



THE LINK

ORDERING OUR DAYS AND OUR DEEDS IN HIS PEACE

Dear fellow redeemed children of God,

So many things to do, so little time. How many of us have said this to ourselves? If only there were more hours in the day, right? I doubt that would solve the problem, though. I know it wouldn't make much of a difference for me. I am always working on time management, juggling different schedules and commitments. One thing that consistently seems to take a back seat when the schedule is full is time for meditation and prayer. If this has also been a problem for you, then perhaps you will find the following remarks helpful.

When you sit down to write your "to-do" list or to make up a schedule for the day, what are the first things that get written down? What are the first items of business that get added to the day's work? If you answered "prayer" then you are already ahead of the game! Usually, however, it is the most pressing things that we must do. What if, when we looked at our day, we first penciled in a couple of times to take a break and read a verse or two of Scripture and pray? What if we committed ourselves to praying, as many of the saints did, "morning, noon, and evening"? What would our day look like? Would we find that the other things did not get done? Would we regret that we spent that time thinking about God's Word and commending ourselves, our work, and our loved ones into God's hands?



Martin Luther was no stranger to the busyness of everyday life. He was a theology professor, a preacher, a husband, and a father. He was constantly writing letters, treatises, and preached regularly in the Church. But he was also trained in the monastic life and knew the benefits of ordering our days and our deeds according to the Lord's Word and prayer. He is quoted as saying, "I have so much to do today that I'm going to need to spend three hours in prayer in order to

IMMANUEL EVANGELICAL LUTHERAN CHURCH

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www.immanuelutheraniowafalls.org

be able to get it all done." No doubt this was a bit "tongue-in-cheek," but the point of his statement is that the more he has to do, the more time he needs to spend in prayer.

This is not usually the way we order our days. If I have a lot to get done, my first thought is often something along the lines of, "Boy, I have a ton of stuff to do. Better get started right away!" We fear that time spent reading a page of the Catechism or a chapter in the Bible or in prayer to our risen Lord will lessen our ability to get the maximum amount of work done for the day. So we don't schedule it, or we put it off until later when are too tired.

We often approach daily prayer the way we approach Christian stewardship and giving to the Church. We pay all our bills, set aside what we need to (or are able to) into savings, and then decide with what is left over what we will give to the Church in offering. You might call this "last-fruits giving." Again, we fear that if we give first to the Lord, there won't be enough left to do everything else. Same with our daily schedules and work. If I don't get started right away with my work, I won't have enough time to do it all.

In this Easter season, I am challenging myself to order my days and my deeds in His peace, to borrow a line from one of our orders of prayer. In other words, instead of trying to fit time for meditation and prayer into my often busy and chaotic schedule, I want instead to first let the Lord's order and the peace found in Scripture and song take a front seat in the planning of my days. I suppose you could call this "first-fruits prayer." It is a practical working out of Christ's words in the Sermon on the Mount, "But seek first the kingdom of God and His righteousness and all these things will be added to you." I know that I will not by any means succeed perfectly in this, knowing my tendency to renege on commitments to myself. But I believe it is worth the effort and, I suspect that it will help me to face the tasks of the day with a greater sense of peace. I would encourage the mem-

bers of Immanuel to do the same. It is up to each individual or family to decide how best to structure this. But you could begin by simply following Luther's instruction in the Catechism.

In the morning when you wake up, bless yourself with the sign of the holy cross and, kneeling or standing, recite the Apostles' Creed and the Lord's Prayer, include any other petitions or intercessions that you choose, and then conclude with the morning prayer, "I thank you, my heavenly Father, etc." The same is done at night before bed, using the evening prayer. If you are able to, you can come to the church at 8:30 on Tuesdays and Thursdays and pray Matins. The key thing to remember is that whatever you do, let it be the first thing you schedule into your day. Don't wait for the feeling or motivation to come before doing it, as this will often elude you.

One could also read a page in the Catechism and a short section of Scripture. There are schedules in the hymnal for praying through the Psalms. This does not need to be elaborate, but it is true that "repetition is the mother of learning." The more often we repeat an action, the more likely it is to become a habit. Instead of thinking, "I have a ton of stuff to do today; no time for meditation on God's Word and prayer," we should be like Luther, and spend more time in prayer the more we have to do!

Our lives today can be so chaotic. We are often running in a thousand different directions, and it is so easy to let our spiritual life take a nosedive. It happens to me, more often than I care to admit. Instead of turning to Facebook or Reddit or Instagram or whatever your app of choice is first thing in the morning and last thing before you go to bed, I recommend putting those things aside for a bit, taking out your Catechism or Bible, folding your hands, even standing or kneeling if that helps you concentrate, and ordering your days and your deeds in the peace of our risen Lord and Savior, Jesus Christ.

*In our risen Lord Jesus,
Pastor Beisel*

**SEEK FIRST
THE KINGDOM
OF GOD
AND HIS
RIGHTEOUSNESS
AND ALL
THESE THINGS
WILL BE
ADDED UNTO
YOU.**



CONFIRMANDS 2022

Sydney Holland
AnnEllen Hofmeister
Will Hofmeister
Zach Rodamaker
Theo Beisel

*Let me be Thine forever, My faithful God and Lord;
Let me forsake Thee never Nor wander from Thy Word.
Lord do not let me waver, But give me steadfastness,
And for such grace forever Thy holy name I'll bless.*

LSB 689:1

RESOURCES FOR HOME USE

Enemies Within The Church (DVD)
Order: www.enemieswithinthechurch.com

Many American churches have been influenced by the religion of Cultural Marxism (social justice, gender identity, racism). This documentary explains how it happened. It exposes the false teachings and heralds a clarion call for Christians to return to the Word of God for the sake of generations.

Social Justice Goes to Church
(The New Left in Modern American Evangelism)
by Jon Harris

A Brief History of Power
A podcast of Jonathan Fisk and Adam Koontz who examine civilization and theology.

Issuesetc.org
Todd Wilken interviews those in the know about current events that affect the Church.

Association of American Physicians & Surgeons (AAPS.org)

Agenda Weekly.com (Curtis Bowers)
Keeping Christians alert.

Sunday School

Summer Sunday school will begin after Memorial Day. Margaret Wosepka will teach 4-8th graders and Katie Thies will teach Pre-K-3rd. Katie will need a substitute for a few Sundays throughout the summer. Please contact Margaret if you are able to help.

Liz Wieting will be leading VBS this summer. Please visit with her if you would like to help. We're planning on evenings later in the summer. Dates will be posted soon.

SCENIC MANOR:

Dorothy Barhite
Audrey Fleener

HUBBARD CARE CENTER

Brad Mumm
503 State St. #313
Hubbard 50122

AT HOME IN IOWA FALLS:

Gary & Sharon Groff,
Norman & Dorothy Fiddelke



**PLEASE PRAY
FOR OUR
HOMEBOUND
& SHUT-IN
MEMBERS**

CHRISTIANS IN A WOKE WORLD

A Bible Study

(Editor's Note: Immanuel's adult Bible class is studying *Christians In A Woke World: A Call to Courage, Confess and Love* written by Rev. Paul Dare. To understand "wokeism," a Christian must first understand the new Marxism, which is often called Cultural Marxism. It is a religion, with teachings and practice that oppose the Lord and Savior Jesus Christ.)

LESSON 3: A CULTURE OF VICTIMHOOD AND SOCIAL JUSTICE

Language is very important to the Marxist agenda. Christians need to understand this vocabulary and how to respond to it with truth and love.

3a. You don't often hear people use the words "oppressed" and "oppressor." Instead, you hear the words "victim" and "privilege." If you are oppressed, Cultural Marxism deems you a victim. A victim is someone who was harmed or has suffered under a circumstance or condition (oppression). Something unfair or unjust happened to put you at a disadvantage. Those who are not a victim automatically have privilege.

3b. In today's world, what words are often used before the word "privilege?" As you answered, did you notice that you were naming the opposing groups?

3c. One of the pressing questions of our day is whether victims should be held responsible for their actions that were a result of, or in reaction to, their oppression. Being a victim is generally considered tragic; in fact, Merriam-Webster defines a victim as one that is injured, destroyed, or sacrificed under any of various conditions. But Cultural Marxists often answer the above question by saying that victims are justified in retaliating against their oppressors. **In this scenario, what is sinfully appealing**

about being a victim?

3d. What does personal responsibility have to do with the Christian faith? Who is responsible for your actions? Read Ezekiel 18:20. The Good News is that Jesus, in love, took responsibility for our sins on the cross. **Read Colossians 2:13b-14.**

3e. There is a basic, yet critically important distinction between Christianity and Cultural Marxism. In Christianity, you are responsible for your actions. In Cultural Marxism, you are a victim of the oppressive system, and it alone is responsible for your place in life. Said another way, in Cultural Marxism, your sins are absolved by being a victim who is not responsible for his actions or place in life. In Christianity, a person repents of sins and looks to Jesus Christ and Him crucified for the forgiveness of them.

3f. In Cultural Marxism, the correct response for oppressed victims and those who accept that they are oppressors, is to fight for "Social Justice." **In your own words, how do you define "Social Justice?"**



3g. Prager U created a video titled "Social Justice Isn't Justice." In it, they succinctly state "justice is getting what you deserve without favor. Justice demands that everyone is equal under the law." By contrast, Social Justice "is getting what you don't deserve because you are favored." So, if you are part

of an oppressed group, you will receive favorable treatment because you are a victim. This is consistent with the ideology of Marxism. Social Justice is Cultural Marxism in practice. It is intent on creating equality.

3h. Social Justice deems justice unfair, thus justice and Social Justice are incompatible. This begs the question: Is [the holy] God of justice or social justice? **Consider the words**

of Leviticus 19:15.

3i. There is injustice and suffering in the world. **What is a Christian to do? What does God instruct us to do in Isaiah 1:17?**

3j. Both Christians and Cultural Marxists claim to see the problem of injustice and oppression. The difference is that Cultural Marxists see anyone in an oppressed group as being oppressed and a victim of injustice by virtue of their group status. Christians see people who have been victims of injustice or oppressive behavior as being oppressed. In addition, Christians seek to love the oppressed person and work for justice for that individual or group which can involve challenging a system if its actions or policies are oppressive. Cultural Marxists pit the oppressed against their oppressors for the purpose of seizing power. Favorites are chosen based on their assignment to an oppressed group. (A key point: Christians and Cultural Marxists see the same problem and have completely different solutions.)

3k. Consider what happens when people judge you based on your gender, race, religion, etc., in the pursuit of social justice? Guilt or innocence is not based on thought, word, or deed. Judgment is based on who you are, that is, the oppressor or oppressed group in which you are identified. Describe times in history when people have been judged based solely on who they are (race, gender, sexual identity, class, etc.) **What impact did that type of judgment have on those individuals or groups and society as a whole?**

3l. Following his speech at a college campus, conservative commentator, Ben Shapiro, was asked by a female college student to justify having an opinion on abortion as "a white, well off, religious male." **From where does the premise originate that your identity renders your thoughts unworthy of respect?**

3m. If you are an oppressor, your thoughts and opinions are not to be valued--this is a key tenet of Cultural Marxism. This particular tenet of Cultural Marxism dehumanizes people and is evil. Achieving the goal of equality requires tearing people down. By contrast, Christians only desire to lift people up. **Why do Christians value each individual?**

3n. This brings us to a key word of Cultural Marxism, "equity." Like most of the vocabulary used by Cultural Marxists, equity sounds like something that is good and it certainly can be. But in the Cultural Marxist application of the word, equity means to bring about an equal result that often involves tearing someone down rather than lifting others up. Consider for a second time, the case of Ben Shapiro. Since he has "privilege" his words and opinions need to be devalued in order to achieve equality with others. Equity in the Cultural Marxist world is forced equality. Christians desire to lift people up, not tear them down.

O Lord, by the power of Your Spirit, let us not be blown

here or there by cunning doctrines of man. Instead, keep us steadfast in Your Word and [surround us with] people who are truly just and respecting of all [males and females] that You have created and love. In Jesus' Name. Amen.

LESSON FOUR: MARX'S "SOLUTION" TO INEQUALITY

Marx believed that the work he was doing and the beliefs he was promoting were beneficial to society. He believed he was freeing society from the oppression and injustice that enslaved it. He was convinced that the capitalist system contained the seeds of its own destruction. He believed that continued exploitation of the proletariat (poor workers) by the bourgeoisie (rich owners) would lead to mounting resentment and a revolution in which the bourgeoisie would be violently overthrown and a new, classless society of

Galatians 3:27-28



For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

equality would emerge. People would be at peace with each other, enjoying an earthly utopia where everything is shared.

4a. Compare Christianity and Marxism.

The goal of Marxism is an earthly utopia of peace through equality. The goal of Christianity is to be with the Lord in the new Heaven and earth, the only place where perfect peace and joy exist. **Read 1 Peter 1:9-10.**

4b. Why do Christians have a negative view of the Marxist ideology of "heaven" on earth?"

Even as Christians, we bear a sinful nature and thus, we rebel against God's commandments in heart and deeds. Because sin lives in us, heaven on earth is not possible.

Consider the words of Matthew 15:19.

4c. How do our sinful hearts make an earthly utopia based on a contentment with equality impossible? Are people content because their needs are met? Or does sin cause us to want more? What does it mean to covet? Even if perfect equality were possible, would that mean people would live in peace? Why or why not? From where does your peace come?

4d. As Christians who still battle our sinful nature, we reject any system of governance whose goal is to achieve an earthly utopia. We believe that Marxism will always fail because it fundamentally misunderstands the sinful nature of man which is never content. Man made plans never bring peace, salvation or paradise. Sadly however, history demonstrates that before that truth is realized, people will suffer oppression and death as has happened to tens of millions of people wherever Marxism takes root in society and government.

4e. Oppression is not caused by power structures or institutions of civil society in and of themselves. Oppression is caused by sinful people abusing whatever authority they may have. This is an important differentiation because if you misunderstand the root cause

of the problem, you cannot identify the appropriate solution.

4f. If the problem is a system of oppression, then the solution is to overthrow the system. As an example, if America is founded on a system of oppression, then the solution is to overthrow the entire system of oppressive governance.

**Repent
therefore,
and turn
again,
that your
sins may
be blotted
out, that
times of
refreshing
may come**

ACTS 3:19

An example of seeing the problems of society being caused by the system of oppression and thus needing to overthrow the entire system of governance is "The 1619 Project." The 1619 Project was published by the New York Times in August of 2019. It is a document espousing the idea that America was not founded on liberty in 1776 but rather on slavery which began with the first slaves arriving in 1619. From the authors, "The project is intended to offer a new version of American history in which slavery and white supremacy become the dominant organizing themes."

If America was founded on slavery as the authors attest, then the entire system of American governance and culture is racist, based on oppression and it must be overthrown. Historians of all

political persuasions have labeled the 1619 Project as factually inaccurate. Yet, this project has entered multiple schools curriculums across the country.

The point is that if the system is seen as the problem then the solution is to overthrow the system.

4g. However, if sinful behavior is the chief cause of ills, what is the solution? In a word, the answer is Jesus. **Read Acts 26:20.**

Lord, You are our hope and our joy. As we live as strangers on earth while citizens of Heaven, keep us in faith in You. Help us to see sin rightly that we may challenge it in others and repent of what is our own. In Jesus' Name. Amen.

Rev. Dare serves as Sr. Pastor at Zion Lutheran Church in Alexandria, MN. He has been featured on the national podcast "Issues, Etc."

HAPPY BIRTHDAY!

- 5 Paul Bartlett
- 7 Mary Schutt
- 8 Grant Nelson
Mason Warschkow
- 13 Janet Klein
- 16 Betty Braunschweig
- 19 Pastor Beisel
Lori Pommrehn
- 20 Sharon Groff
- 21 Angela Neely
Brenda Stotser
- 22 Lynn Norem
- 23 Nancy Waggoner
- 24 Luke Kloetzer
- 26 Caleb Smith
- 27 Lizzy Beisel
- 28 Ethan Bartlett
Russ Rodamaker
- 29 Bill Moats
Dave Smith

HAPPY ANNIVERSARY!

- 15 Pat and Marla
Norem

GREETERS

- 1 Randy & Stacey Harding
family
- 8 Tim & Teresa Windelow
- 15 Larry & Lois Neely
- 22 Scott & Angela Neely
- 29 Pat & Marla Norem

Welcomers

Rick & Kathy Silvest
Scott & Margaret Wosepka



LWML

Assignments

Altar: Sharon Henson
Mindy Rodamaker

Flowers: Christy Brinkley

Coffee: Floris Beisel

Rebekah Circle

Thursday, May 5, 1:30

Hostess: Betty Braunschweig

Topic: Linda Balvanz

Joy Circle

Thursday, May 5 - 7:00 p.m.

Hostess: Sandra Bennett

Topic: Kathy Silvest

*I am content! My Jesus ever lives, In whom my heart is pleased.
He has fulfilled the Law of God for me, God's wrath He has appeased.
Since He in death could perish never, I also shall not die forever.
I am content! I am content!*

LSB 468:1

ACOLYTES

- 1 Collyn Hofmeister,
torch; Kyler Patton,
torch/acolyte; Will
Hofmeister, Crucifer
- 8 Jack Wieting, torch;
Collin Pieper,
torch/acolyte;
Theo Beisel, Crucifer
- 15 Will Hofmeister, torch;
Collyn Hofmeister,
torch/acolyte;
Ben Hoekstra, Crucifer
- 22 Isaac Doering, torch;
Jack Weiting,
torch/acolyte; Zach
Rodamaker, Crucifer
- 29 Collin Pieper, torch;
Kyler Patton,
torch/acolyte;
Theo Beisel, Crucifer

ELDER:

Paul Bartlett

VIDEO SHOWING

- 1 Lance Barhite
- 8 Gordy Lubbers
- 15 Steve Ites
- 22, 29 Denny Neubauer

VIRTUAL ORGAN

Blake Pieper
Martin Beisel
Ethan Bartlett

ALTAR ASSISTANTS

- 1 AnnEllen Hofmeister
- 8 Ava Pieper
- 15 Allie Off
- 22 Erica Rodamaker
- 29 Abby Harding



VIDEOTAPERS

- 1 Chris Weiting
- 8 Paul Bartlett
- 15 Steve Barhite
- 22 Scott Wosepka
- 29 Jon Bartlett

THRIFTSHOP

Friday, May 27 - 9:45 a.m.

Angie Bartlett, Sharon Henson,
Charlene Hansen,
Margaret Ritland

1:00 p.m. Donna Olsen,
Nancy Waggoner