

2024

December Newsletter



LUTHERAN HOUR MINISTRIES

www.lhm.org

North and South Wisconsin Lutheran Laymen's League
Email: info@nw-sw-lll-lhm.org | Website: nw-sw-lll-lhm.org

Zone 10 News

The Zone 10 LLL/LHM group disbanded on Oct. 13th. It was due to the aging of our members, declining health, and lack of interest. The Secretary / Treasurer resigned in July and the President resigned in Oct. and no one seemed interested or were able to take on the positions. We were sorry to see this zone end but there were only three families that seemed to want to continue, and they were all from the same church.

Website Updates

The devotional and bible readings now meet the LHM guidelines. The information is located under the tab of LHM Devotion. The Ambassadors page for the North Wisconsin page needs material. Please refer to the South Wisconsin ambassadors page what the Website Administrator is looking for. The district tab for both North and South is in need of background history of the beginning to currently.

Ambassadors News

Great news you will find current blurbs under the ambassadors tab, you can download and share with your church for their bulletin to bring awareness of the LHM/LLL Resources.

Help Wanted

North Wisconsin Lutheran Laymen's League have opening position's to fill for the board. Please consider this opportunity to serve the Lord. The Home-Welcome page of the website has blurbs for you to share with your congregation for other Brothers and Sisters to be aware of.

Table Prayer

776 Come, Lord Jesus, Be Our Guest

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff begins with a first ending bracket labeled '1*' and ends with a second ending bracket labeled '2'. The second staff begins with a third ending bracket labeled '3'. The lyrics are written below the notes.

Come, Lord Je - sus, be our guest, and let these gifts to
us be blest. A - men, a - men, a - men.

Text Commentary

It is strange that we should invite as our dinner guest Him “by whom all things were made,” as the Nicene Creed says of Christ. That He should accept our invitation and bless both us and the gifts of food and drink by which we remember his goodness is even more remarkable. For we are by nature sinful and unclean, as we confess in the Divine Service (LSB, page 184), and only because of His suffering and death on the cross for sins are we considered worthy to stand before Him and invite Him into our presence. For He first invited us into His own divine presence; but we, full of sin, were unable and unwilling to accept His gracious invitation. But Christ actively sought us and claimed us as His own, even while we were running away from Him (Matthew 18:12; Romans 6:8). As the hymn says, “In Adams we have all been one, one huge rebellious man; we all fled that evening voice that sought us as we ran” (LSB 569, stanza 1).

When Jesus comes to our table, do we see Him? It is easy to ask, “Lord, when did we see You hungry and feed You, or thirsty and give You drink?” (Matthew 25:37). He is indeed present among all those whom we serve for His sake, but it is in His needy Christians that we see and serve Him personally, as He said, “As you did it to one of the least of these My brothers, you did it to Me” (Matthew 25:40).

Tune

The tune is widely known in Germany, but it’s unknown; the German Evangelisches Gesangbuch (1993) credits it as being simply “orally transmitted.”

°Cannons of this type, through were especially popular in Germany during the mid-twentieth century, so the tune may date to that time.

Use

This is a mealtime prayer.

TEXT AND TUNE: JOSEPH HERI

THE TIME OF THE CHURCH



THE SEASON AFTER PENTECOST

It begins the day after Pentecost and ends with midday prayer on the Saturday before the First Sunday in Advent.

The Sundays after Pentecost make up the longest portion of the Church Year. This is the Time of the Church-the time we focus on growing together in the life of the Holy Trinity.

On the first Sunday after Pentecost, the Church celebrates Holy Trinity Sunday. We are, baptized into only one name, but the name is "of the Father and of the Son and the Holy Spirit."

There is only one name, only one God-but there are three persons; the Father, the Son, and the Holy Spirit. On this Sunday, we confess the great mystery of the Holy Trinity.

The Sundays of this time Church Year are known as Sundays after Pentecost (or Sundays after Trinity). Picking up, on Pentecost as the

season of growth, they are, referred to as the Green Sundays. The readings focus on the life of Christ in His Church. We hear Jesus teaching His disciples and healing the faithful

Because the Pentecost season is part of "ordinary" time, congregations may choose to observe some of the lesser festivals of the season. When saint days or commemoration fall on Sundays, worship leaders could highlight these to offer teaching moments about the breadth of the Church's life and work. These noteworthy days enable Christians to reflect on how we worship "with angels and archangels and with the company of heaven"

On the Last Sunday after Pentecost, the Church gives voice to the joyful hope of the second coming of Jesus for the resurrection of the dead and the last judgment. The end-time focus of the Last Sunday of the Church Year bears themes of hope and preparation that are similar to those of Advent, which soon follows.

During the Time of the Church, we focus on growing together in the life of the Holy Trinity.

Acts 2:41-47 | Ephesians 1:15-23 | Ephesians 3:14-19 |

Colossians 3:12-17

PRACTICES AND TRADITIONS

The church decorates, in green, the color of growing plants. This marks the season growth in living in our Baptism and receiving the Lord's Word and Sacraments.

On Trinity Sunday, we confess the Athanasian Creed, which goes into great detail to confess the catholic (universal) faith that must be faithfully and firmly believed to be saved: "that we worship on God in Trinity, and Trinity in Unity."

THE TIME OF CHRISTMAS ADVENT



Begins on the fourth Sunday before December 25th, or the Sunday closet to the Festival of St. Andrew (November 30), and ends with midday prayer on December 24th.

The Savior's birth is second in importance only to His resurrection on Easter Sunday. During the Time of Christmas, Christians reflect on God's great and gracious gift of Himself.

The Church year begins with Advent (from Latin *adventus*, which means "coming into"), a four-week period of preparation before Christmas. The story of Jesus during Advent is the story of hope coming into the world. When the time was just right, God sent His Son, Jesus, into the world. The Advent teaches us to prepare to receive Jesus, the hope of the World.

In Advent, we wait for our coming King

Isaiah 7:14; 9:16; 11:1-2 | Micah 5:2 | Matthew 1:18-25 | Luke 1:26-38. 46-55

ADVENT PRACTICES AND TRADITIONS

The color for Advent is blue, which symbolizes anticipation and hope in our coming King. Violet can be used during Advent as a symbol of our repentance in preparation for our coming King.

We do not sing Gloria in Excelsis in the Devine Service

during Advent. This is the angel's song at Christmas, so during Advent we pass over this tradition Hymn of Praise in silent anticipation.

It has become common to use an Advent wreath to mark the season. This wreath has four candle-one for each week in Advent, these candles are lit each week, our anticipation mounts as we look to Jesus' coming.

We gather for midweek services. These services heighten our awareness and anticipation for the celebration of Christ's coming in the flesh.

THE TIME OF CHRISTMAS

CHRISTMAS AND IT'S SEASON



It begins with evening prayer on Christmas Eve (December 24th) and ends with midday on January 5th.

Christmas tells the story of Jesus as the long-awaited King who has finally come to save us. Jesus, God's Son, the King of heaven and earth, is born in Bethlehem-the Son of God is a baby lying in a manger.

The evening services of Christmas Eve mark the beginning of the Church's celebration of the Nativity of Our Lord. The season continues after December 25th over a period traditionally known as twelve days of Christmas. The season includes a number of lesser festivals. The Festival of St. Stephen, the first martyr, occurs on December 26th. The death of babies in Bethlehem (Matthew 2:16-18) is observed on December 28th as the Festival of the Holy Innocents. The circumcision and naming of Jesus on the eighth day after His birth (Luke 2:21) is celebration on Jan 1st.

At Christmas, we worship our God made flesh.

Luke 2:1-24 | John 1:1-18 | Galatians 4:4-5

CHRISTMAS PRACTICES AND TRADITIONS

We sing the Gloria in Excelsis and join the angels at Christmas in their Hymn of Praise: "Glory be to God on high: and on earth, peace, goodwill toward men."

The color of Christmas and its season is white, symbolizing

the divinity, eternity, purity, light, joy of Jesus Christ. Many Christians celebrate with special services during the Christmas season. A special Divine Service late on Christmas Eve reminds us how the angels announced the birth of Jesus to shepherds who were "keeping watch over their flock by night. "Christmas Day, we celebrate the word of God made flesh and receive Him in the Means of Grace. On January 1st, eight days after His birth, we gather in worship to begin the year in His name, Jesus, which means "the Lord saves," for He has come to save His people from their sins

THE TIME OF CHRISTMAS EPIPHANY AND IT'S SEASON



It begins with evening prayer on January 5th and ends the Tuesday before Ash Wednesday.

Epiphany is one of the oldest seasons in the Christian Church Year, second only to Easter season. This season of lights emphasizes Jesus' manifestation (or epiphany, the Greek Epiphania) as God and man. The earliest Christians called the Feast of Epiphany the Theophany {revelation of God"). When the Gentile Magi come to worship Jesus, they showed everyone now has access to God. Now all people, Jew, and Gentile, can come to Gods temple to worship, because Jesus is the new temple: God in the flesh. The Epiphany of Our Lord (January 6th) marks the celebration of the visit of the Magi.

Epiphany may include as many as nine Sundays, depending on the date of Easter. The season is marked at its beginning and at its end by two important feasts of Christ.

During Epiphany, we worship Jesus, who has given all humankind access to God through Himself.

Matthew 2:1-12 | Matthew 3:13-17 | John 2:1-11

EPIPHANY PRACTICES AND TRADITIONS

Like Christmas the Epiphany of Our Lord, the Baptism of Our Lord, and the Transfiguration of Our Lord are feast days of Jesus. The color for feast days is white, the color of divinity, purity, and joy. The Sundays after Epiphany focus on the growth of Jesus' ministry, and the color green is used to symbolize that growth.

On the First Sunday after the Epiphany, the Church celebrates the

Baptism of Our Lord. The father sent Jesus to bear the sins of the world: He is baptized into our sins so that our Baptism might be into His death and resurrection for the forgiveness of sins.

The Feast of the Transfiguration, celebrated on the last Sunday in Epiphany season, is a significant and uniquely Lutheran contribution to the Christian calendar. This festival Commemorates the moment on the Mount of Transfiguration when three of Jesus' disciples glimpse their Lord in divine splendor, seeing Him as the center of the Law {Moses} and the Prophets (Elijah). Jesus proclaims to His disciples, then and now, that He is the long-awaited one who has come to die for the sins of the world and be raised again in glory.

The Transfiguration of Our Lord is the last Sunday before Lent, Because we give up singing Alleluia during Lent, at the close of the service on Transfiguration we say farewell to Alleluia with the hymn "Alleluia, Song of Gladness" (LSB 417).