break. On Saturday, Steve Blackwell will present a video worship experience from August of 2020 that harkens to the "hope" that has sustained us all throughout the past year, and upholds us as 2021 now begins. Plans are already underway for worship videos to begin again on January 10th.

May we all be fully restored at the flowing streams of God's love.

Blessings from on High in 2021,

Pastor Steve Gohdes

In All Things Love...

For more information, visit our website @

www.christmoravian.com

Children's Worship Bulletin

Is Christmas Really Over?

John 1:10-18

Word Search Puzzle

X I A I E R R S D W E L L G L
G N Z M J E E T Q J E S U S Q
R S A P H O H C E C H V S S X
A N E T A G D N E S N H T V T
C B A E I W E Z Y I T M O J R
E F N R N R O Z R L V I B C U
K L W L D C E R G K T E F B T
A A F L Z V E E L X N M B Y H
I M I B G N N D V D O O Y O W
E H B L E S S I N G W R W S F
C B G O D L C U B M O Y F N L
W Q R O B Y I W F L E S H B G
O O D F M O A E G J X M A N C
X Y R Q T N R Q V X S G U R C
I B W D V Q X N H E G R H X G

JESUS	GLORY	DWELL	FATHER	RECEIVE
KNOWN	BLESSING	BELIEVE	WORLD	TESTIFY
FLESH	SEEN	CHILDREN	WORD	GOD
BORN	TRUTH	NAME	GRACE	RIGHT

Christ Moravian Church
Calgary, Alberta

Decoder Puzzle

Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.

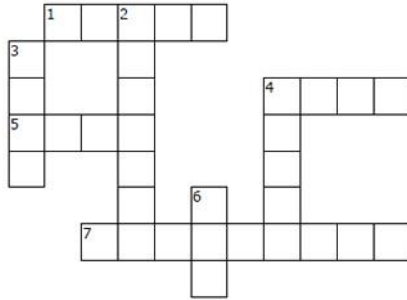
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
M	L	I	V	A	Y	B	C	X	R	K	Z	G	T	J	O	N	Q	H	P	F	D	W	S	U	E

- 13-10-5-8-26 _____
- 23-16-10-2-22 _____
- 21-2-26-24-19 _____
- 7-16-10-17 _____
- 17-5-1-26 _____
- 14-10-25-14-19 _____
- 7-26-2-3-26-4-26 _____
- 23-16-10-22 _____
- 13-2-16-10-6 _____
- 8-19-3-2-22-10-26-17 _____

FLESH	BELIEVE	GLORY	WORLD	BORN
GRACE	NAME	CHILDREN	WORD	TRUTH

THE
WORD
BECAME
Flesh

Coloring Page Crossword Puzzle



ACROSS

1. The earth and all its inhabitants
4. The place where a person lives
5. A word or words that a person is known by
7. To know someone because you have seen them before

DOWN

2. To get or be given something
3. Male descendants
4. A man, woman, or child; a person
6. The creator of and ruler of the earth and its people

SONS	RECOGNIZE	NAME	HUMAN
GOD	HOME	WORLD	RECEIVE



The Word became flesh and made his dwelling among us.
John 1:14

Focus on

WHAT is important to know?

— From “Exegetical Perspective,” William R. Herzog II

John uses *logos* to express a most astounding Christology, “and the Word became flesh and dwelled in our midst, full of grace and truth” (my translation). As Genesis 1 begins with creation, so John 1 begins with a new creation (1:3). Clearly, the hymn proclaims the activity of God in the coming of the *logos*. The coming of the true light into the world (1:9) inspires not only conflict and rejection (1:10–11) but acceptance and empowerment (1:12–13). What counts is God’s authority to enable all people to become children of God. This is the empowerment brought by the *logos*, and it is a direct challenge to the violence, privilege, power, and oppressive rule found in John’s world.

WHERE is God in these words?

— From “Theological Perspective,” James C. Howell

We often think of the incarnation as an emptying: Christ, “though he was in the form of God . . . emptied himself, taking the form of a slave” (Phil. 2:6–7). But this Word made flesh isn’t a hollow vessel, an empty shell. The humanity of Jesus is full, it is Fullness itself. The emptying is not an emptying of grace. The Word made flesh *is* grace. The flesh is God’s glory. Jesus was not pretending to be human; he really did enter into our flesh of weakness, mortality, pain. There is no other God, no other secret truth about God.

SO WHAT does this mean for our lives?

— From “Pastoral Perspective,” William V. Arnold

The second half of John’s prologue is a powerful and graphic theological description of the unfolding process of God’s love revealed in Christ. The outcome of that process is new comprehension of who we are. In like manner, this theological description can serve as more than a theological statement. It also can be a pastoral word for us—bearing in mind that the word “pastoral” does not refer only to ordained clergy. We all are called to be pastors to one another. As pastors of the Word, we are called to recognize the helplessness of many who do not even know what is possible. Our recognition of their helplessness, combined with an awareness of God’s recognition of our helplessness, can become an occasion—or perhaps a call—to offer them good news.

NOW WHAT is God’s word calling us to do?

— From “Homiletical Perspective,”

Shelley D. B. Copeland

When the light comes, one must choose either to stay in the anonymity of darkness or to move forward in the familiarity of light. Darkness is somehow relaxed and distant. Light is intimate in the midst of visibility and understanding. The question we each must answer for ourselves is, would you rather live your life in the dark or in the light?

The Word of God

The beginning of the Gospel of John is very different from the other Gospels. John identifies Jesus as “the Logos” or Word, from the start of time. John wants to establish the truth that Jesus is God in the flesh. Matthew and Luke begin with Jesus’ genealogy and birth. Mark begins with the baptism of Jesus.

To introduce Jesus to his readers, John uses a word and concept familiar to them. John wrote to Jewish Christians who were undergoing persecution and experiencing hostility within the Jewish community. When John identifies Jesus as the Word, he is pointing his Jewish readers back to the Old Testament where the Word of God is the personification of God’s revelation (Psalm 33:6 and 107:20).

The author of the Gospel also wrote to the neighbors of the Jewish Christians—Gentiles. John’s use of the word *Logos* connects Jesus with a commonly held Greek philosophical concept. The Logos was the tool through which God created and communicated with the material universe. Gentiles, of that age, would perceive that Jesus was the mediator between God and creation.

Pretend you are John’s original audience reading today’s focus scripture. Summarize John 1:(1–9), 10–18 in your own words so that you could explain it to your friends at that time.

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The Word of God

Worship & Event Links ~ January 3rd, 2021

Topic: CMC Bible Buddies

Hi Everyone,

I hope you had a meaningful, safe Christmas.

Just a reminder for anyone interested we will be having the Bible Study January 3rd at 9:00 AM - The Source of Change: John 1: (1-9). 10-18

Lesson is attached.

Link to join is below:

Join Zoom Meeting

<https://us02web.zoom.us/j/81982362860?pwd=YjJQVmcxQTJGMVJIS01QSmt2MmozUT09>

Meeting ID: 819 8236 2860

Passcode: 603307

One tap mobile

+16475580588,,81982362860# Canada

+17789072071,,81982362860# Canada

Wishing you a happy healthy New Year.

Barb: -)

Links to Online Worship:	Christ Moravian	https://www.christmoravian.com
	Good Shepherd	https://www.goodshepherdmoravian.org
	Millwoods	https://www.mcchurch.ca/
	Rio Terrace	https://www.rioterracechurch.org/live
	Moravian Church Northern Province	https://www.moravian.org
	for details of events happening within the wider Moravian Church	

