

HIGHWOOD HIGHLIGHTS

March 2024

The Newsletter of Highwood Lutheran Church



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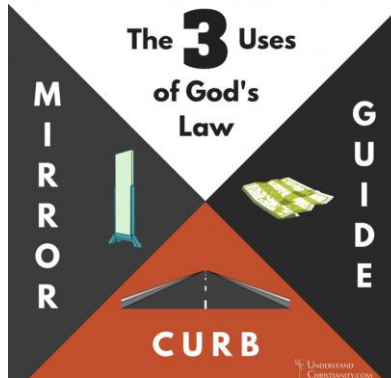
PASTOR'S MESSAGE

ABOUT THE LAW

Over 600 Jewish Ceremonial Laws and Rituals are listed in the Old Testament. While these laws, as Paul said, no longer bring salvation, Paul also reminds us that The Old Testament Law is still operative. The New Testament shifts their roles as through the Law, God discloses His character, purpose, and plan for humanity through specific rules for living. Some theologians have classified the Old Testament laws into ceremonial, civil, and moral. In some Lutheran perspectives, especially those influenced by the Formula of Concord (a Lutheran doctrinal document), the three uses of the Law are to mirror, guide, and curb.

Understanding the uses of the Law can vary within different theological traditions. While the concept of the three uses of the Law is commonly associated with Lutheranism, there are variations in how it is articulated. Indeed, we don't have clear-cut divisions to understand the different purposes and applications of the Law. This ambiguity is made harder because some laws may operate in multiple categories, and some may not fit well within any category.

The typical Lutheran theological framework of the three uses articulates the multifaceted role of God's Law in the life of a Christian. This concept helps clarify the Law's different functions in the lives of the faithful, guiding them in daily living.



The three uses of the Law are traditionally formulated as follows:

The Civil Use (Political or Social Use)

The first use of the Law in Lutheranism pertains to its function in maintaining order and justice within society. According to Luther, the Law serves as a curb to restrain evil and promote civil righteousness. It establishes a framework for societal order, discouraging sinful behaviours through the threat of punishment. In this sense, the Law promotes justice and prevents chaos in the external, communal realm.

Lutherans acknowledge the importance of civil authorities and recognise that God uses the Law to maintain a semblance of order in a fallen world. This use of the Law is not limited to Christians but applies to all people, regardless of their faith.

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The Reflective Use (Mirror or Revealing Sin)

The second use of the Law, often called the reflective or mirror use, highlights the role of God's Law in revealing human sinfulness. Lutherans believe that the Law is a mirror that reflects God's perfect righteousness and exposes humanity's sinfulness. It shows individuals their inability to fulfil God's righteous standards independently.

This function of the Law exposes one's selfishness to oneself, enabling people to recognise in themselves their need for God's grace and forgiveness. Lutherans stress that the Law, by revealing human sin, prepares individuals to turn to Christ for salvation. It serves as feedback that points people to their dependence on God's mercy rather than their own merits.

The Normative Use (Guidance or Teaching for Christian Living)

The third use of the Law is often called the normative or guiding use. In this context, Lutherans emphasise the Law's positive role in guiding believers' lives. While acknowledging that the Law does not contribute to justification – the process of being declared righteous before God – Lutherans assert that it guides Christian living, as it provides a norm or guide for righteous living, outlining God's will and moral principles.

Understanding the three uses of the Law is an important element in Lutheran theology, offering a nuanced perspective on the role of God's Law in society, the recognition of sin, and the guidance for Christian living. It underscores the multifaceted nature of the Law and its continued relevance in the lives of believers. The more we know God, the more we recognise our sins. The Law offers a framework for changes in our ways to conform to the guidance of Christ. These understandings lie behind what Luther stressed when he declared that Christians should rely on their faith in Christ alone for salvation, seeing Christ as the only way for humanity to enter Heaven. (1 Timothy 2:5). Then, from a place of faith, we see that the Law identifies our sin and instructs our need for salvation while it points toward God's will. This is why we say that the Law focuses our response to the righteousness we receive in God's grace and remains relevant for shaping conduct and fostering our lives of gratitude.

Peace+ to you all.
See you on Sunday!

Pastor Mike

HOLY WEEK SERVICES

March 24th at 10:30 AM – **Sunday of the Passion (Palm Sunday)**

March 27th at 7:00 PM – **Spy Wednesday**

March 28th at 7:00 PM – **Maundy Thursday**

March 29th at 10:30 AM – **Good Friday**

March 31st at 10:30 AM – **The Resurrection of Our Lord, Easter Day**

Bishop's Message for March

The message can be found online by clicking [here](#).

TREASURER'S REPORT



1 Month Ended Jan. 31, 2024 Financial Summary

January current offerings were \$9,911 and church rental receipts were \$3,315. Synod benevolence receipts were \$135 and non-budget benevolence receipt consisted of \$100 for CLWR. Total January 2024 current offerings and church rentals of \$13,226 is \$796 less than last year.

January expenses of \$18,112 were \$3,108 over budget. Extra expenses for January consisted of \$1,353 for 2024 Synod convention fees, \$960 for 2024 Pastor Synod study conference and \$530 for 2024 Eternity for Today subscription.

Highwood had a shortfall of \$4,886 for January 2024 compared to a shortfall of \$1,075 last year.

Church receipts for Jan/24 were \$796 lower than last year (\$2,063 lower on Offerings but \$1,267 higher on church rentals) and church expenses were \$3,015 higher than last year.

Capital fund – Highwood received a \$65 donation for Building fund and \$99 for the Highwood Lutheran Women account. The balance in the capital account at the end of January was \$51,782.

Memorial fund – A donation for \$1,000 was received. The balance at the end of January was \$11,375.

DAYLIGHT SAVINGS TIME



Sunday, March 10, 2024

Set your clocks one hour ahead.



March Birthdays

Chloe Giacomini
Norma Gummo
Thelma Jung
Joyce Rasmussen
Phil Tang
Andres Torres Ferrarosa
Sandra Whitehead
Megan Whitehead
Jamie Whitehead
Laura Woycenko

ON THE WEB BEYOND OUR WEBSITE

Here are some links that may be of interest to you: Lutherans in Ukraine are involved in a variety of efforts related to the ongoing conflict, offering both **humanitarian aid** and **advocacy for peace**. For the most recent updates, check these links:

Lutheran World Federation: <http://lutheranworld.org/get-involved/ongoing-campaigns/ukraine-crisis>

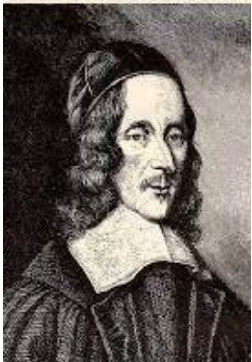
Lutheran World Relief: <https://lwr.org/ukraine-crisis>

German Evangelical Lutheran Church of Ukraine: <https://nelcu.org.ua/en/>

TWO HYMN WRITERS

Two hymn writers are commemorated in March—George Herbert on March 1st and Charles Wesley on March 2nd.

GEORGE HERBERT (1593 – 1633)



George Herbert was an English poet, orator, and priest of the Church of England. His poetry is associated with the writings of the metaphysical poets, and he is recognised as "one of the foremost British devotional lyricists. He was born in Wales into an artistic and wealthy family and largely raised in England. He received a good education that led to his admission to Trinity College, Cambridge, in 1609.

One of his hymns is in our hymnal *Come, My Way, My Truth, My Life*. (ELW, No. 816)

CHARLES WESLEY (1707 – 1788)



Charles Wesley was an English leader of the Methodist movement.

Charles Wesley was born in Epworth, Lincolnshire, the son of Anglican cleric and poet Samuel Wesley and his wife Susanna. He was a younger brother of Methodist founder John Wesley and Anglican cleric

Samuel Wesley the Younger, and he became the father of musician Samuel Wesley and grandfather of musician Samuel Sebastian Wesley.

Wesley was a prolific hymnwriter who wrote over 8,900 hymns during his lifetime. His works include *And Can It Be*, *Christ the Lord Is Risen Today*, *Love Divine*, *All Loves Excelling*, the carol *Hark! The Herald Angels Sing*, and *Lo! He Comes with Clouds Descending*. Ten of his hymns are in our hymnal.

WITH DEEPEST SYMPATHY

We extend our condolences to our organist, Rick Vander Woude and his family at the passing of his father, John Vander Woude.



Reminder that the booklets have arrived, and everyone is welcome to take a copy from the table in the narthex. Donations are gratefully accepted towards the subscription cost which is only \$13.25 per copy.

MENTAL HEALTH CRISIS NUMBER

988 is a number operated by The Canadian Mental Health Association (CMHA) alongside other crisis centers across Canada. This three-digit number launched in November 2023 and provides a **nationwide point of contact for mental health crisis and suicide prevention**.

You can call or text **988** 24/7 to connect with a trained crisis responder who can offer support and resources. Remember, this service is confidential and available in both English and French.

Our Lord has written the promise of resurrection, not in books alone, but in every leaf in springtime.
Martin Luther

AN INSPIRATIONAL EASTER STORY

Jeremy was born with a twisted body, a slow mind, and a chronic, terminal illness that had been slowly killing him all his young life. Still, his parents had tried to give him as normal a life as possible and had sent him to elementary school.

At the age of 12, Jeremy was only in second grade, seemingly unable to learn. His teacher, Doris Miller, often became exasperated with him. He would squirm in his seat, drool, and make grunting noises. At other times, he spoke clearly and distinctly, as if a spot of light had penetrated the darkness of his brain. Most of the time, however, Jeremy irritated his teacher. One day, she called his parents and asked them to come to the school for a consultation. As the Foresters sat quietly in the empty classroom, Doris said to them, "Jeremy really belongs in a special school. It isn't fair to him to be with younger children who don't have learning problems. Why, there is a five-year gap between his age and that of the other students!"

Mrs. Forester cried softly into a tissue while her husband spoke. "Miss Miller," he said, "there is no school of that kind nearby. It would be a terrible shock for Jeremy if we had to take him out of this school. We know he really likes it here."

Doris sat for a long time after they left, staring at the snow outside the window. Its coldness seemed to seep into her soul. She wanted to sympathize with the Foresters. After all, their only child had a terminal illness. But it wasn't fair to keep him in her class. She had 18 other youngsters to teach, and Jeremy was a distraction. Furthermore, he would never learn to read and write. Why waste any more time trying? As she pondered the situation, guilt washed over her. "Oh God," she said aloud, "here I am complaining when my problems are nothing compared with that poor family! Please help me to be more patient with Jeremy."

From that day on, she tried hard to ignore Jeremy's noises and his blank stares. Then one day he limped to her desk, dragging his bad leg behind him. "I love you, Miss Miller," he exclaimed, loud enough for the whole class to hear. The other students snickered, and Doris's face turned red. She stammered, "Why, that's very nice, Jeremy. Now please take your seat."

Spring came, and the children talked excitedly about the coming of Easter. Doris told them the story of Jesus, and then to emphasize the idea of new life springing forth, she gave each of the children a large plastic egg. "Now," she said to them, "I want you to take this home and bring it back tomorrow with something inside that shows new life. Do you understand?" "Yes, Miss Miller!" the children responded enthusiastically -all except for Jeremy. He just listened intently; his eyes never left her face. He did not even make his usual noises. Had he understood what she had said about Jesus' death and resurrection? Did he understand the assignment? Perhaps she should call his parents and explain the project to them.

That evening, Doris's kitchen sink stopped up. She called the landlord and waited an hour for him to come by and unclog it. After that, she still had to shop for groceries, iron a blouse, and prepare a vocabulary test for the next day. She completely forgot about phoning Jeremy's parents.

The next morning, 19 children came to school, laughing and talking as they placed their eggs in the large wicker basket on Miss Miller's desk. After they completed their math lesson, it was time to open the eggs. In the first egg, Doris found a flower. "Oh yes, a flower is certainly a sign of new life," she said. "When plants peek through the ground, we know that spring is here." A small girl in the first row waved her arms. "That's my egg, Miss Miller," she called out.

The next egg contained a plastic butterfly, which looked very real. Doris held it up. "We all know that a caterpillar changes and grows into a beautiful butterfly. Yes, that is new life, too!" Little Judy smiled proudly and said, "Miss Miller, that one is mine!"

Next, Doris found a rock with moss on it. She explained that moss, too, showed life. Billy spoke up from the back of the classroom. "My daddy helped me!" he beamed. Then Doris opened the fourth egg. She gasped. The egg was empty! Surely it must be Jeremy's, she thought, and, of course, he did not understand her instructions. If only she had not forgotten to phone his parents. Because she did not want to embarrass him, she quietly set the egg aside and reached for another.

Suddenly Jeremy spoke up. "Miss Miller, aren't you going to talk about my egg?" Flustered, Doris replied, "But Jeremy your egg is empty!" He looked into her eyes and said softly, "Yes, but Jesus' tomb was empty too!" Time stopped. When she could speak again, Doris asked him, "Do you know why the tomb was empty?"

"Oh, yes!" Jeremy exclaimed. "Jesus was killed and put in there. Then his Father raised him up!" The recess bell rang. While the children excitedly ran out to the school yard, Doris cried. The cold inside her melted completely away.

Three months later, Jeremy died. Those who paid their respects at the mortuary were surprised to see 19 eggs on top of his casket, all of them empty.

May the Easter Eggs of all your friends and family be empty, too.

Ida Mae Kempel



OUR HIGHWOOD FAMILY

WELCOME REMI MITCHEL



I was born in Regina, Saskatchewan and grew up on a farm in a small town called Francis, Saskatchewan which is about 45 minutes outside of the city. I had two older siblings, a brother, and a sister. My father was a full-time farmer, and my mother ran a short line farm machinery dealership in the town.

As my parents were very busy putting food on the table, I spent a lot of time with my father's parents, who also helped with the farm. My grandpa Stu also had some Hereford cows, which stuck with me for a long time. I spent many hours riding in a Massey – Ferguson 8560 combine and these are some of my earliest memories, as well as picking eggs in the chicken coop my grandfather had.

My other grandfather Raymond helped my mom and dad at their shop as a mechanic, and as a combine operator in the fall. Ray was also talented musician, who had self-taught himself guitar, fiddle, banjo, and accordion. He used to go with my mom to an old folk's home in the town of Fillmore and play old time music for the people there. He was stricken with cancer, but before Grandpa Ray died, he started to try and get me to learn the fiddle.

Due to lack of school opportunity, both of my siblings attended Briercrest Christian academy during high school. Between them and I, the school divisions were restructured, and I decided that I wanted to have purebred Hereford cows. This meant that I did not have the ability to go across the province for school. This was not a disadvantage for me, as my parents helped me a lot with things on the farm, as well as sending me to guitar and fiddle lessons.

When I was 18 my sister was killed in a head on collision, and due to the stress of this I ended up dropping out of the university

courses that I had started in Saskatoon. As I felt quite listless after this, I ended up working on the drilling rigs to try and have a change of scenery. I first worked with Ensign Drilling in Grand Prairie and worked across Saskatchewan with them for another year. I then moved to Calgary to be closer to work and began working for Bonanza Drilling for two more years.

During this time I was still interested in going back to university, and enrolled at Mount Royal University where I still am studying. I plan to finish my bachelor's degree in accounting and then proceed to get a CPA. After that I will decide if I am going to take over the family farm; where I still go work and help during my free summers.

ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office.

He never owned a home. He never set foot inside a big city. He never traveled two hundred miles from the place where He was born. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves.

His executioners gambled for the only piece of property he had on earth while he was dying -- and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as that One Solitary Life.

James A. Francis

