

Christ Moravian Church
Pastoral Letter for the weekend of September 20th, 2020
Covenant Lovefeast Sunday

Greetings Friends in Christ:

The New Testament watchword for this coming Sunday is found from Romans 15:7, and it shares “Welcome one another, therefore just as Christ has welcomed you, for the glory of God.” This reading speaks to the upcoming Sunday theme of God’s gift of “Loving Covenants”. In the Spirit of Christ, we are welcomed into the body and as such a powerful partnership or covenant bond is formed to support us in our journey in life.

Another week moves us into late September, and we continue to face these challenges of distance and careful living as people of faith. This coming Sunday would typically be a congregational “Lovefeast” celebrated in worship. That Moravian tradition of enjoying a snack and some juice and chatting about God’s presence in our lives. The worship video to be offered this weekend invites a virtual “Moravian Lovefeast”, so do plan to have a bit of a snack prepared and possibly call or text or email friends in a bit of a conversation on the topic of the day.

I wanted to highlight thanks to Don and Cathy Niefer as over the summer they’ve offered some maintenance and update work to the church facility. Several of the cracked stain glass windows were replaced, and the windows repaired. The interior of the church had some paint touch ups to brighten up those scuffs and scrapes. On Wednesday they installed new LED lighting for the upstairs offices. Wow, what a difference it makes to brighten my office. (now I see some of the clutter in there much more clearly). A big thanks to the Niefers!

It seems really strange to begin to imagine Christmas in a few months, however there may be a possibility to have some kind of candlelight service. Pat Wollf is researching the possibility of having a beeswax candle making workday on Saturday October 17th. We would plan to have it safely distanced and everyone masked. If you are interested in taking part and helping with this, please contact Pat Wollf at 403-819-5083.

Many of the familiar links and information of the church are located on this email.

Once again, should any pastoral needs develop, please contact me at the church office.

Your brother in Christ,

Pastor Gohdes

Worship & Event Links for September 20th, 2020

Topic: CMC Bible Buddies

Sunday's (Sep 20th) lesson Philippians 1: 21-30, "Living Faithfully"

The link to connect is below:

Join Zoom Meeting

<https://us02web.zoom.us/j/89652809069?pwd=cG9MUnp1MmpNYTFMeFpzK1ZUQytWZz09>

Meeting ID: 896 5280 9069

Passcode: 370623

One tap mobile

+14388097799,,89652809069# Canada

Children's Activities

<https://kidsupfront.com/kidsathome/>

You could be happily busy!

Glo

Links to Online Worship:

Christ Moravian

<https://www.christmoravian.com>

Good Shepherd

<https://www.goodshepherdmoravian.org>

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



Board of World Mission Update on Covid-19, West Coast Wildfires, Hurricane Sally – 9/17/2020

As noted in our last update, Covid-19 case counts are rapidly rising among our Moravian brothers and sisters in Latin America. Thanks to the many recent gifts to our Disaster Response fund, a large

shipment of medical supplies and protective equipment is now on the way by ship to the medical clinic in Ahuas, Honduras. They desperately need these supplies now, and the pandemic will continue to require us to respond with aid for some time to come.

Wildfires continue to ravage states all along the west coast of the United States and as far inland as Utah and Colorado. The Rev. Gregg Schafer of the Morongo Moravian Church in California reports they are safe from the fires at the moment but are seeing a lot of smoke and ash. The air quality has been dangerous in all of these states. The Morongo Congregation, the Hope Fellowship (also in California), and the Northwest Fellowship in the State of Washington are all in the affected area, please hold them in your prayers.

Hurricane Sally came onshore in Alabama on September 16, 2020, as a category 2 storm. Because of its slow movement, flooding from the storm surge and heavy rain has caused significant damage. Some areas report receiving four months' worth of rain in just four hours. We have no Moravian Congregations in the areas most affected, but we will remain in contact with our ecumenical partners to see how we can help.

You can help support all Moravian disaster relief efforts by sending your donations marked for "MDR" to the Board of World Mission, 1021 Center Street, Bethlehem, PA 18018. Those living in Canada may send gifts to Moravian Church in Canada, 600 Acadia Drive SE, Calgary, AB T2J 0B8. You may also make donations online at www.moravianmission.org/give/ and click on the green "Donate Now" link at the top of the page (this online option is not tax-deductible for Canadians). Your support changes lives.



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Dinner on the Ground

Exodus 16:2-15

Word Search Puzzle

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

GOD	FOOD	AARON	ISRAELITES
STARVE	EAT	ENOUGH	HEAVEN
DEATH	DAY	GATHER	MOSES
CAMP	LORD	EGYPT	BREAD
GATHER	GRUMBLER	DESERT	MORNING



Moses said to them, "It is the bread that the LORD has given you to eat."

Exodus 16:15

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

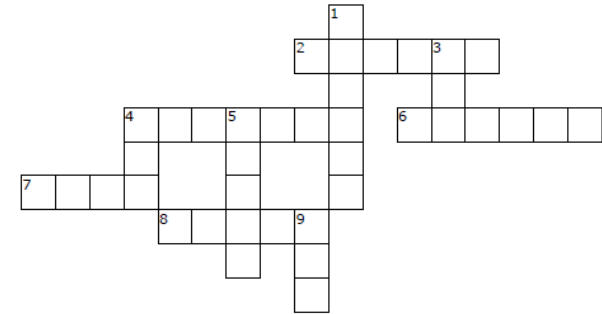
- 19-8-14-21-13-15 _____
- 3-21-7-9-4-10-15 _____
- 23-15-14-13-15-26 _____
- 5-15-19-15-21-8 _____
- 5-15-14-8-23 _____
- 3-14-8-23-15-21 _____
- 3-21-18-7-26-5 _____
- 4-21-15-14-5 _____

BREAD	HEAVEN	GROUND	STARVE
GRUMBLE	GATHER	DESERT	DEATH



Manna & Quail

Crossword Puzzle



ACROSS

- The place where God and the angels live
- To complain; express dissatisfaction
- To suffer or die because there is not enough food to eat
- Things we eat to keep us alive and help us to grow
- A food made from flour and water, shaped into loaves, and baked

DOWN

- A large, dry area where there is very little rain
- To take food into the body through the mouth
- The creator of heaven and earth
- The Hebrew prophet who led the Israelites from Egypt
- The 24-hour period during which the earth completes one rotation.

DAY	GRUMBLE	BREAD	STARVE	HEAVEN
EAT	DESERT	MOSES	GOD	FOOD



Focus on Philippians 1:21–30

WHAT is important to know?

— From “*Exegetical Perspective*,” David L. Bartlett

For Paul, believers always live in the apocalyptic tension between this age and the age to come, between God’s good and the pervasive evil that fights against that goodness. Therefore the faithful are always caught in a kind of dualism: God vs. evil, God’s friends vs. God’s enemies. For Paul, the very fact of persecution proves that the Philippians are God’s friends, as he is. The very fact of persecution proves that their enemies are God’s enemies. The Philippians’ enemies (and Paul’s) will soon face God’s judgment—their own destruction.

WHERE is God in these words?

— From “*Theological Perspective*,” William Greenway

Paul rapidly moves to stress to readers and to himself that he is confident that he will remain in the flesh (*sarx*), because it “is more necessary *for you*” (v. 24). The “remain in the flesh” now articulates a conviction regarding what God will choose for the sake of others. All references to desire for selfish gain henceforth vanish. That is, it is not that Paul is not sure he will go on to fruitful ministry *despite* his continuing desire “to depart.” His resendant “living for Christ” desire *is* for others.

SO WHAT does this mean for our lives?

— From “*Pastoral Perspective*,” Gilberto Collazo

How do we find hope and meaning in life? It all begins when we are able to look beyond ourselves and our circumstances. Paul in his prison cell looked beyond those dank walls to encourage and teach young communities of faith. We are called to look beyond our own circumstances and help others find meaning. Do we dare believe God’s promises that we will experience life and life in abundance if we learn to live a life that trusts God even in the face of our greatest challenges? Nobody is exempt from those moments of feeling locked up, those moments of feeling that the walls are about to cave in around us. When those “prison moments” come, we are invited to model for others what it means to face them with hope.

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

— From “*Homiletical Perspective*,”
Mike Graves

Paul is uncertain as to whether he will soon reside with Christ, as opposed to continuing on with the Philippians in the Mediterranean world (v. 21). That same dynamic applies to the readers whom he addresses as “the saints in Christ Jesus who are in Philippi” (1:1). While they *reside* in Philippi, they *live* in Christ. This helps to explain Paul’s dilemma about his own fate. He is not preoccupied with the next world to the neglect of this one; rather, he lets his firm belief in the next world fuel his living in this one. His hope for the Philippians is that they will do the same.

Philippians: Setting and Purpose

The Setting

Philippians is the most unabashedly affectionate of Paul's letters. There is nothing here like the frustration of Galatians or the chiding of the Corinthian letters. Indeed scholars who study the writings of Hellenistic authors of Paul's time suggest that the letter is a typical letter of friendship, written to strengthen the bonds of affection between author and recipient.

The poignancy of the friendship letter is only increased by the fact that, when Paul writes it, he is himself in prison, uncertain whether he will ever be released to visit his friends in Philippi again.

—Excerpted from David L. Bartless, *Feasting on the Word, Year A, Volume 4* (Louisville, KY: Westminster John Knox Press, 2011), 87

The Purpose

Paul writes this letter from prison, facing capital charges. Issues of life and death are no joke in this setting; yet he instructs people to rejoice in the midst of their circumstances, no matter how difficult they may be. Many opinions exist about the purpose of this letter, but I would like to suggest that Paul is challenging people to find joy and hope in the difficult moments of life. Bette Midler in her song "The Rose" seems to offer a word of rebuke for those who are so afraid of dying that they never learn to live. Life happens, yet we have become so complacent and take things so for granted that when the hard times come, these bad incidents become like prisons that snuff out our life.

We are called to live with hope. Viktor Frankl, the famous psychoanalyst and Holocaust survivor, in his book *Man's Search for Meaning* presents his thesis on how people find meaning in life and the importance of this fruitful search for a life of hope and joy. In explaining the phenomena of the concentration camps, where hundreds of prisoners acquiesced to dozens of soldiers, Frankl speaks of the loss of hope, which robs people of their will to live and to face life's difficulties. People start dying when they lose hope. That was why the words *Arbeit Macht Frei* ("Work Creates Freedom"), which adorned the entrance of the first German concentration camp at Dachau, could have more appropriately been replaced by the words from Dante's *Divine Comedy*: "Abandon hope, all who enter this place." Frankl speaks of the freedom we possess that helps us determine our attitudes and spiritual well-being. The person who has nothing to live for will lose hope and die quickly. That is what Paul is trying to counteract in this passage. It is God's will that we experience life and not death.

—Excerpted from Gilberto Collazo, *Feasting on the Word, Year A, Volume 4* (Louisville, KY: Westminster John Knox Press, 2011), 86 and 88

