

The Churchman

Sts. Peter and Paul Evangelical Lutheran Church
250 Woodside Road, Riverside, Illinois 60546 * (708) 442-5250
“Faith Active in Love”
www.stspeterandpaulriverside.org

Volume 42

March 2020

Issue 3

We are called together by the Holy Spirit around Word and sacraments to glorify God the Father, creator of all things, through our Lord Jesus Christ. We trust God to nurture lives of faith and hope, as we serve and give witness to the Gospel of Jesus Christ for the salvation of the world.

Ash Wednesday Accident



The Ash Wednesday liturgy often feels to me like a car accident. I'm grateful to walk away from the experience with only a smudge of dirt thrown in my face. Yes, I would say Lent is an accident for most of us, a minor scratch on the bumper, at least an irritating interruption of *my* trip with some minor damage to *my* car. I think of the Forty Days as an “imposed sabbath,” remembering that the Hebrew *shabbat* means to cease, to stop, to complete, or to rest. Sabbath is a detour from business as usual, an extended “time out” for rest, renewal and delight. I suppose the LORD saw fit to command sabbath (#3), and to have plenty to say about it in the Scriptures, because we seem so incapable of freely, gladly accepting the gift of rest; or maybe we are simply unwilling to conceive of a world, particularly the world of work, which would be okay without us for a day or two. There's just something about coming to a complete stop that is frightening. Stopping implies that sometime we will need to begin again, maybe even turn around and travel in a new direction—the direction of Jesus and his way of the cross. Beginnings can be dangerous. Lent can be dangerous. Surely it ought sufficiently to endanger the dangerous ways we are living our lives. May you receive the Bread of Life for your journey. *Shabbat shalom!—dj1*

“The Wind Moves the Trees”

G. K. Chesterton said that, “The great human dogma is that the wind moves the trees. The great human heresy is that the trees move the wind.”

Chesterton here speaks of the modern world as a kind of heresy. We attempt to think about and to live in a world in which there is no fundamental cause of anything. We are the animators of the reality. It is up to us to do something in the world or nothing will be done. We are the sole actors in history. We move the world.

It is strange that after history's bloodiest century we should still think so highly of ourselves. This is part of human [pride].

We so want to be gods unto ourselves and the modern world promised to give us the capacity to do just that. To paraphrase Voltaire, one of the fathers of modernity, we have removed the possibility that the “God hypothesis” might be true. This left us free to attempt to run the world as we pleased.

The sad results of such unbridled hubris are all around us. (Quote from G. K. Chesterton is found in his collection, *Tremendous Trifles*, Darwen Finlayson, 1968, p. 92).



Lenten Vespers and Supper
every Wednesday in Lent beginning
March 4th thru April 1st.
Vespers (Evening Prayer) is sung at 7:15,
preceded by soup supper at 6:30.

From the Parish Register

Burials:

Lawrence M. Bakalich, 91 years old, husband of Ruth, father of Bruce, Brian, and Craig, passed from this life on February 8th and was buried from Sts. Peter and Paul on February 13th. Interment was at Irving Park Cemetery in Chicago.

Jan A. Hapgood, 77 year old husband of Janice, father of Jon and Laura and her husband Christopher, passed from this life on February 16th. A Liturgy of the Resurrection and Service of Thanksgiving was held at Sts. Peter and Paul on February 29th.



Mar. 3:	Kathryn Murray Jennifer Painter Sara Watkiss	Mar. 13:	Pat Gavac Cynthia Papadatos
Mar. 4:	Karin Kubo	Mar. 15:	John Kozik Carol Ruiz
Mar. 5:	Alison Jones	Mar. 18:	Charlotte Bennett Anita Henley Dolores Krc
Mar. 6:	Heather Greer Rachel Michaels Beverly Tarbox	Mar. 19:	Carrie Watkiss
Mar. 7:	Ruth Hurbanis Jeffrey Triska	Mar. 22:	Isaac Lauritsen
Mar. 10:	Jocelyn Drahos Nancy Mathis	Mar. 23:	Vicki Michaels
Mar. 11:	Christopher Painter	Mar. 24:	Anita Horak
		Mar. 29:	Hailey Greer
		Mar. 30:	Alicia Waldman

Birthdays and Anniversaries

March 8, 2003 - Andrew and Sarah Wilson

Happenings

Windsome Winds Quintet Concert
“Celebrating Beethoven’s 250th Birthday”
Sunday, March 15th, 2 p.m.

Congregation Council Meeting
Thursday, March 19th, 7:30 p.m.

“Legends of the Game” Volleyball meets
every Monday at 6:30 p.m. beginning
January 6th through April 27th.

Overeaters Anonymous meets weekly on
Tuesday evenings at 7 p.m.

Co-Dependents Anonymous meets weekly on
Wednesday evenings at 6:30 p.m.

AA Big Book Study Group meets weekly on
Saturday mornings at 11 a.m.

AA Group meets weekly on
Saturday evenings at 7 p.m.

*All groups meet in the lower level classroom
adjacent to the dining hall.*

News from the Riverside Preschool at Sts. Peter and Paul

Dear Friends,

Spring is right around the corner and we can’t wait. We will be learning, singing, and making projects all about springtime!

We will also be celebrating our preschool dads with an evening filled with play, gifts, and a special snack made just for them.

—Lisa Manganiello, Preschool Director

Memorial Flowers

Jan. 5th: In memory of +Katherine Predny+ on the anniversary of her birth and in memory of +Mildred Predny Kessler+ on the anniversary of her death.

Jan. 12th: In memory of dear husband, father, grandfather and great-grandfather +Alfred Kovalsky+ on the 7th anniversary of his passing by loving wife Ludmilla and family.

Jan. 19th: In loving memory of beloved mother, grandmother, sister and aunt +LaVerne Hanzel+ on the anniversary of her death by remembering children Karen Cox, Kevin Hanzel and David Hanzel, and their families, sister Audrey Bucz and her family, and niece Adrienne Gana.

In memory of +Paul Predny+ on the anniversary of his birth.

Feb. 9th: In loving memory of dear mother +Joan Triska+ on the 4th anniversary of her passing by remembering children Jim, Carol, and Jeff and Lisa Triska.

In loving memory of +Marie Elizabeth Lauritsen+ on the 98th anniversary of her birth on February 12th by her children and their families.

Feb. 16th: In memory of +Martin Selecky+, his parents +Mary+ and +Martin Selecky, Sr.+, and sister +Anna Dzurja+.

Feb. 23rd: In loving memory of beloved father +Eugene Gana+ on the anniversary of his death by remembering daughter Adrienne Gana.



**Coffee Hour Hosts are
Welcome!**



A sign-up page is available on the sign board located at the kitchen serving window for hosting Sunday morning coffee hours. Hands-on orientation for hosting these events will be provided by Janet Broussard, Ann Head or Sue Skudrna. Please speak with any of the three for further information.

Memorials and Honorariums

♣ For the Church ♣

Adrienne Gana, in loving memory of father +Eugene Gana+ on the anniversary of his death.
Robert and Leslie Boor, in memory of +Steve+ and +Helen Boor+ and +George+ and +Irene Jonas+.
Rose Tornil and Family, in memory of +Frederick Tornil+ on the first anniversary of his passing on February 8th.
Rose Tornil, in gratitude for her 88th birthday on February 6th.
Mark and Kathleen Vandlik, in memory of +Steve Michael+.
Saturday Night “Keep It Simple” Group
John and Janet Broussard, in memory of +Nick Sasuta+.

♣ In memory of Jerome Gaydusek ♣

Helen Gaydusek and Family, in memory of beloved husband, father, grandfather and great-grandfather.
John and Shirley Kostelny
Sue Hassel and Family
Lovell Family
Cindy Bueneman
Martin and Ann Pennino
Robert and Donna Tuidar
Milan Oklepek
Betty Kany
Tom and Vicki Michaels
Frank and Ann Kmet
Robert and Suzanna Skudrna
Steve and Beverly Podzamsky
Edward and Joanne Sefara
Lois Michaels
Peter and Sandra Spilotro
John and Janet Broussard
Karyn Bute
Mildred Mendel
Anne Gavac
Adolph and Ellen Heimann
Mark and Elizabeth Rouck
David and Marjorie Stueckemann
Anna Ramierez
Richard and Judy Hoepner

♣ Special Appeal for Replacements and Repairs ♣

Total donations received as of February 19th:
\$11,036.00

For Sale

Woodlawn Cemetery, Graves 1 and 2, Acacia Garden
3 Section, Lot No. 49, Unit B in Part 10.

Currently worth \$9,900.00
(plus legal paperwork and transfer of deed).

WELCOME BEST OFFER!
Inquiries: Contact Ed and Joyce Svancara
(636) 448-8255

Lord, do not let us do more...

*...If in doing less we might do it better.
Do not let us acquire more
If in living with less
We might know Thee better.
We are easily swayed by size,
Equating quantity with quality,
Wealth with security,
And applause with popularity.
Forgive us for spreading ourselves thin
For the sake of appearances.
Permit us to amend our ways
Lest we miss the Baby in the stable,
The Lad in the carpenter's shop,
The Teacher on the hillside,
And the Christ on the Cross. Amen.*

—E. Lee Phillips

City Set on a Hill

(Matthew 5:13-20)

*The city set on a hill
is a sanctuary city,
is built of strong bricks
of compassion,
is grounded on the bedrock
of justice,
has opened its gates
toward mercy,
and its windows are wide
to the sunrise of love
that blesses the city
every morning.*

*The city set on a hill
is a shining city,
is ablaze with the fireflame
of kindness,
is lit with the radiance
of forgiveness,
lights up its nighttimes
with hopefulness,
and its rooftops reflect
the warm glow of love
that spills from the city
every morning.*

*The city set on a hill
is a populous city,
is as wide as God's grace
in Christ Jesus,
is peopled with those led
by God's Spirit,
has walls that are not walls
but God's welcome,
and its tree-bowered streets
lead to peace, in the love
that is the city,
singing in the morning.*

—by lectionary poet Andrew King

How Do People Come to Church? Missional Evangelism

Missional evangelism is indirect, authentic and real. It arises out of relationship in the family, the neighborhood, the workplace and social situations. It does not depend totally upon the person giving witness. It connects with the support system provided by the community that lives under the reign of God.

The Christian brings the unchurched to a healthy vibrant community of faith and, through association with an embodied community, faith is discussed and caught as the gospel is overheard. This form of personal contact is the primary means of bringing people to Christ and the church.

According to the research of the of the American Growth Institute, people who come to church come because they have been influenced to do so by:

Friend or Relative: 79%

Pastor: 6%
Sunday School: 3%
Walk-In Visit: 3%
Program: 3%
Special Need: 2%
Door-to-Door Visitation: 1%
Evangelism Crusade: .5%

Clearly, the statistics show that personal contact within social networks is the point of most fruitful contact.

—submitted by Pastor Dennis

Sunday Worship Schedule

9:15 a.m. Confirmation Class
9:30 a.m. Adult Choir Rehearsal
10:15 a.m. Liturgy of Holy Communion
11:30 a.m. Youth Choir Rehearsal

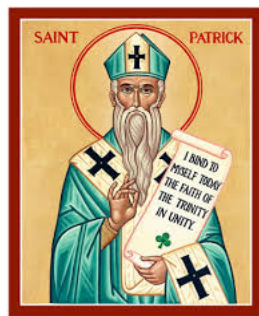
Lenten Vespers and Supper
Wednesdays in Lent through April 1st.
Holden Evening Prayer is sung at 7:15 p.m.,
preceded by supper at 6:30 p.m.

Choir Rehearsals
Wednesdays, March 4th, 11th, 18th, and 25th
following Lenten Vespers.



Don't forget to turn your clocks ahead on Saturday, March 7th. Daylight savings time begins on Sunday, March 8th.

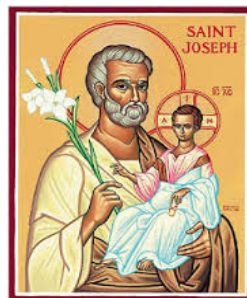
St. Patrick, missionary and bishop, March 17th from Catholic Online



St. Patrick of Ireland is one of the world's most popular saints. He was born in Roman Britain and when he was fourteen or so, he was captured by Irish pirates during a raiding party and taken to Ireland as a slave to herd and tend sheep. At the time, Ireland was a land of Druids and pagans but Patrick turned to God and wrote his memoir, *The Confession*. In it he wrote: "The love of God and his fear grew in me more and more, as did the faith, and my soul was aroused, so that, in

a single day, I have said as many as a hundred prayers and in the night nearly the same. I prayed in the woods and on the mountain, even before dawn. I felt no hurt from the snow or ice or rain." Patrick's captivity lasted until he was twenty, when he escaped after having a dream from God in which he was told to leave Ireland by going to the coast. There he found some sailors who took him back to Britain and was reunited with his family.

St. Joseph, guardian of our Lord, March 19th from Catholic Online



Everything we know about the husband of Mary and the foster father of Jesus comes from the Scriptures, which has seemed too little for those who made up legends about him. We know he was a carpenter, a working man, for the skeptical ask about Jesus, "Is this not the carpenter's son?" (Matthew 13:55). He wasn't rich for when he took Jesus to the Temple to be circumcised and Mary to be purified he offered the sacrifice of two

turtle doves or a pair of pigeons, allowed only for those who could not afford a lamb (Luke 2:24). Despite his humble work and means, Joseph came from a royal lineage. Luke and Matthew disagree some about the details of Joseph's genealogy but they both mark his descent from David, the greatest king of Israel (Matthew 1:1-16 and Luke 3:23-38). Indeed the angel who first tells Joseph about Jesus greets him as "son of David," a royal title used also for Jesus. We know Joseph was a compassionate, caring man. When he discovered Mary was pregnant after they had been betrothed, he knew the child was not his but was as yet unaware that she was carrying the Son of God. He knew women accused of adultery could be stoned to death, so he resolved to send her away quietly to not expose her to shame or cruelty. However, when an angel came to Joseph in a dream and told him, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins," he did as the angel told him and took Mary as his wife (Matthew 1:19-25).



The Real St. Patrick

by James Bergquist

Lutherans need to know about the real St. Patrick. We might be surprised at how much we owe to him. And how greatly Patrick and the Celtic Christian movement that followed him continue to challenge us today.

Forget the hoopla about Patrick's banishing snakes from Ireland. Disregard tales about leprechauns and shamrocks. The real St. Patrick is far more interesting.

St. Patrick stands out among the "great cloud of witnesses" surrounding not only Irish Catholics but all Western Christians. Patrick indeed must be recognized as a genuine missionary saint whose faithfulness led to the evangelization of our cultural ancestors. In the end, Lutherans—and others of the Protestant tradition—stand along with Roman Catholic brothers and sisters as co-heirs of Patrick and the Celtic church he founded.

Here is why.

Patrick was born along the coast of southwestern England about 393 AD. His family quite possibly was Christian, probably descendants of Roman soldiers and merchants who first brought the faith to England. As a teenager he was captured by a raiding party from Ireland and taken there as a slave in 401 AD to tend sheep on the green hills. He escaped some six years later to France. After returning home to England for a time, and after some period of theological training in France, he returned to Ireland about 432. Some say he responded to a vision that called to him, "Come walk among us once again." He died in 461—on March 17.

Ireland at the time was a rough-hewn place. It was almost entirely rural, illiterate, and governed by dozens of violently competitive chieftains. Among such Patrick settled. He and his followers soon built monastic centers or abbeys—crude affairs by most standards, no more than huts of brush. From these centers the gospel touched kings and commoners in increasing numbers.

From such humble beginnings the Celtic movement started down the road that was to shape Western history and its subsequent Christianity. Two things stand out about Celtic Christians.

First, the Celtic monks forged a rugged missionary effort that converted our ancestors. Most of Europe was not yet Christian. Calling themselves "*peregrine*"—"wanderers" for Christ—beginning about 590 AD hundreds of Celtic monks and laity set out to evangelize Scotland, Wales and northern England. Most notable among them were pioneer missionaries Columba and Aidan. During the 600s and 700s Celtic missionaries crossed the English channel to northern France, the low countries, and Germany. We hear of such unfamiliar names as Columbanus, Wilfrid (also called Boniface), Willibrod and Gall (he of the famous St. Gallen abbey in Switzerland). They often went in groups of twelve, most often planted monasteries as mission outposts into which they settled and from which they taught. The Celtic tradition in England was reunited with Roman Christianity after 664 AD, yet the Celtic missionary spirit continued to infuse the early medieval church. There is no direct link between Celtic missionaries and Scandinavia, but there is a strong indirect connection. The north German Christianity that owed so much to Celtic mission in turn became the base for the evangelization of the northland. In 824, in the spirit of St. Patrick but as a Roman bishop, St. Ansgar became a missionary, first to Denmark and then to Sweden. His efforts lay dormant for another 170 years until at last the Scandinavian lands became officially Christian (to the relief of everyone in Ireland, Britain and Europe who had suffered from earlier onslaughts by the Vikings).

Missionary lineage

There is a solid missionary lineage, an apostolic connection, between St. Patrick and his followers and all Western Christians,

Lutherans not excluded. The line runs from Ireland to Germany to Scandinavia, through the Reformation, and across the Atlantic to us today. It is a long missionary trail. No wonder, then, that those largely unknown Celtic "wanderers for Christ" have bequeathed to us a blessing that may sustain us today as we seek to travel the road of mission to that ultimate frontier between faith and unbelief:

May the road rise up before you;

May the sun be always in your face,

And the wind be to your back;

And until we meet again,

May the Lord keep you in the palm of his hand.

Scrupulous scholarship

The second lasting impact Celtic Christians made lay in their scrupulous scholarship. Wherever in Ireland, Britain and Europe they settled in their rural abbeys, Celtic monks searched out and copied hundreds of biblical and ancient Latin secular manuscripts, including many preserved by the Islamic universities of Spain and beyond. As a result, education, art, and theology eventually had an opportunity to flourish once more and to shape emerging Western culture.

Celtic Christianity spanned the final disintegration of Roman imperial order. Celtic monks lived during the darkest of the early medieval dark ages. The Western lands were plagued by violence, superstition, slavery and human sacrifice. Into this wilderness came the Celtic monks with the gospel of renewal and peace. They crossed geographical frontiers, engaged the forces of darkness in their heartlands, and brought vitality into the Christianity of their day. As we confront our own new dark age, a time when we are losing the memory of our biblical and moral roots, we are encouraged by Celtic scholarly discipline, commitment to the Scriptures, and willingness to engage new challenges.

Make room in the parade

My initial introduction to Patrick and to Celtic missionary Christianity happened nearly fifty years ago through Dr. Andrew Burgess, a professor of missions at Luther Seminary in St. Paul. My fascination has not ceased at how the Celtic monks traveled to strange and savage places others bypassed, how they put down roots in their monastic centers of learning, and how effectively the heaven and light of the gospel of Jesus did its work among the people with whom they came to live.

So move over, you wearers of the green. Make room in your parades for Lutherans of all parts whose origins are from the land of sauerkraut and the frozen north. For we share a common ancestor—the real St. Patrick and the Celtic Christian tradition. Let us celebrate together those whose missionary wanderings and whose scholarly efforts have shaped us and continue to challenge us.

Dr. James A. Bergquist is the retired President of Trinity Lutheran College in Seattle, a former India missionary, seminary professor and dean, a pastor and home mission director of the ALC and ELCA, and for the past ten years a post-retirement visiting professor at seminaries in Hong Kong and India.



MARCH WORSHIP SERVERS

March 1st:

Greeters: Donald and Elaine Haase
 Acolyte: Ben Myers
 Assisting Minister: Tom Myers
 Comm. Minister: Tom Michaels
 Lectors: Claire Watkiss and Isabella Myers
 Ushers: Donald Haase and Johnathan Haase

March 8th:

Greeters: Philip and Linda Painter
 Acolyte: Abby Tarbox
 Assisting Minister: Charles Matthies
 Comm. Minister: Beverly Tarbox
 Lectors: Tom and Vicki Michaels
 Ushers: Walter Cudecki and Rafael Martinez

March 15th:

Greeter: Ann Kmet
 Acolyte: Bryan Galdun
 Assisting Minister: Tom Michaels
 Comm. Minister: John Broussard
 Lectors: J. T. and Beverly Tarbox
 Ushers: Gregg Valek and John Kostelny

March 22nd:

Greeters: Ed and Joanne Sefara
 Acolyte: Aidan Altavilla
 Assisting Minister: John Broussard
 Comm. Minister: Martin Pennino
 Lectors: Jane Lauritsen and Brandon Michaels
 Ushers: Janet Broussard and Rafael Martinez

March 29th:

Greeters: Carole Pollitz and Carl Busch
 Acolyte: Sebastian Myers
 Assisting Minister: Brandon Michaels
 Comm. Minister: Paul Watkiss
 Lectors: Tom Myers and Lavinia Myers
 Ushers: John Kostelny and Gregg Valek

Sacristan and Altar Care:

Ruth Bakalich

We are in need of congregation members and friends to serve as greeters, lectors, ushers and Communion ministers. If interested, please speak with Pastor Dennis or a member of the Worship and Music Committee.

January 2020

Current, Benevolence and Freewill Offering

Budgeted Offering: \$2,597.00

<u>Date</u>	<u>Offering</u>
1/5	\$1,003.00
1/12	\$2,903.00
1/19	\$1,369.00
1/26	\$2,056.00

APRIL WORSHIP SERVERS

Palm Sunday, April 5th:

Greeters: Larry Crachy and Karen Kubik
 Torchbearer: Bryan Galdun
 Crucifer: Matt Decosola
 Assisting Minister: Vicki Michaels
 Comm. Minister: Brandon Michaels
 Lectors: Paul and Carrie Watkiss
 Ushers: Rafael Martinez

Maundy Thursday, April 9th:

Greeters: Shirley Kostelny and Vicki Michaels
 Acolyte: Aidan Altavilla
 Assisting Minister: Charles Matthies
 Lectors: Keith Altavilla and George Valek
 Ushers: Gregg Valek and John Kostelny

Good Friday, April 10th:

Acolyte: Abby Tarbox
 Assisting Minister: Carrie Watkiss
 Passion Readers: Joanne Sefara, John Broussard, J. T. and Beverly Tarbox, Jane Lauritsen, Kristine Boike, Tom and Vicki Michaels
 Usher: Janet Broussard

Easter Sunday, April 12th:

Greeters: Martin and Ann Pennino
 Torchbearer: Sebastian Myers
 Crucifer: Ben Myers
 Assisting Minister: Tom Myers
 Comm. Minister: Charles Matthies, Vicki Michaels, Beverly Tarbox, and Carrie Watkiss
 Lectors: Robert Melnyk and Brandon Michaels
 Ushers: Rafael Martinez and Walter Cudecki

April 19th:

Greeters: Sandy Garvey and Karyn Bute
 Acolyte: Ben Myers
 Assisting Minister: Tom Michaels
 Comm. Minister: Paul Watkiss
 Lectors: John and Shirley Kostelny
 Ushers: Gregg Valek and John Kostelny

April 26th:

Greeters: Paul and Carrie Watkiss
 Acolyte: Aidan Altavilla
 Assisting Minister: John Broussard
 Comm. Minister: Martin Pennino
 Lectors: Charles Matthies and Joanne Sefara
 Ushers: Janet Broussard and Rafael Martinez

Sacristan and Altar Care:

Edward and Joanne Sefara

Worship Servers Please Note...

...that if you are unable to keep your scheduled date, please arrange for a replacement and call the church office with the change. Thank you.



WINDSOME QUINTET

IN

CONCERT CELEBRATING BEETHOVEN'S 250TH BIRTHDAY

MOZART Divertimento No. 14 in Bb K.V. 270

BEETHOVEN – Adagio and Allegretto for Musical
Clock

BEETHOVEN – Quintet for Piano and Winds op. 16

Parish Musician David Richards on Piano

**SUNDAY, MARCH 15TH 2:00 PM.
STS. PETER AND PAUL LUTHERAN CHURCH
31ST AND DES PLAINES
RIVERSIDE, ILL**
