



St. Luke Lutheran Church  
 1807 Field Avenue  
 St. Paul, MN 55116  
 Phone: 651-698-9443  
[www.saintlukechurch.org](http://www.saintlukechurch.org)  
 Editor: Jo Klein

# St. Luke Lutheran Church

*Open doors, open hearts, open minds.*

## Parish Times May 2017

*Give us each day our daily bread. Luke 11:3*

When Jesus taught the disciples how to pray, he taught that prayer and faith is very practical and down to earth. In many ways, it has to do with everyday things. Jesus knew from experience that we need to eat every day. He taught us to ask for that. Not only that, but when he fed the 5,000, he also taught the disciples the importance of helping others receive their daily bread. We are not only to receive, we are also to share and provide ways for others to obtain the food necessary for life. This is one of the ministries of our farmer's market. Not only does the farmers market provide a place of community and gathering for our neighbors; it provides a place for those who are struggling economically to purchase good, healthy, locally grown produce at a reduced price. We take part in the "Market Bucks" program in our market. When someone with an EBT card (formerly known as "food stamps"), purchases food, they receive a "market buck" for every dollar they spend, up to \$10.00. They can use these market bucks at our farmers market. In effect, they are buying good, healthy produce for half price. There is nothing better or healthier than fresh fruits and vegetables. We help make that affordable for people. That is a great ministry. Our market is open every Saturday morning, 8-noon, beginning June 17 and running through October 7. We need everyone to help with this ministry. It isn't difficult. Sign up on the kiosk to help out on a Saturday. In this way, let us help all people know the blessings of our Lord's Prayer for daily bread.

Pr. Dave



### Usher Notes

Many thanks to our ushers for April: Alek and Volker Landenberger, Doug Klein, Ben Pilgrim, Joan Wilson, Bruce Magnuson, Rob Herrmann.

Our ushers for May will be: Gwen, Steve, Matthew and Samantha Brummund, Mike and Nancy Hegdahl, Linda Funkhouser, Roger Diestler.



**LOAVES AND FISHES** St. Luke and St. Mark's Lutheran churches served 80 hungry men, women and children on March 27th at St. Matthew's Catholic Church. Servers from St. Luke were Pastor Dave, Larry Litzkow, Joyce Bluel, Roger and Dianne Diestler.



**Ladies Night Out** in May will take place on Tuesday, May 16th at O'Gara's, 164 N. Snelling at 5:30 p.m. If you are interested in car pooling, please meet at church at 5:00 p.m. Please notify Joyce Bluel (651-690-4614) if you are planning on attending by Sunday, May 7th so we have an idea of how many for the reservation.



### St. Luke's Farmers' Market

Get ready because we are gearing up for the third year of our farmers market. We are already working hard to make it even better than last year through more vendors and greater publicity. We will need some help throughout the summer, so please put it on your mental checklist to help out at least one Saturday this year. We begin on Saturday, June 17 and will run through Saturday, October 7. The times are 8 a.m. to noon. Please help get out the word and plan on serving at the market. It is a beautiful way to serve our neighborhood and welcome people to our church.

### Vacation Bible School

VBS is scheduled for June 27, 28, 29 (Tuesday-Thursday). We will be studying some of the great Old Testament stories this year. Please help by providing a meal, helping with a craft, teaching, or being a helper. Help make this a wonderful experience of Christian love for our children.



We will have our final class on Tuesday, May 9. Confirmation Sunday is May 21.

### MAY WORSHIP ASSISTANTS

#### Readers:

- 7 Sue McNeill
- 14 Mike Hegdahl
- 21 Laurie Herrmann
- 28 Jen Fredrickson

#### Communion:

- 7 Wendy Bjorklund
- 21 Katy Eggert



### May Acolytes

- 7 Alek Landenberger
- 21 Victor Landenberger



Many thanks to our April Bun Run volunteers: Mike Hegdahl, Sandy and Dave Grzywinski, Ken McGrew, Doug and Jo Klein, Larry Litzkow. Our volunteers for May will be: Julie Ellingson, Mike Hegdahl, Sandy and Dave Grzywinski and Ken McGrew.



### Musings from the Music Director

Dear Members of St. Luke,

I would like to give a special thank you to all members involved in Choir or Bell Choir. They worked really hard this Easter season and I am grateful. If you see a Choir member, I encourage you to give a thank you as well!

The end of May marks the end of the Choir/Bell Choir season. That means more special music openings! If you are interested, please do not hesitate to approach me or email me. You can reach me at [kohle091@umn.edu](mailto:kohle091@umn.edu).

Peace,  
Katie



### May Birthdays

- 1 Jodi Landenberger
- 3 Reginald Czech, Alivia Mathis
- 4 Michael Amundson
- 6 Paula Siltberg
- 9 Kent Peterson, Sara Fabie
- 10 Maleah Mathis
- 11 Ian Holmly
- 12 Julie Ellingson
- 17 Helen Klein
- 18 Katy Eggert, Larry Litzkow
- 19 Steve Brummund
- 21 Dan Vigdal, MaryJo Brandt
- 22 Lucy Pilgrim
- 26 Kayla Stadem
- 28 Patricia Stadem, Sue Palm



### May Anniversaries

- 11 Robert and Lois Porter: 1968
- 22 Dan and Deborah Vigdal: 1971
- 24 Jim and Jennifer Kroschel: 2003
- 30 Tom and Julie Gaarder: 1992

### congregational meeting



**Mark the Date: Sunday, May 7th** is our Semi-Annual Congregational Meeting following worship. We need and value your input...please plan on participating.

# Commentaries for the May Gospel Readings

In preparation for worship, please read the gospel text for the day as well as the commentaries found below. Prepare your heart and mind for worship and you will find yourself enriched. Sources for these studies include Working Preacher, various commentaries on the Gospel of John and my own notes.

## **May 7, John 10:1-10**

In the Gospel of John, miracles are called "signs." The general pattern in John is for there to be a sign, followed by a dialogue (between Jesus and someone), followed by an interpretation of the sign. Our passage for today is part of the discourse or interpretation of a sign. The sign being discussed is the healing of the blind man, way back in Chapter 9. The healing of the blind man began with Jesus declaring, "I am the light of the world." In our gospel for today, Jesus declares (twice) "I am the gate." In the Gospel of John there are seven "I am" saying by Jesus. The seven are: 1. Bread, 2. Light, 3. the Gate, 4. the Good Shepherd, 5. the Resurrection and the Life, 6. the Way, Truth, and Light, and 7. the True Vine. Do you remember the name God gave to Moses at the burning bush when Moses asked for God's name? The Lord said, "I am who I am." (existence itself). When Jesus says, "I am..." it is an echo back to God's name. In effect, Jesus is saying, "I am God." As a part of this, he is also light (bringing light to those who do not see – literally, for the man born blind in chapter 9 and figuratively for those whose eyes of faith are opened), as well as a gate that opens to heaven and salvation. Jesus is the gate for the sheep. The gate is the way in and out of the safety of the enclosure which protects the sheep from predators, thieves and bandits. Jesus talks about the sheep who will listen to his voice. In Romans 10:17 Paul writes, "So faith comes from what is heard, and what is heard comes through the word of Christ." Mary was one who listened to Jesus. When Mary found the tomb of Jesus empty, thinking someone had stolen his body, she was weeping. It is then that Jesus approached her and spoke her name, "Mary." It was at that moment she recognized him (John 20:16). How often do we take the time to quiet ourselves to listen to Jesus by reading the Scripture and praying? How often in this noisy world do we take time to just listen? It is Jesus who gives us salvation. It is Jesus who gives us life and gives it abundantly. In Jesus, the great "I am" we have true life.

## **May 14, John 14:1-14**

The gospel reading for today is part of Jesus' farewell discourse to his disciples (found in chapters 13-17). He is about to be betrayed and arrested. Leading up to today's gospel Jesus had washed the disciple's feet, eaten with them and foretold the betrayal of Judas. Then, immediately before our reading today, Jesus tells his disciples that Peter will deny him three times. *Right after* telling his disciples all this disturbing news, Jesus says, "Don't let your hearts be troubled. Believe in God, believe also in me." Don't let your hearts be troubled!!?? How can their hearts possibly NOT be troubled after hearing all of that? Another way of translating "Believe in God, believe also in me," is "Trust in God, trust also in me." Even though his disciples are utterly confused, Jesus is telling them to trust him. Follow him. He will see them through. Jesus says the same thing to you and me when our world is turned upside down. After this Jesus tells the disciples that he goes to his Father's house to prepare a place for them. In those days in Israel, whole generations of families lived together under one roof; they were multi-generational households. Jesus tells the disciples that through him, they will be part of God the Father's household. They will have a room in that home. They will be part of the family of God. Jesus will see that that happens. He tells the disciples that he will take them there. The disciples listened to this, scared, troubled, confused, with little or no understanding. It was overwhelming for them. Then both Thomas

and Philip ask the questions that were probably on the mind of all of the disciples. They didn't get it. Thomas said, "We don't know where you are going. How can we know how to get there if we don't know the way?" Good question. Jesus says, "I am (there is that "I am" again...read last week's commentary for more on that) the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also." The disciples still didn't get it. They were totally confused. Philip then speaks up, "Lord, show us the Father, and we will be satisfied." They seem to have forgotten all that they had witnessed: water turned into wine, feeding 5,000 with a few loaves and a couple of fish, a blind man made to see, Lazarus raised from the dead. Jesus then jogs their minds, "Have I been with you all this time Philip, and you still do not know me? Whoever has seen me has seen the Father." Jesus and the Father are one. Jesus is God made flesh. God is standing right before their very eyes. If you ever wonder what God is like, look to Jesus and you will see the exact imprint of the Father. As Paul wrote in Colossians 2:9, "For in him (Jesus) the whole fullness of deity dwells bodily." Then Jesus says, "Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father." We will do the works of Jesus and greater?? In John 6:29 Jesus said, "This is the *work* of God, that you believe in him whom he has sent." One work is to believe, or *trust* in Jesus here in this world, that is, after Jesus is no longer here, being the "I am" in this world. We are to live out our faith, our trust, our belief in Jesus through our everyday lives. When this happens, the kingdom of God is seen here on this earth. Martin Luther understood this well and called on all Christians to be Christ to people. That is my calling. That is your calling.

### **May 21, John 14:15-21**

This is a continuation from last week (above). Jesus said, "If you love me, you will keep my commandments." What commandments is Jesus talking about here? In 15:12 Jesus says, "This is my commandment, that you love one another as I have loved you." Love is key (also see verse 21 in our reading for today)! Also, in connection with this, last week we learned that doing the work of God is to believe in the one God sent (6:29). In other words, faith working in love is what Jesus is talking about in last week's passage as well as this week's reading. Then Jesus says he will ask God the Father to send the disciples *another* Advocate. He is talking about the Holy Spirit here, but *another* Advocate? Who is the first? Jesus is the first advocate. The word "Advocate" in the Greek is *paraclete*. The literal meaning of this word is, "the one called to your side." Do you remember the name given to Jesus after his birth? It was Emmanuel (Matthew 1:23). The literal meaning of Emmanuel is "God with us." It sounds a lot like the name for the Holy Spirit, "the one called to your side." Jesus walks with us. The Holy Spirit is called to our side. Both are God with us. The Lord is not some far away, distant being. The Lord is right here, right now, with you through Jesus and the Holy Spirit. Not only that, the Lord God the Father is as close to you as your very breath (Genesis 2:7). The Advocate is called the Spirit of truth. Remember that as members of the Trinity, Jesus and the Holy Spirit are one with each other. Therefore, in John 14:6 Jesus said, "I am the way, and the truth, and the life." Then in John 16:13, when speaking of the Holy Spirit, Jesus tells the disciples, "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come." The Advocate, the Holy Spirit, speaks from the depths and wisdom of the Holy Trinity, Father, Son and Holy Spirit. The Holy Spirit will be called to the side of the disciples and abide with them. Jesus then tells the disciples that he will not leave them orphaned. They will not be left alone. Not only that, as it says in John 1:12, the disciples will become children of God, heirs of the Kingdom of God. They are members of a new family, the family of God. This promise is also extended to you and me. Jesus said, "In a little while the world will no longer see me, but you will see me; because I live, you also will

live." Jesus is referring to his death on the cross here. But death is not the end. Jesus will be raised from the dead. He will conquer death for his disciples, for you and me. Because of this, he lives. Because Jesus lives, we also have life; even in the midst of death.

### **May 28, John 17:1-11**

The gospel reading begins with, "After Jesus had spoken these words..." What words? This is referring to what theologians call "Jesus' final discourse." The final discourse is found in John 13-17 (please see the May 14 commentary above.). Jesus taught his disciples and now we see him praying for his disciples. The Son of God prays for his disciples, you and me included! Jesus prays to his Father saying that the time has come to glorify the Son (Jesus) so that Jesus may glorify God the Father. In the Gospel of John, glorification is often the act of making God known. When we see the glory of God the Father or Jesus, we see God. God becomes known. With this in mind, we also see that glory refers to the crucifixion, because that is where we see the love of God; the love that gives his very life so that we can know life. This is part of God's glory. We see God and God's love in the crucifixion.

I can't state this connection of glory and the cross in John any better than Dr. Craig Koester did in a commentary on "Working Pastor." Rev. Dr. Koester wrote, "When Jesus enters Jerusalem at the end of his ministry, he says, 'The hour has come for the Son of Man to be glorified,'" and he compares himself to a seed that must fall into the earth and die (12:23-24). When Judas leaves to carry out the betrayal, Jesus says, "Now the Son of Man has been glorified, and God has been glorified in him" (13:31).

The gospel links glorification to the process that culminates in the crucifixion. And this brings us back to John 17, where Jesus says that he has glorified God on earth by finishing the works that God gave him to do. The Greek word for "finish" is *teleioō*, the word Jesus will utter at the time of his death when he says *tetelestai*, "it is finished." If Jesus glorifies God on earth by accomplishing God's works, then he glorifies God by the crucifixion that completes these works. The question is how he does this.

Given the way Jesus manifested divine glory by miraculous acts of power during his ministry, we might expect a battery of miracles to occur during his crucifixion. In Matthew, Mark, and Luke, the crucifixion is framed with displays of divine power. The eerie pall of darkness is a visible sign of supernatural force, and the dramatic tearing of the temple curtain reveals the hand of God. God's glory seems palpable in Matthew's account of the earth quaking and the saints rising on Good Friday (Matthew 27:45-54; Mark 15:33-38; Luke 23:44-45). The irony is that these signs of divine power are missing from John's gospel. If readers are to see glory in the crucifixion, they must see it in another way.

Put briefly, if the signs reveal God's glory by displaying divine power, the crucifixion reveals God's glory by conveying divine love. The crucifixion completes Jesus' work of glorifying God on earth, for by laying down his life he gives himself completely so that the world may know of Jesus' love for God and God's love for the world (John 3:16; 14:31).

By his resurrection and ascension Jesus returns to the heavenly glory that God prepared for him in love, and Jesus prays that his followers will one day join him in the Father's presence to share in this glory and love (17:5, 24-26). To the eye of faith, however, the glory of the exalted Lord is already present in the crucified body of Jesus. If glory defines what the crucifixion is, the crucifixion defines what glory is. The crucifixion manifests the scope of divine power by disclosing the depth of divine love." Thanks to Rev. Dr. Craig R. Koester

*The Lord bless thee, and keep thee. -Numbers 6:24*