

The Crestview Lutheran

Newsletter

February, 2022

Our Savior Evangelical
Lutheran Church



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“Pray, then, in this way:

‘Our Father, who is in heaven,

Hallowed be Your name.

Your kingdom come.

Your will be done,

On earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we also have
forgiven our debtors.

And do not lead us into temptation, but
deliver us from evil.’ For if you

forgive other people for their offenses, your
heavenly Father will also forgive you. But if you
do not forgive other people, then your

Father will not forgive your offenses.” Matt 6:9-15

For all this it is my duty to thank and praise, serve and obey Him.

-M. Luther, SC

From the Pastor

Liturgical Thought

Explanation and Guide
to the Lutheran Liturgy¹

Bowing, Genuflecting, Kneeling

A time-honored custom of the Christian Church is to instruct the congregation at worship to bow their heads every time the Name of Jesus is uttered during the Mass/Divine Service.² The same can be said for the daily offices of Matins and Vespers. A congregation that has well learned this practice will be alert to listen for our Lord’s Name especially during the appointed Readings or the Sermon, during which it is more difficult to expect the times when Jesus’ Name will be heard. This custom therefore provides a means of helping the congregation learn to pay closer attention to the words they hear. More than this, however, it is a powerful testimony and expression of our faith,

“...the people of God rightly bend the knee, bowing, genuflecting, or kneeling toward the altar to honor and adore Him where He is truly found.”

which knows that the Holy Name of Jesus is the most blessed utterance in all creation, being the Name of Him who has redeemed us from sin, death, and everlasting condemnation, and has brought us to Himself by His Blood. Thus we revere and adore Him in this simple way—simple, in accordance with the words of St. Paul, “that at the Name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,” (Philippians 2:10, NKJV).

Our Lord once said to the Pharisees that the gold of the temple is sanctified by the temple. So, the holiness of the temple dictated that those things pertaining to it were also holy.

Jesus also said, referring to Himself, “One greater than the temple is here” (St. Matthew 12:6). Now if Jesus’ holiness is greater than the holiness of the temple, surely those things pertaining to Jesus Himself are also holy.

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In the Holy Supper Christ Himself is truly present, for He said, "This is My Body." Therefore, according to His own words, it is His true Body which sits on the paten (the plate) which sits on the altar. For the Bread is as much Christ's Body as His Body on the Cross. Since this is so, it is surely appropriate to give highest reverence to His Body there, according to this faith. Therefore, the people of God rightly bend the knee, bowing, genuflecting, or kneeling toward the altar to honor and adore Him where He is truly found.

Not only do we reverence the Sacrament sitting on the altar, however. Since the temple sanctifies the gold, so also the Body of Christ sanctifies the altar. We call the altar holy because it is the place from which Christ's Body is given.

Therefore, when the Sacrament is on the altar, we kneel (which is more profound than bowing) when we come to the altar to receive the Sacrament; but even when the Sacrament is not there, we bow, whenever we pass the altar.



It is also appropriate to observe this custom before entering or upon leaving the pew: when the Sacrament is present on or near the altar, to kneel and make the sign of the Holy Cross; or when the Sacrament is not present, to bow. There is also a venerable custom of bowing and making the sign of the Holy Cross upon entering or leaving the church. In this small way, we remind ourselves either that Christ's holy Body is present or has sanctified the altar which pertains to it.

There are also several occasions during our worship when bowing or genuflecting or even kneeling is appropriate. After entering the pew your first opportunity to bow comes as the crucifix passes by in the procession during the opening hymn or Introit. Here it is important to note that we are not worshipping the Holy Cross but rather reverently acknowledging that it is upon the Cross of Calvary where our salvation was won with the brutal sacrifice of our Lord upon the Cross in our place.

Continued on page 4

The same can be said of the Gospel procession and the recession at the end of the service. We bow at the waist at the intoning of “Gloria Patri” (“Glory be to the Father, and of the Son, and of the Holy Spirit.”) when chanted or sung by the pastor/kantor, as in the chanting of the Introit, or when singing the canticles such as the Nunc Dimittis. When the pastor chants the salutation, “The Lord be with you” it is laudable to respond with a slight bow of the head when you reply, “And with thy spirit” acknowledging your pastor as a called and ordained servant and representative of our Lord. We also bow or genuflect (kneeling on one knee and then immediately standing upright again) at the words “... came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary, and was made man” in the Nicene Creed. One may also bow the head

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when the words “we worship Thee... we give thanks to Thee... receive our prayer” are read or sung in the Gloria Excelsis since these words indicate acts of worship.

It is also appropriate (if one is physically able) to kneel from the prayers of the Church through the singing of the Agnus Dei (Lamb of God). Finally, it is most laudable to receive the blessing of our Lord in the benediction at the end of the service while kneeling.

Bowing, kneeling, genuflecting, all are a profound acts of worship. Indeed, whenever we see worship in

Holy Scripture, individuals are bowing, kneeling, genuflecting, or laying prostrate on the ground before our Lord, even the holy angels who serve our Lord day and night around His throne.

Our worship should be informed by our theology. What we believe and confess ought to affect what we do. Therefore it

is always meet and right to show reverence for our Lord who has saved us through His innocent, suffering, and death and promised to be with us always, even to the end of the age.

Much of this series on the Liturgy of the Church is found in *Why? A Layman's Guide to the Liturgy*, by Rev. Burnell F. Eckardt Jr., Repristination Press, (Malone, TX.) and first published in *Gottesdienst, The Journal of Lutheran Liturgy*, in a series by the same name between the years 1985-2005. Used by permission.

While we now call the service with Holy Communion the Divine Service, our Lutheran forefathers of the Reformation still knew our

Sunday morning worship with Holy Communion as the "Mass" even up to and beyond the time of the publication of the Book of Concord in 1580.

Pax Christi, Pastor Parent

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Sunday's Readings

(Lectionary)

Date	Old Testament	Epistle	Gospel
Feb. 6	Ex 34:29-35	2 Pet 1:16-21	Matt 17:1-9
Feb. 13	Ex 17:1-7	1 Cor 9:24-10:5	Matt 20:1-16
Feb. 20	Is 55:10-13	2 Cor 11:19-12:9	Luke 8:4-15
Feb. 27	1 Sam 16:1-13	1 Cor 13:1-13	Luke 18:31-43
Mar. 2 (Ash Wed)	Joel 2:12-19	2 Pet 1:2-11	Matt 6:1-21
Mar. 6	Gen 3:1-21	2 Cor 6:1-10	Matt 4:1-11

From LWML

Thanks to all the generous donations for Camp Dixie. There will be a report in next month's newsletter listing what was donated.

Mites for January were \$27.10.

Upcoming Events:

Gulf States District LWML Convention, "Time to Sparkle", Zechariah 9:16, April 22-24, 2022, Holiday Inn-Research Park, Huntsville, AL. After I receive the list of proposed mission grants to be voted on at the convention, I plan to have a meeting with the ladies to choose which mission grants we'd like our mites to support. Registration for the convention is now open and the form is available on the district website: <https://www.lwmlgulfstates.org>

Emerald Coast Zone Fall Rally: Date TBD, Tentative Location, First Lutheran, Florala, AL

LWML National Convention, "Celebrate The Lord of the Nations", Psalm 33:12-13, June 22-25, 2023, Milwaukee, WI

Thank you congregation for your generous donations to CAMP DIXIE'S WISHLIST:

- Napkins 2 packages
- Batteries AAA 1 package
- Batteries D 2 packages
- Dawn Dish Soap 2 bottles
- White Kitchen Trash Bags 3 boxes
- Black 33 Gallon Trash Bags 2 boxes
- Zip Lock Bags Quart 1 box
- Zip Lock Bags Gallon 1 box
- Zip Lock Bags Sandwich 2 boxes
- Paper Towels 2 packages
- Toilet Paper 3 packages
- Plastic Silverware 1 package
- Divided Hefty Styrofoam Plates 2packages
- Styrofoam Bowls 2 packages
- Dishwasher Tabs 2 boxes
- Disinfectant Spray 2 cans
- Clorox Wipes 1 canister
- Lysol Cleaner 1 bottle
- Lifec
- Linda Urda, LWML President

From the Board of Social Ministry

Now the Holidays are over, it is about getting back to talking about social events. I am really going to need suggestions. Do we want to eat in or go out or split between them? How far are you willing to travel? Personally, I am not against eating out as long as it is after we turn the clocks ahead. I am not a fan of driving long distances after dark. I am also going to try and keep the

dining in costs to \$10.00 a person.

I would also like to pick up our game night. Just a few suggest out of my head: Bingo, Bunco, Movie night and any of your suggestions.

Thank in advance for your help and suggestions,

Becky

Board of Social Ministry

Sunday Mornings

8:00-8:45—Private Confession

9:00 Sunday School

10:00 Divine Service

Shrove Tuesday

(Aka Fat Tuesday)

March 1st, 6 p.m.

Pancakes, Crêpes, Sausage

Hope to see you there!



Hot Love Chili!



Feb. 13th after Divine Service

Bring your best chili and the fixin's

Birthdays

Jō Medley 2/4

Pastor Parent 2/7

Bruce Anthony 2/18

Cindy Parent 2/18

Women's Bible Study

Thursdays at 10:00

Study of

Psalms

Come join us for a good
time of learning and
fellowship!

Altar Guild

If you would like to serve on the
Altar Guild, please see
Dcs. Heather

No experience necessary!

Lenten Suppers

Sign up sheet for Lenten
suppers is on the fellow-
ship hall bulletin board.

Suppers begin on Ash Wednes-
day, March 2nd

Coffee with Pastor

Coffee with Pastor is a great time to get to know Pastor Parent better and to have an enjoyable time talking about anything from recent events, sports— you name it. It's also a great time to ask him all those theological things you were wondering about! Go ahead, throw him your toughest questions!

Thursdays @ 9:00 am

Fellowship Hall



From the Treasurer

As I mentioned in December's newsletter, we have opened new bank accounts for OSEL. However, I ran into some red tape at Eglin Federal Credit Union which prevented us from opening our new accounts with them. So, with permission from the Council given at January's meeting, we have opened our new bank accounts with the Okaloosa County Teachers Federal Credit Union. Our assets should be transferred completely to them in a few weeks, after I inform all of our service providers.

Our obligations for January were all almost exactly what we

expected, and they were all paid. Also, January is a busy time for federal tax paperwork (yes, we must render unto Caesar just like everyone else), so please excuse me if I acted somewhat preoccupied this past month.

As always: it is my fervent desire that OSEL's financial operations and situation be as transparent as possible to each and every member. If you have any question, concern, or suggestion about our church finances, please do not hesitate to bring it to me. I will gladly speak with you about it.

God Bless,

Brian



LUTHERAN
PUBLIC RADIO

Sacred Music for the World

From Grace Cafe

Hello Brothers and Sisters in Christ from the volunteers at Grace Cafe. We hope everyone is enjoying a Healthy and Happy New Year.

The year 2022 is starting out on a high note. We have been serving between 40 to 60 lunches on Tuesdays' to include eat in and take out. Part of our increase has come from serving a group from Bridgeway every other week (13 to 20 people). Another high note is that Bobbie is feeling well enough to join us in the Cafe, light duty only. We have also been blessed with another volunteer that would like

to help cook and serve.

Well the New Year is here and with the comes lots of requests for help. As I am sure some of you have noticed, the kitchen could use some new small appliances such a new electric roaster and a couple of Dutch ovens. That's just a few suggestions. Feel free to donate the items or donate to the Kitchen Fun.

Yours in Christ,

Becky

Grace Café Director

From the Board Trustees

Brad has repaired the sanctuary's audio system, and worship can now be heard in the nursery.

I didn't get our January projects started, as I had hoped to. But, they will happen and I will be asking for volunteers on multiple upcoming Saturdays. Again, some of those projects are: repair the privacy fence, take down and cut-up trees in the park, replace the fascia on

the south side of the sanctuary, and replace all gutters on the sanctuary.

Thank you to everyone who continues to volunteer their time, talents, and resources to keep our facilities in order. There is always something that needs done, and I'm so appreciative that so many members take such an active role in accomplishing so many tasks.

God Bless,

Brian

From the Board of Christian Life

We have heard the story of Naaman, the leper, twice in the month of January, once in Catechesis class (Jan. 17) and again in the Old Testament reading (2 Kings 5:1-15a) on January 23. Our Catechesis book related that Naaman's story "teaches us that it is the Word of God alone which breaks the hardness of the sinful heart..." (page 218).

Pastor Parent teaches us faithfully that "the Word of God changes our heart." Naaman had a hard, prideful heart that God regenerated.

A few years ago I met a woman, Mary Kay Beard, who by the time she was 27 had made the FBI's Top Ten Most Wanted List, had a Mafia contract on her life, and had arrest warrants in four states for armed robbery. Eventually she was arrested and sentenced to 21 years plus one day in an Alabama prison. When I met her, she joyfully related to me how God reached out to her in prison. She said that after a few days in prison and only after she realized her hopeless situation, she found a Bible hidden under her mattress. This Bible would be considered contraband, so she brought it out secretly at night. Mary Kay related that while flipping through the pages of

that Bible, she stopped at Ezekiel 36:26-27: "I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances." God's Word called her to Him and regenerated

her hard, prideful heart.

"I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. "
Ezekiel 36:26

While Mary Kay was in prison, she noticed that each Christmas the local churches brought the women inmates toiletry items, but the inmates would not keep the items for themselves. Instead they gift-wrapped them to send home to their children for Christmas presents. Mary Kay told me that because of God's grace, she was released after serving only seven years of her sentence. Out of her experience with her fellow inmates, she started the original Angel Tree Ministry which gath-

ers Christmas gifts for children of prison inmates.

Through the Word of God, Mary Kay Beard went from crook to Christian. The fruit of her repentance, as it is for all of us, was a desire to love and to serve God. Mary Kay died in 2016, but her Angel Tree Ministry continues, not because it was her work but because it was God's.

In His Service, Jennifer Currid

From the Security Board

Reminder!

If you are the last to leave the premises, please check all doors to assure they are closed securely and locked.

Thank you!
Julie Blaylok



Getting Around OSELC

Flower sign up—Sign up poster in the fellowship hall

Refreshments sign up - Sign up sheet in the fellowship hall

Directories—on the back counter in the nave (where Service is held)

LWML mite boxes—on the back counter shelf in the nave

Serve as chairman of a board—See Alex Franco

Serve on a board—See that board's chairman (list is on the back of the newsletter)

Make Offerings Electronically—See Brian Hull

Subscribe to the Lutheran Witness magazine—See Trish Hull

Websites:

Lutheran Church-Missouri Synod—www.LCMS.org

Southern District—www.southeranlcms.org

Keeping a Holy Lent

Part 1

February 4, 2008 / The Magazine / By The LCMS / [Leave a Comment](#)

by Dr. Gregory J. Wismar

What is the holiest season of the Church Year?

Perhaps that seems an inappropriate question. After all, each season in the annual cycle we observe has its distinct spiritual character.

There is the anticipation of Advent, the glorious rejoicing of Christmas, the exuberant triumph of Easter, and the resounding power of Pentecost. But what

season invites us more than any other to a repentant reflecting, to a changing of the patterns of our lives, to a new dimension of devotion? That season is Lent, the period of preparation for the celebration of the resurrection of our Lord on Easter Day.

Each year on Ash Wednesday, the first day of Lent, the liturgy of the Church calls us to begin “a holy season of prayerful and penitential reflection,” when “our attention is

especially directed to the holy sufferings and death of our Lord Jesus Christ.”

The words used in the Ash Wednesday rite of the Lutheran Service Book Agenda also remind us that “from ancient times the season of Lent has been kept as a time of special devotion, self-denial, and humble repentance born of a faithful heart that dwells confidently on His Word and draws from it life and hope.”



Each of the seasons of the church year is observed and celebrated, but Lent, and only Lent, is “kept.” The holy season of Lent invites us to be “keepers”—the people of God who keep the fast, keep the silence, and keep the

focus throughout this singular season.

‘Keeping the Fast’

The custom of keeping the fast in Lent has been part of the holy observance of the season from its very beginnings. The biblical precedent for this custom is reflected in the very first hymn in the “Lent” section of Lutheran Service Book (LSB). The hymn writer, Claudia Hernaman, starts with a reference to the time of Jesus’ temptation in the wilderness. She be-

gins: “O Lord, throughout these forty days You prayed and kept the fast” (LSB 418, LW 92). In the final stanza of the hymn, however, she makes a thoughtful transition; she writes: “Be with us through this season, Lord.”

What Hernaman skillfully does is link the 40 days of Lent with the 40 days Jesus spent in the wilderness in prayer and fasting, with the inference that for those who would follow Jesus, Lent is a parallel experience.

The idea of the special nature of the 40 days is reflected in the English

word quarantine, which has come to connote a time of separation from, and special attention to, the daily sequence of activity for the restoration of health and well-being. For Christians in previous centuries, the quarantine of the 40 days of Lent included going without regular meals for a period of time. That custom is still observed in various parts of Christendom today.

Fasting may be observed on one or more specific days of the week,

often Tuesday and Friday, when food is limited to one meal each day. In the Middle Ages, the time for that one meal was set at None (sounds like “know”), the ninth hour of the Roman day—three o’clock in the afternoon. Over the course of time, this single daily meal was moved to earlier in the day, but its “time name” remained—and became the word noon in our common English usage.

In the early church, people fasted for different lengths of time and abstained from various foods. In a 604 letter to Bishop Augustine of Canterbury, St. Gregory the

Great (commemorated on Sept. 3 in LSB) wrote: “We abstain from flesh meat and from all things that come from flesh, as milk, cheese, and eggs.”

In its observance, however, the style of fasting was never to eclipse the purpose of fasting: a spiritual discipline with a positive purpose. Already in 461, Leo, the bishop of Rome, had written: “What we forego by fasting is to

“The holy season of Lent invites us to be “keepers”—the people of God who keep the fast, keep the silence, and keep the focus throughout this singular season.”

be given as alms to the poor.” In the Small Catechism and elsewhere, Martin Luther commends the practice of fasting as “fine outward training.”

In our day and age, some popular health experts promote the medicinal value of occasional

fasting. For Christians, however, to keep the fast is to follow in the footsteps of Jesus in the wilderness, finding blessing and spiritual benefit in purposeful self-denial during Lent.

Continued in the March edition.

From the Deaconess

On Ash Wednesday, the Gospel reading is from Matthew 6 which finds our Lord teaching us how to pray. Once He is finished with what we call “The Lord’s Prayer,” He then revisits the fifth petition, “And forgive us our debts, as we also have forgiven our debtors.” Jesus expounds, “For if you forgive other people for their offenses, your heavenly Father will also forgive you. But if you do not forgive other people, then your Father will not forgive your offenses.” He gives further explanation only to this part of His perfect prayer. Then does this mean our forgiveness hinges on our forgiving others? Martin Luther an-

“Come to the altar where He meets you by way of His body and blood. Feast on His Word and Sacrament and be strengthened and refreshed as He promises to do in abundance. “

swers this question, “it gives the impression that the forgiveness of sins is accomplished and merited by our forgiving. . . The answer . . . is this: . . . connecting the forgiveness of sin with our forgiving, He had the special purpose of making mutual love a Christian obligation, and the continual forgiveness of the neighbor the primary and foremost duty of Christians, second only to faith and reception of forgiveness” (LW 21: 149). We are Christians, forgiveness is the core of our being. To turn away from the obligation to forgive is, in the end, to turn away from being forgiven (Gibbs 345). Be it to forgive a fellow Christian or an unbeliever, the light of Christ in us shines on everyone alike.

Jesus may have also expanded this part of His prayer because He knew how hard it would be for humankind to forgive the sins of others. Sin is ugly. It hurts and leaves scars. How difficult it is to forgive when the wound is so deep. Our consolation, sobering as it is, is that Christ's wounds are deeper. He knows what that person did to you. And he knows what you did. Christ's wounds run deep because of all we've done, thought, and spoke. We are sinners being hurt by sinners. But we, by our Baptism, are forgiven sinners. So why can't we forgive those whose sin is as horrific as our own (if we think ourselves blameless, take another look at Luther's explanation of the 10 commandments). Holding unforgiveness toward someone is a heavy burden that we carry in a dry and weary desert.

Christ pleads with us, "Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for our souls. For My yoke is comfortable, and My burden is light" (Matt 11:28-30). Unload your burden, receive Christ's forgiveness in faith. He promises us, "whoever drinks of the water that I will give him shall never be thirsty; but the water that I will give him will become in him

a fountain of water springing up to eternal life" (John 4:14). He is the water in our grudge desert of unforgiveness strengthening us when we are too weak to say, "I forgive you."

We are entering the season of Lent. Some of us with heavy burdens, dry with the bitter root of unforgiveness. This is the season to unload that burden and drink heavily of the water that gives life. Listen to His word spoken and taught by our Pastor. Remember your Baptismal waters cover you. Come to the altar where He meets you by way of His body and blood. Feast on His Word and Sacrament and be strengthened and refreshed as He promises to do in abundance. Christ staked His life on it.

Forgive. You are forgiven, you are free.

Pax Christi, Dcs. Heather





Our Savior Evangelical Lutheran Church

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We're on the Web

www.Oselc.net

OSELC Staff, Officers, and Volunteers

Pastor Raymond Parent

Deaconess Heather Bien

Church Secretary: Trish Hull

Council President: Alex Franco

Council Vice-President: Brad Bien

Council Secretary: Trish Hull

Treasurer: Brian Hull

Financial Secretary: Jeannie Harrison

Board of Elders: Alan Widener

Board of Christian Life: Jennifer Currid

Board of Trustees: Brian Hull

Board of Education/Youth: Gervase Anthony

Board of Evangelism: Alex Franco

Board of Social Ministry: Becky Williams

Board of Security: Julie Blaylock

LWML: Linda Urda

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Soup Kitchen Director: Becky Williams

Usher Director: Julie Blaylock

Organist and Kantor: Brian Hull

Altar Guild: Dcs. Heather Bien