

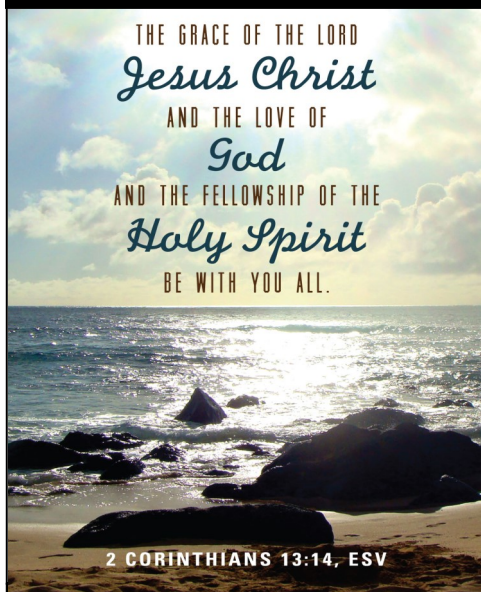
# PAX PEACE



## The Voice of Peace

### PEACE MISSION STATEMENT...

To witness and live as followers of Christ; serving one another in Christian love, so that God's Holy Spirit may save the lost and strengthen the saved.



"The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and

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### JANUARY 2018



Blessed New Year to you all!

It is my hope that this past year was a blessed one for all of you. One thing that is for sure, every year has its blessings and challenges.

One of the hardest things to prepare for is change. Change can have loss as well as gain, and that can bring both joy and frustration. Loss is easy to understand; we've all seen loss in our families and at church over the years. So many of our beloved family and church members are no longer with us and are with the Lord.

It brings both joy at their victory as well as sadness at their loss.

January 6 is the fifth anniversary of my ordination. As I reflect on the joy of this date and this time in my life, I also remember that my Dad was there to see me ordained and is now with the Lord. I miss him very much, as I miss my Mom and so many dear Christian friends that are no longer with me in this life. One thing that I don't have, though, is regret.

My Dad and I didn't always see things in the same way. In fact, we have had many differences of opinions over the years — politics, church affiliation, and work. But I learned so much from him. He loved me and gave me his wisdom and caring and instilled in me a sense of right and wrong. He taught me the value of hard work, of being a man of integrity, and to love my wife and children. In short, he taught me to think. He told me once, "Russ, I'm not going to tell you not to smoke, but I'm going to tell you why I don't." He let me reflect on his wisdom to make up my own mind and to be my own man. I think the reason I don't smoke today was largely because of him.

Receiving his wisdom and trust in my teens has shaped my life in a special and profound way. My two brothers, though very different from me, had the same Dad and the same teaching as I did. They, too, have become good husbands and fathers in their own right.

People always told me that I looked like my Mom, and that is probably true. While she was the musician in the family, and I probably got some of my musical talent from her, my Dad still played a pretty mean version of *Lady of Spain* on his button accordion! I'm sure some of my music can be blamed on him.

I say all this to simply point out that God has created us as individuals. He has given us input from those entrusted with our upbringing and care. He has gifted us all and desires to give us the love that He has for us so that we might share that love one with another — love for God and love for neighbor.

It is my hope that in this New Year you reflect the love you've received both from your family and from your Heavenly Father. There is nothing so bad that simple repentance and forgiveness can't cure. "I love you" are words we all need to hear and say. I'm glad my Dad and I got to share those words, one with another, before he passed from this life to the life eternal. It made our differences of opinion null and void. I look forward, joyfully, to our reunion in heaven one day as well.

God's peace, Pastor Tkac

*"Let your steadfast love, O Lord, be upon us, even as we hope in you."*

*Psalms 33:22*





**The Voice of Peace is the monthly Newsletter of:**

**Peace Lutheran Church**

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**In the Office**

Pastor Tkac: Monday—Thursday  
Debbie Wittke: Monday—Thursday  
Hours: 9 a.m.—4:30 p.m.

**Worship and Class Schedule:**

**Saturday Divine Worship** ..... 6:30 p.m.  
**Sunday Divine Worship** ..... 10:30 a.m.

**Note: Unless otherwise noted, no classes Memorial Day — Labor Day**

**Intergenerational Sunday School**  
in the Fellowship Hall at 9:30 a.m.

**Midweek Adult Bible Class**

Thursday ..... 2:30—3:30 p.m.

**7th/8th Confirmation Class**

Monday ..... 5:30—6:30 p.m.

**5th/6th Confirmation Class**

Monday ..... 6:30—7:30 p.m.



**JANUARY 2018 ACOLYTE AND READER SCHEDULE**

**SATURDAY 6:30 P.M.**

06/07 Acolyte: Emma Carlson  
Reader: Mark Bunarek  
  
13/14 Acolyte: Theo Fisher  
Reader: Judy Harroun  
  
20/21 Acolyte: Sam Powell  
Reader: Ginny McDonald  
  
27/28 Acolyte: Scotty Dobson  
Reader: Pastor Merrell

**SUNDAY 10:30 A.M.**

Jaystin Slavik  
Jon Parlette  
  
Brianna Squanda  
Kim Deckard  
  
Jaystin Slavik  
Joan Rich  
  
Brianna Squanda  
Robin Gallmeyer

**SATURDAY**

**JANUARY ELDERS:** Mark Bunarek

**SUNDAY**

Jay Squanda

**JANUARY ALTAR GUILD:** Tammy Franckowiak / Connie Kiefiuk



Funds & Missions

Carpet  
Parking Lot  
Special Needs  
St. Paul Mission



**Celebrating a BIRTHDAY**

08 Erna Gidcumb  
12 Jenny James  
18 Ryan Squanda  
23 Virginia Blasius  
25 Judy Harroun  
29 Erika Hoffmann  
31 Matthew Tilley,  
Margaret Voss

**What is Epiphany?** Concordia Publishing House



On Epiphany, we celebrate Jesus, revealed as the Savior for all people. Epiphany means "to shine through." Christians remember the shining star sought by wise men from the East searching for the foretold King of kings.

As the Epiphany season continues, we remember Jesus' baptism and His early ministry. He commanded us to baptize all nations, reminding us that the people who walked in darkness have seen a great light, a light that shone through the darkness of this world, bringing salvation for all people.

# January 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>Let the favor of the Lord our God be upon us, and establish the work of our hands upon us; yes, establish the work of our hands! Psalm 90:17</p>	<p>1 New Year's Day The Circumcision and Name of Jesus</p> <p>NO Confirmation Classes</p> <p>OFFICES CLOSED</p>	<p>2</p> <p>7:00 pm Monthly Prayer Meeting</p> 	<p>3</p>	<p>4</p> <p>2:30 pm Adult Bible Study</p>	<p>5</p>	<p>6 The Epiphany of Our Lord</p> <p><b>Pastor Tkac's 5th Anniversary</b></p> <p>6:30 pm Worship / Holy Communion and <b>Installation of Church and Guild Officers</b></p>
<p>7</p> <p>9:30 am Sunday School</p> <p>10:30 am Worship / Holy Communion and <b>Installation of Church and Guild Officers</b></p>	<p>8</p> <p>5:30-6:30 pm 7/8th Grade Confirmation</p> <p>6:30-7:30 pm 5/6th Grade Confirmation</p>	<p>9</p> <p>8:30 am Pastors' Conference, Holy Cross, Oxford</p> <p>7:00 pm Guild Meets</p> <p>7:00 pm Elder's Meeting</p>	<p>10</p>	<p>11</p> <p>2:30 pm Adult Bible Study</p>	<p>12</p>	<p>13</p> <p>9:00 am Men's Breakfast Bible Study</p>  <p>6:30 pm Worship</p> <p>St. Paul Mission Collection</p> 
<p>14</p> <p>9:30 am Sunday School</p> <p>10:30 am Worship</p> <p>St. Paul Mission Collection</p>  <p>Newsletter DEADLINE</p>	<p>15</p> <p>5:30-6:30 pm 7/8th Grade Confirmation</p> <p>6:30-7:30 pm 5/6th Grade Confirmation</p>	<p>16</p>	<p>17</p> <p>2-8 pm Blood Drive</p>	<p>18</p> <p>2:30 pm Adult Bible Study</p> <p>7:00 pm Council Meeting</p>	<p>19</p>	<p>20</p> <p>6:30 pm Worship / Holy Communion</p> <p><b>LWML Mite Collection</b></p> <p><b>Life Sunday Observed</b></p>  <p>Youth Group</p>
<p>21</p> <p>9:30 am Sunday School</p> <p>10:30 am Worship / Holy Communion ~ <b>Voter's Meeting follows worship</b></p> <p><b>LWML Mite Collection</b></p> <p><b>Life Sunday</b></p>	<p>22</p> <p>5:30-6:30 pm 7/8th Grade Confirmation</p> <p>6:30-7:30 pm 5/6th Grade Confirmation</p>	<p>23</p>	<p>24</p>	<p>25</p> <p>2:30 pm Adult Bible Study</p>	<p>26</p>	<p>27</p> <p>8-11 am <b>FALLEN HEROES</b></p>  <p>6:30 pm Worship</p>
<p>28</p> <p>9:30 am Sunday School</p> <p>10:30 am Worship</p>	<p>29</p> <p>5:30-6:30 pm 7/8th Grade Confirmation</p> <p>6:30-7:30 pm 5/6th Grade Confirmation</p>	<p>30</p>	<p>31</p>			

## Monthly Prayer Meeting



Come and be a part of our Prayer Team the first Tuesday of each month. We will meet Tuesday, **January 2** at **7:00 p.m.** to bring our requests, needs, and desires to the One who will answer in the time and way He knows best!

## Installation of Church Servants

We will install both Church and Guild officers on either **Saturday,**

**January 6 or Sunday, January 7** during worship. All officers are asked to make every effort to attend and receive God's blessing on your service.



## Men's Breakfast Bible Study



Join us for Bible study and breakfast, **Saturday, January 13.** Come and feed both soul and body. We will gather at 9:00 a.m. for breakfast and finish with Bible study taught by Pastor Tkac. You will surely be built up in the faith that leads to life eternal as the Holy Spirit works within you!

## Upcoming Blood Drive

It's almost that time again! Our next blood drive is **Wednesday, January 17.** We have changed the day of our drives from Thursdays to Wednesdays to avoid conflict with other functions. The time remains the same from 2-8 p.m. Sign up at [redcrossblood.org](http://redcrossblood.org) and enter our sponsor code "peacelutheran." Please be sure to let Beth Schreiner know if you can help with the drive at 248-904-3332.



## Council / Voters' Meeting

Council ~ **Thursday, January 18** at 7 p.m.  
Voters ~ **Sunday, January 21** following worship

## Pancake Breakfast Fundraiser

John "Skip" Bushart, a Waterford Township resident, created the **Fallen Heroes Memorial Foundation** after his son, Pfc. Damian Bushart, was killed in Baghdad, Iraq. Bushart **needs to raise \$70,000** for the **Oakland County Military Fallen Heroes Memorial**, which will be placed near an existing memorial located on the grounds of the Sheriff's Department headquarters for firefighters and police killed in the line of duty. He has about **\$20,000 left to go.**



The Fallen Heroes Memorial Foundation's mission is to construct a **Lest They Be Forgotten Memorial** in the hometown of our military service members who have lost their lives defending the United States of America in the war against terrorism. The memorial **"honors the 18 from Oakland County that have made that ultimate sacrifice** during the war on terrorism." He said that **245 soldiers hailing from Michigan have died to date.** This fundraiser continues to be an ongoing fundraiser.

We are holding a Pancake Breakfast with Raffle and Bake Sale.

Date: **Saturday, January 27, 2018**

Time: **8-11 a.m.**

Place: **Peace Lutheran Church**

7390 Elizabeth Lake Rd.

Waterford, MI 48327

248-681-9360

Cost: \$10 donation per person

\$ 5 donation under age 10

Free under age 2



Breakfast includes All-You-Can-Eat Pancakes, a Sausage Patty, Orange Juice and Coffee!

Please bring cash for Raffles and Bake Sale!

**All donations are welcome! Walk ins are welcome as well!**

Tickets will be available for purchase after January 2, 2018 at Peace Lutheran Church, Monday—Thursdays or by calling Skip Bushart at 248-245-7653.

## Come! Receive His Gifts!

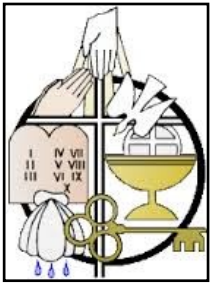
This side of heaven, humans need supportive groups; we can't survive alone. A church family allows us to take turns giving and receiving care for one another. Amid Satan's constant work to get us to deny Christ and rely on our own efforts, God invites us to gather for protection and warmth where He offers the gifts only He can give for our eternal benefit. In our church community here at Peace, we support and strengthen one another in love. But most importantly, our loving and merciful Father, + Son, and Holy Spirit strengthens us in faith and life as He gives us His gifts. By Baptism, He gives and we receive the Holy Spirit, faith, forgiveness, life, and salvation. Through Holy Communion, He gives us His very body and blood and we receive the forgiveness of our sins and strengthening of our faith. In the Divine Service, He gives and we receive His gifts through absolution, preaching, the liturgy, scripture, and hymns — His gifts to guide and lead us through whatever this life may bring our way. May the absolute certainty of His most blessed gifts bring you and your loved ones comfort, joy, and peace this New Year and forever. Come! Receive His gifts!

May the grace of the Lord Jesus  
be with God's holy people.





Why Go to Church?  
By Rolf Preus ~ October 14, 2000  
Part III



The Lutheran goes to church to be served by Jesus and thus to be saved. Going to church won't make you a Christian, the popular American Evangelical argues. To which the Lutheran replies, If going to church won't make you a Christian then what will? If being served by God won't do it, what hope do we have?

And, of course, this is how we come to church. We come as those who have in themselves nothing in which to hope.

"Two men went up to the temple to pray, one a Pharisee and the other a tax collector." (Luke 18:10) In this famous parable of Jesus, the Pharisee attends a praise service at which he thanks God for "gifting" him and thus making him better than his fellows. The tax collector attends the Divine Service. He cries out for mercy. The tax collector went home justified, Jesus tells us. That is, he went home forgiven of his sins. He received the mercy for which he pleaded. This plea for mercy is the presupposition of the Divine Service. If you cannot or will not sing the Kyrie, you cannot be served by God nor can you be saved.

This brings me to the handout that you all received entitled, The Seven-Fold Ordinary of the Divine Service. The Divine Service is comprised of the Ordinary and the Propers. The Propers are those portions of the Divine Service that are proper to a particular Sunday such as the Introit, the Collect, the Lessons, the sermon, the hymns, and so forth. The Ordinary of the Service is that which is ordinary. It stays the same. Week after week and year after year the Ordinary of the Divine Service shapes the faith of God's people by bringing to them God's Service in the same words. The Ordinary of the Divine Service was not put together by any synodical entity. It wasn't designed by a committee of theologians and approved by any church convention. Nobody voted on it. It just came to be. St. Luke tells us that those who were baptized on Pentecost "continued steadfast in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers." (Acts 2:42) This describes the origin of the Divine Service, including the Ordinary with which Christians have been familiar for over 1700 years.

I have left out of the Ordinary two very old canticles that really do belong to it: the Agnus Dei and the Nunc Dimittis. The Agnus Dei, "O Christ thou Lamb of God, that takest away the sin of the world, have mercy upon us . . . grant us thy peace" dates back into the Fifth Century and was made a part of the Divine Service in 687. It is based on Isaiah 53:7, John 1:29 and similar texts. The Nunc Dimittis or "Simeon's Song" is from Luke 2:29-32. It was also used very early in the history of the church. We sing the Agnus Dei before eating and

drinking Christ's body and blood. We sing the Nunc Dimittis after eating and drinking Christ's body and blood. I chose not to include these wonderful songs in order to limit our consideration today to those portions of the Ordinary of the Divine Service that have been with us practically from the beginning. I omitted anything introduced after the third century. This leaves us with a seven-fold Ordinary. The number three is the number for God. The number four is the number for the world. The number seven is the number for God's relationship to this world, either in judgment or in blessing. Our gracious Father has preserved among us the treasure of the historic Ordinary of the Divine Service. Through this treasure he has bestowed untold blessing upon his holy Christian Church on earth.

### **The Kyrie**

The first of the Ordinary is the Kyrie. "Lord have mercy, Christ have mercy, Lord have mercy." When we cry out to Jesus for mercy we join in the pleas of those who met Jesus as recorded for us in the Gospels. This cry for mercy means at least three things. It means first of all that we do not come to church to do something for God or for our neighbor. The blind beggars did not offer to do anything for Jesus. Neither did the woman from Canaan who was willing to be a dog if it would get her a few crumbs of mercy from Jesus. No, we come as beggars with nothing to offer.

Second, the Kyrie is an acknowledgement, a confession, that Jesus, the Christ, is present with us. The citations listed in the handout you have received has those who beg for mercy confessing that Jesus is the Christ by calling him the Son of David. Lord have mercy, Christ have mercy, Lord have mercy. The Lord to whom we are crying is here to help and to meet our plea with his mercy.

Third, the Kyrie sets the tone and context for everything that follows in the Divine Service. The Gloria in Excelsis makes no sense at all unless it is sung in response to the Kyrie. The instruction of the lessons and the sermon, the doctrinal authority of the creed, the anticipation of the communicants to receive the body and blood of Jesus all flow from the Kyrie. What kind of instruction are we seeking? Sound principles for successful living? This is not what the Kyrie cries out for. What should the sermon actually be? The Kyrie sets the foundation of our need.

Why do you "get involved" in church? Why do you attend services? Why do you attend a workshop like the one that is being hosted for us here today? Why do you need the Divine Service and regard attendance at this weekly event to be the most precious time of your life? You need mercy from God. You need that love you do not deserve. You need grace to cover all your sin. You need Jesus, and you need him with you, and you need him to give you the peace with God that comes only from his blood shed on Calvary. (over)

Why Go to Church?  
By Rolf Preus ~ October 14, 2000  
Part III Continued

***The Gloria***

And so the Gloria is sung. "Glory be to God on high; and on earth peace, goodwill toward men." The angels speak from the presence of God and they speak for God and they speak to us. The shepherds simply stand there for us. The angel's sermon is for us, and it is the foundation for everything that follows in the Divine Service. If the Kyrie sets the foundation of our need, the Gloria sets the foundation for how God meets our need. The Gloria has been a part of the Divine Service since the third century. It teaches us that the love of God's glory must be overshadowed by the glory of God's love. Islam is a lie and so is Judaism, Mormonism, Paganism, every form of animism, and every other ism that teaches men what they must do to secure peace with the deity. Those who plead for mercy can do nothing to gain the goodwill of God. But when they plead for it, the angels preach their sermon once again. This sermon teaches us that the glory of God is in making peace with sinners. And just as the manger sends Jesus to the cross, the singing of the Gloria will, before the Service has ended, send us to the Altar.

***The Creed***

One of the most emotionally laden issues to confront the church in our time is the issue of authority. Who has it and who can use it and how? I don't believe in voter supremacy. I'm not quite sure I believe in voters at all. But I most certainly believe that I, the preacher, am accountable to the people to whom I am preaching. I may not preach to them anything I choose to preach. The people and the preacher are bound together by and require of one another allegiance to the standard of doctrine taught by the apostles. The account cited earlier from the Acts of the Apostles says, "They continued steadfast in the apostles' doctrine and fellowship, in the breaking of bread, and in the prayers." (Acts 2:42) What does this mean? It means that the laity, male and female, young and old, are required by God to hold their preachers to the standard of teaching that is set down in the writings of the apostles. Confessional Lutherans have a tremendous advantage in this respect over other Christians. We have clearly written statements of the faith that are entirely Scriptural. Indeed, the agreement of the Creeds and Confessions of the church with the Bible is so very clear and compelling that we have no problem at all in requiring our preachers to preach nothing at all in opposition to those statements of faith.

When you confess the Creed you are telling the pastor what to do. And he had better do it. He is being told that he must teach you the apostolic doctrine. He must preach to you the apostolic gospel. He must give to you the gospel of Jesus without any additions or subtractions. He isn't there to motivate you, to manipulate you, to get you to do something, to inspire you, or to raise money to meet bills. He is there to

teach you that heavenly doctrine that will give you the mercy your sinful heart desires and needs. His sermon is to be an absolution because it is to be the words that reveal Christ. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into this world to save sinners." (1 Timothy 1:15) If the preacher does not preach Christ you shouldn't be listening to him. He should portray Christ as the Creed portrays him. He should say those words that tell you that your sins, which damn you to hell, are forgiven because of the vicarious living and dying of Jesus. And this gospel must not simply be a few crumbs tossed out as the preface to a long moralizing lecture that pretends to be the goal of the gospel. This gospel must be the very essence of every sermon he preaches. Doctrinally sound preaching must be gospel preaching and that means Christological preaching that extols and bestows the blood and righteousness of Jesus the only Savior we sinners need or have. If the preacher's doctrine is not sound, you mustn't listen. You must not even attend. You must mark and avoid any preacher who doesn't preach to you the truth. This is what God's word requires. It doesn't require that you politick against a pastor or a congregation or a synod. It doesn't require you to become active in this or that church-political movement to promote this or that church-political leader who will do something to help you clean up or purify your church. No! When you confess the Creed during the Divine Service you are also confessing that the doctrine of the Apostles will be the only doctrine to which you will ever be bound, and you won't listen to any other. Jesus said that his sheep run away from the hireling. They don't stay and argue with him for months and years and decades. They avoid him. You have no right to receive instruction from a pastor who teaches false doctrine. If you cannot say "Amen" with a sincere heart after the sermon your pastor preaches, then you had better find yourself another pastor. This is what it means to confess the creed before the sermon at every Divine Service.

***Soli Deo Gloria ✠ To God Alone Be Glory***

Part IV will appear in the February, 2018 Newsletter.