

St Matthews Service

Rev. Christopher LaBoube

February 7, 2021

The Fifth Sunday after the Epiphany

"Trust in the Lord with all our heart, and lean not on our own understanding. In all you ways, acknowledge him and he will direct your path." **(Proverbs 3:5-6)**

ACTIVE

CHRISTIANS

TOGETHER

IN

OUTREACH

&

NURTURE



St. Matthew Lutheran Church

504 Walnut Mapleton, Iowa 51034

Church Office: 881-2243 Fax: 881-1163

Email: office@stmatthewmapleton.org

website: www.stmatthewmapleton.org

FB page: [St. Matthew Lutheran-Mapleton](https://www.facebook.com/St.MatthewLutheran-Mapleton)

Rev. Christopher LaBoube (Pastor)

(712-840-1652)cell phone

Karen Krusen

Office Administrator Assistant
(volunteer)

(712) 881-2243-office phone

(712) 840-9059 cell phone



5th Sunday after the Epiphany
7 February 2021

St. Matthew Lutheran Church, Mapleton, IA
Isaiah 40:21–31 / Psalm 147:1–11 / 1 Corinthians 9:16–27 / Mark 1:29–39

Sermon Title: Become All Things to All People to Show Them Jesus
Sermon Text: 1 Corinthians 9:15-27

“Grace, mercy and peace from God the Father, and our LORD Jesus Christ.” (2 Tim. 1:2) Amen.

Paul was an apostle of Jesus Christ. An apostle is someone, who is sent. In this particular case, the Jesus Christ sends out men to preach and teach all that he wants people to know about himself. Paul was sent by Jesus Christ to share the message of hope and salvation found in Jesus Christ alone.

The Holy Spirit inspired Paul to write several letters to different churches in the known world at that time. These letters offered encouragement—warning—and much more. Paul was inspired by the Holy Spirit to go throughout the known world to preach and teach the Good News of Jesus Christ. And this is what he did.

Paul’s missionary journeys took him to all kinds of people, who came from all kinds of backgrounds and cultures. Paul desired that all people come to the knowledge of truth that the only way to get to heaven is by believing in Jesus Christ as the only source of eternal truth and life.

His ambitions and desires were noble and God-directed. Carrying out this work was not always easy. In fact, in some places where Paul preached about Jesus, he was ridiculed and thrown out of town. His message was not always accepted.

And that’s the reality of today. Sure, we gather here for worship and there are no problems because we meet for worship, but that isn’t the case everywhere. In our own country, there are non-Christians, who work hard to make life difficult for Christians.

In different countries around the world, gathering for worship is not always an option. Some Christians don’t gather for worship, because if they did they could be arrested, put in jail or even killed for their faith in Jesus Christ.

So Paul had first-hand experience from people, who angrily opposed him for what he was teaching—namely that Jesus is the only way to heaven and all other paths lead to hell. In spite of such opposition, Paul kept going to carry out his God-given ministry of preaching and teaching other people about Jesus. Paul continued preaching and teaching about Jesus in spite of the opposition, because he knew confidently that it was Jesus who equipped him to go.

Have you ever thought that God might be calling you? What if Jesus was calling you to take a stand for what his Word says about killing unborn babies? What if Jesus was calling you to speak up for children, who have no parents or guardians? What if Jesus was calling you to simply share the hope you have in Jesus with your neighbors?

When we read Paul’s letters—which comprises most of the New Testament—we learn about a

variety of ideas and methods of evangelizing that are based on Paul's work. Paul gives us some suggestions for sharing the hope you have in Jesus with someone else.

In our Epistle lesson from First Corinthians chapter 9, I want us to look at a section of one of Paul's letters in which he talks about one of the ways that he worked to spread the hope he had in Jesus with other people.

"¹⁹ For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. // To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. // To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law (Romans 2:12-15). // To the weak I became weak, that I might win the weak (2 Corin. 11:29). // I have become all things to all people, that by all means I might save some. ²³ I do it all for the sake of the gospel, that I may share with them in its blessings." (1 Corinthians 9:19-23)

Reflecting on this passage, Martin Luther said this about all Christians: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant to all, subject to all." (Lutheran Study Bible, p. 1958 footnote 1 Corinthians 9:19)

The point of this passage is that as a Christian you have a the right and opportunity to yield your own opinions and ideas about how worship should be carried out, so that another person, who is weak in their Christian faith or has not faith at all, can see that you truly care about him and are willing to do things his way in order to bring Jesus to him.

Sometimes in worship, we spend so much time arguing about how church should be done, when instead we should be seeing how we can yield to our weaker brother or sister in Christ, to help them in their own faith.

"¹⁹ For though I am free from all, I have made myself a servant to all, that I might win more of them. ²⁰ To the Jews I became as a Jew, in order to win Jews. // To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. // ²¹ To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law (Romans 2:12-15). // ²² To the weak I became weak, that I might win the weak (2 Corin. 11:29). // I have become all things to all people, that by all means I might save some. ²³ I do it all for the sake of the gospel, that I may share with them in its blessings." (1 Corinthians 9:19-23)

Think of it this way. Paul is giving great examples here of how he is willing to adapt to another person's ways and ideas in order to bring the message of hope and salvation found in Jesus Christ alone. Here's how Paul says this in Philippians chapter 2

"Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others." (Philippians 2:3-4)

When you set aside your own priorities and ideas and consider the ideas of priorities of someone else—especially a fellow Christian—then you are living the Second Greatest Commandment—Love your neighbor as yourself.

When you are living according to the Second Greatest Commandment—Love your neighbor as yourself—then you are being a great witness for Jesus to someone else. You are doing just what Paul

Now, may the peace of God which transcends all understanding guard and keep your hearts in Christ Jesus. Amen. said he was doing—becoming *“all things to all people, that by all means I might save some.”*

Now, Paul knew that he was not actually saving anyone from going to hell. Paul knew that it was only Jesus who saves people from going to hell. Paul is just stressing how important it is for all Christians to share the hope they have in Jesus with other people, who don't know Jesus.

Have you ever thought about doing something like this? Behaving like this? Wondering if a fellow Christian, who hasn't been coming to church in a long time, what you can do to help that person want to join us—to return to worship with us?

Maybe that person really struggles at moving through the liturgy and that person would worship better in a contemporary Christian service. Would you be willing to give up the traditional liturgy and receive from God all that he wants to give you in a contemporary worship service with a praise band? And do all of this simply out of love and concern for a fellow Christian, who is weak in his faith.

Maybe that person, who hasn't come to church in a long time, doesn't remember who is anyone is and feels uncomfortable. What could you do to help that person? // Maybe that person doesn't like using the screens, and that's why he doesn't come to church. In that case, what if we stopped using the screens and returned to using the hymnals simply to encourage a fellow Christian, who is weak in her faith?

Spiritually mature Christians realize that ALL forms of worship—as long as they are Jesus focused—are acceptable. And spiritually mature Christians care more for their brothers and sisters in Christ than they do about what kind of service we follow in church.

“¹⁹ For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. // To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. // To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law (Romans 2:12-15). // To the weak I became weak, that I might win the weak (2 Corin. 11:29). // I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.” (1 Corinthians 9:19-23)

Paul points out that he's willing to make himself a servant of all, so that he could bring more people to Jesus. Paul is willing to make a lot of changes in his own worship practices and desires in order to bring more people into the family of God. Are you willing to also make changes to your own personal worship desires in order to bring more people back into God's family?

Now even though Paul is willing to make changes to HOW he worships, he is NOT willing to make any change to Gospel message from the Bible. Paul is not promoting the idea of changing what the Bible says in order to bring more fellow Christians back into our worship fellowship. The message from the Bible is non-negotiable.

But the practice—how we worship—what things we do in worship—these things are negotiable. Because the worship form was NOT handed down to us from Moses on Mount Sinai. It's true that our worship liturgy is taken mostly from the Bible, but that does not mean the liturgy is the only way to worship.

Any worship liturgy that points people to Jesus and glorifies God—that is the only real form of worship. So does our current liturgy point people to Jesus? If not, then let's see what changes we can make so that our worship points people to Jesus.

If our liturgy does point people to Jesus, then that's good. But if our current liturgy keeps some people from attending worship, then we who are spiritually mature should say that we can worship other ways that also point to Jesus. When we do this, then we are living according to the Second Greatest Commandment—love your neighbor as yourself.

“Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.” (Philippians 2:3-4)

When we say that we can worship anyway, then we are saying that we *“...count others more significant than yourselves.”* When you count others more significant than yourself, then you *“look not only to [your] own interests, but also to the interests of others.”* (Philippians 2:3-4) You're saying that you consider the other person's ideas and opinions as valid and important and you willingly do what helps and encourages him to see Jesus.

Are you willing to do this? Are you willing to *“...count others more significant than yourselves.”* And, *“Let each of you look not only to his own interests, but also to the interests of others.”* Maybe that's hard to do—to consider someone else's opinions and ideas about worship more important than your own.

But with God—ALL THINGS are possible. The Bible tells us that some people are more spiritually mature than others. Some people are growing in their faith in Jesus, because they hunger and thirst for God's Word on a regular basis.

Other people might also be growing in their faith in Jesus. Their faith is visible, but maybe not very strong. That's okay. Maybe those people aren't feeding on God's Word on a regular basis. They are still Christians, but they are spiritual teenagers.

Then, there are folks, who only feed on God's Word one or two times a year. Their faith in probably very weak. They are, unfortunately, spiritually immature. No matter where you are in your faith walk though, you can always grow more. God gives us his Word to teach us all that we need to know. God grows our faith through his Word and through our worship fellowship.

Paul used every situation to his advantage to spread the Gospel of Jesus Christ to as many people as possible. This is why he did what he wrote in our Epistle lesson for today:

“¹⁹ For though I am free from all, I have made myself a servant to all, that I might win more of them... I have become all things to all people, that by all means I might save some. ²³ I do it all for the sake of the gospel, that I may share with them in its blessings.”

Paul knew that in order to engage people with the Gospel of Jesus Christ, you have to be willing to set aside your own interests and ambitions and listen to the other person. You will most likely learn a lot about the other person, and why they don't like joining us for our worship fellowship. You might also learn what you could do to help an encourage that member to return to church to receive from God all that he wants to give people.

Seek the Lord while he may be found. Call up on Jesus while he is near. TO God be the glory now and forever. Amen.

God Our Provider



THE APOSTLES' CREED

I believe in God, the Father Almighty, Maker of heaven and earth.

What does this mean? He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and all I have. He richly and daily provides me with all that I need to support this body and life.

The eyes of all look to You, and You give them their food at the proper time. You open Your hand and satisfy the desires of every living thing. (Psalm 145:15-16)

FOR SHARING

1. What do you consider to be your greatest blessing?
2. The philanthropist Moses Montefiore had as his family motto "Think and Thank." In the old Anglo-Saxon language *thankfulness* means "thankfulness." In what ways is gratitude tied to remembering?
3. In what ways is God still "richly and daily" providing for His world? In what ways is He always providing you with all that you need?
4. Luther's list of blessings reflects the times and culture in which he lived. What items would be included on your list of blessings from God?
5. Of all of God's good gifts to you, which are you most thankful for today?

PRAYER

Lord God, my heart is raised in gratitude for Your bountiful blessings upon our nation's fields, farms, and factories. Even though we are not worthy of Your grace, You provide for all our needs. Help me to be "thankful" of all Your mercies in Christ. In Jesus' name I pray. Amen.

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<u>Give the office a call or the Pastor...</u>	Need a ride to a Dr's appt	Need of a visit
Before going to hospital	Address or name changes	Birth of your baby
Private communion	Entering armed services	Making wedding plans
Desire to serve your Lord through the Church	Death in the family	

PARAMENTS ON OUR ALTAR:

Color is everywhere. Color is God's way of filling his world with beauty and giving pleasure to those who live in this colorful world. Christians, for centuries, have used color in divine worship to emphasize the redemptive action of God through his Son. Color's Purpose However, color and its bright message can easily be taken for granted or mistaken in its purpose. The paraments, vestments, altar clothes, banners, traditionally employed each Sunday, must be seen as more than an attempt to decorate, or give accent to the chancel. That is, no doubt, the view of some. It's true; interior design and decoration are important. But a greater service is demanded of our liturgical colors than merely making the surroundings "pretty." Furthermore, when altar paraments are used year after year without much attention given to their message, as well as their care, the pastor, along with his faithful altar guild would do well to throw away the key to the sacristy and refrain from using those altar cloth "decorations." Frequent instruction about the church year and its corresponding colors must go hand in hand with its weekly use

Color, like music, plays an important role in the life of God's worshiping people. Just as music is the "handmaiden to theology," liturgical color complements the message of the seasons and occasions during the church year. Taking a familiar seat in the nave of his/her chapel preceding worship on any given Sunday, the worshiper's emotions and intellect are immediately engaged by color. Liturgical colors aid in establishing a climate in which Law and Gospel may be heard and received. Color allows us to see the Light of Life, Jesus Christ. It serves to communicate the message of salvation. And communicate it does when it reinforces a specific "colorful" chapter in the life of our Lord and his church, retold annually by the church calendar.

Symbolism of Colors It is appropriate, from time to time, to take a thoughtful and fresh look at the colors that are displayed throughout the church year. In the end, we admit, the use of paraments, vestments, altar clothes, banners is an adiaphoron. Even the symbolism behind the traditional colors is somewhat arbitrary and open to additional interpretations as generations pass. The primary source and guarantor of their meanings is tradition. However, the important thing to remember is why we retain this traditional liturgical standard. The value of the "Bg-BgsPwr" color scheme rests in their purpose: to serve God's worshiping community by assisting in communicating the holy faith from generation to generation. In every age, the beauty and symbolism of color in the church continues to serve us exceptionally well!

Green, comes next in the acronym and is by far the most common color seen during the year. *Lutheran Service Book* calls for its use during the seasons of Epiphany and Pentecost. The first Sunday following the first full moon after the vernal equinox (March 21), also known as Easter Sunday, determines the length of these two seasons. The days of Epiphany may entail a total of, but not more than, eight Sundays. The season of Pentecost, on the other hand, can last from 22 to 28 Sundays. **Green** is the appointed color for all but a few of the Sundays during these seasons. Consequently, **green** may be used an average of six to eight months of any given liturgical year! Epiphany's message of Christ's revelation to the Gentiles along with the season's traditional emphasis on extending Christ's kingdom through missions, calls for the use of **green**—the color symbolic of growth. The Sundays following Pentecost, observed as "the time of the church," share a somewhat similar theme as that of Epiphany. Affectionately called the season of the "**green meadow**," no doubt due to the fact of **green** being the established color, these Sundays also emphasize the subject of growth. **Green** is a neutral color, but there is nothing colorless about our need to grow and mature as disciples of Jesus Christ. That's why the "**green meadow**" time of the church year is so lengthy. Time must be given to encourage all worshipers to maintain their faith through the constant use of God's means of grace. A helpful suggestion for congregations observing summer and fall months with one neutral color, would be to invest time and effort in obtaining several sets of **green** paraments. Variety and change in shades of this color would go a long way in keeping the season fresh and "**green**." Changing the paraments every six weeks would complement the Sundays following Pentecost and their emphasis on personal faith that is living and growing.

Douglas K. Escue—pastor of Immanuel Lutheran Church in Santa Fe, New Mexico. Originally published in *Lutheran Worship Notes*, Issue 29, 1994.

BAPTISMAL BIRTHDAY

Name		Baptism
Joan	Chandler	Feb 13, 1956
Brett	Davis	Feb 18, 1979
Florice	Dose	Feb 03, 1935
Kevin	Goslar	Feb 13, 1972
Marshall	Goslar	Feb 25, 1973
Mary	Greiner	Feb 23, 1958
Duane	Hamann	Feb 11, 1964
Bruce	Jacobson	Feb 03, 1949
Scott	Jacobson	Feb 16, 1975
Gene	Kaderabek	Feb 03, 1963
Joyce	Kruse	Feb 10, 1935
Emma	Pithan	Feb 15, 2009
Sheryl	Schelm	Feb 22, 1961
Jeffrey	Scott	Feb 09, 1969
Ernest	Witzel	Feb 05, 1937



We are listing
Baptismal birthdays
to remember and
celebrate the day we were
adopted into the family of
God
through the washing of the

*Faith Step: To
whom do you need
to show grace to-
day? Give that
person the same
grace that Jesus
grants you.*

BIRTHDAYS

Montana	Brodersen	Feb 26, 2004
Brayden	Brodersen	Feb 15, 2018
Hadley	Bruhn	Feb 11, 2018
Cooper	Bruhn	Feb 11, 2013
Hunter	Goslar	Feb 26, 2016
Bradley	Goslar	Feb 18, 1998
Curtis	Hesse	Feb 07, 1962
Bruce	Jacobsen	Feb 03, 1949
Dennis	Jahn	Feb 12, 1947
Pam	Kovarna	Feb 17, 1951
Susan	Kruse	Feb 09, 1957
Christina	LaBoube	Feb 17, 1981
Taya	Ohlmeier	Feb 16, 2009
Mindi	Ohlmeier	Feb 10, 1985
Marley	Scott	Feb 25, 2008
Zakary	Scott	Feb 04, 2001
Megan	Weber	Feb 23, 1991

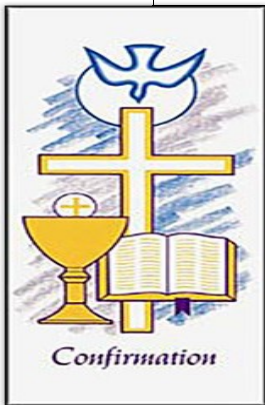
God's Blessings 80 +yr. Birthdays

Mavis Skow	Feb. 08 1941 80
Dick Thoreson	Feb 13, 1940 81



WEDDING ANNIVERSARY God's Blessings

Zachery and Anna Goslar	Feb 24, 2015	6 yrs.
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First Name	Last Name	Age	Confirmation
Melvin	Schrader	94	May 12, 1940
Phyllis	Fick	92	Apr. 27, 1941
Freda	Means	93	May 27, 1942
Deloris	Livermore	91	Apr. 25, 1943
Ferne	Jacobson	90	Apr. 05, 1944
George	Koithan	88	May 20, 1945
Ruth	Bruhn	88	Apr. 21, 1946
John	Fick	88	May 19, 1946

*They
stood
firm in
their
faith 75
yrs. and
counting*

NEEDED /WEEK	\$3,225.02
TOTAL GIVING 01-31-21	\$865.00
SUNDAY ATTENDANCE 01-31-21	37
SUNDAY COMMUNED 01-31-21	NA
Children in Church 01-31-21	4
VISITORS 01-31-21	2
BIBLE CLASS 01-31-21	NA
SUNDAY SCHOOL 01-31-21	6

	Week of Schedule 02-08 to 02-14
Mon (8)	Pastor's Family Day
Tues (9)	Board of Directors 6 pm
Wed (10)	Confirmation Class 6 pm to 7 pm Helping Hands, at 1:00 to 4 pm
Sun (14)	The Transfiguration of our Lord; Church Services w/ Holy Comm. 9:30 am Bible Class 10:45 am Sunday School 10:45 am

Please continue to pray for our church leaders.



"Be joyful in hope, patient in affliction, faithful in prayer." **Romans 12:12**

Pray without ceasing (1 Thessalonians 5:17)

PRAYER WARRIORS— The prayer warriors desire to hear from you as to how they can pray for you. We have 14 prayer warriors. We welcome more men and women to join us. if you need prayer call **Alice Miller** phone number 712-880-2380.

Members of St. Matthew with Special Needs and Concerns

Nazaria Kaderabek

Carol Dose

Selma Schrader

Lavonne Witzel

Myrna Gosch

Kathy Trucke

Alan Bruhn

Family / Friends of Members with Special Needs and Concerns

Sheri Heilman— Sue Oberg's sister; **Ron Kraffle** friend of Marla & Joe Hogan; **Lynn Smith** friend of Marla and Joe Hogan; **Jazmin Mauch**, granddaughter of Marla and Joe Hogan; **Penny Mauch** friend of Marilyn & Duane Hamann; **Tammy Jean Bramley**, mother of Sam Kelm

Please drop them a line or two, they love getting mail and they would love hearing from their church family.

Bonnie Banks 86 yrs. Jun 2, 1934

Main Street Apartments

516 Main Street Apt 2

Mapleton, IA 51034

George Koithan 88 yrs. Sept. 2, 1932

1726 Marcella Heights

Carroll, IA 51040

Delores Boysen 81 yrs. Mar. 5, 1939

31153 Juinter Ave

Hinton, IA 51024

Delbert Kroll 87 yrs. Jun. 1, 1933

Ring Street

Mapleton IA 51034

Myrna Gosch 79 yrs. Jan 9, 1941

Pleasant View Care Center

200 Shannon Dr. Rm #108

Whiting, IA 51063

Phyllis Fick 92 yrs. Jun 3, 1928

Willow Dale Care—Assisted Living

404 1st St.

Battle Creek, IA 51006

Carol Dose 86 yrs. Jan. 22, 1934

Sunrise Ave.

Maple Heights Nursing Home

** indicates a new address

Those on our prayer list:

Nazaria Kaderabek
310 S. 6th St.
Mapleton, IA 51034

Selma Schrader
21 Ohm Drive
Mapleton, IA 51034

Sheri Heilman
(Sue Oberg's sister)
1721 Lincoln Street
Great Bend, KS 67530

Tammy Bramley
42715 210th St.
Ute, IA 51060

Kathy Trucke
303 S 7th Street
Mapleton, IA 51034

Lavonne Witzel
36252 Co. Hwy E 34
Castana, IA 51010

Alan Bruhn
14535 Walnut Ave
Mapleton, IA 51034

*God
is watching
over you.
I know because
I asked
Him to*

Spread the Fruits of the Spirit:

Love, Joy, Peace, Patience, Gentleness, Kindness, Self-Control, Goodness, and Faithfulness. You will be rewarded



St Matthew Lutheran Church
504 Walnut Street
Mapleton, IA 51034

LET'S STAY CONNECTED OPPORTUNITIES FOR YOU TO CONTINUE TO FILL UP WITH JESUS BY

READING AND LISTENING TO THE BIBLE: St. Matthew Lutheran Church Service at 9:30 am every Sunday at the church. Facebook page-.St. Matthew Lutheran-Mapleton- Our services at 9:30 am every Sunday website: www.stmatthewmapleton.org – Our services posted weekly **Mission Central...** www.missioncentral.us **Lutheran Family Service:** www.lfsiowa.org **WEB SITES:** Iowa District West—www.idwlcms.org Camp Okoboji – www.campokoboji.org **“THY STRONG WORD”** is a daily devotion airing at 6:25 am Monday through Saturday on KDSN (104.9 FM) **“THE LUTHERAN HOUR”** can be heard every Sunday on radio station—KDSN -FM (104.9) at 6:30 am and 1530 at 10:30 am. It is available 24 hours a day on the internet in Real Audio. Visit www.lhm.org and click on the Lutheran Hour on the left side of the page **“THE GOOD SHEPHEARD HOUR”** airs on the following stations every Sunday: 8 am Fort Dodge-KVFD 1400 AM; 8 am Sioux City—KSCJ 1360 AM; 10:30 am Storm Lake—KAYL 101.5 FM **Lutheran Family Services:** www.lofsiowa.org **MainStreet Living**— is a Television Program that is endorsed by the Iowa West District of the LCMS This program is broadcast on KCAU, the ABC network affiliate in Sioux City on Sunday morning, starting at 10:00 AM. The first 30 minutes are remastered episode of “This is the Life” The second half of the program is a modified Lutheran worship service that features a different Pastor each week, from the area.

Dear God,

Thank you for your extravagant love. Let the Holy Spirit fill our hearts with it so we could experience what it is to be loved by you. Help us to live in your love and love others with your love. In Jesus' name, Amen

