

THE SHEPHERD'S LOVE

New York Mills Apostolic Lutheran Church • 315 Main Ave South • New York Mills, MN 56567 Vol 3 No. 69

From the Pastor's Desk

March 2024



"Is this not the fast that I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that you cover him, and not hide yourself from your own flesh?" Isaiah 58:6-7

Lent begins on Ash Wednesday, the refrain "Remember, oh man, that thou art dust and to dust thou shalt return" sets the tone for us. Lent is the time of introspection and repentance in preparation for Easter. This season is observed by various Christian groups. There are also many traditions surrounding it. You may have heard of some groups that "give things up for Lent". This practice may seem showy but when we examine the scriptures, we do see that it is indeed a pious tradition. In Isaiah the Lord tells of us the type of fasting that he approves of.

Many people think of giving things up for Lent to grow closer to God or for the sake of disciplining oneself. However, reading these verses in Isaiah gives us another purpose. We have the option to give some-

thing up to give something out. For example, if you decide to give up fast food for Lent, then you would need to pack a lunch or make provisions for how you will eat. One benefit of this is you would save money. Then you could donate the money you save to the needy. There are many organizations in your community that assist those who are in need of help or perhaps you know a family that has fallen into tough times. This is the type of fasting that the Lord approves of. Ultimately though, Lent isn't about what we give up for God. It's about what Jesus gave up for us. He gave up everything and gave it to us.

God's Peace, Pastor Nicholas Kandoll

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions,

he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

There is no other week in the Lutheran Church Liturgical Year with such a powerful atmosphere of extraordinary commitment. From **Palm Sunday to Easter Sunday**, we become immersed in the central mystery of God's mission of redemption through the death and resurrection of the Lord. Holy Week encompasses not only the final days of Lent but also the commemoration of Christ's Passion. Holy Week consists of Palm Sunday, Holy Monday - Wednesday, as well as the daylight hours of Maundy Thursday. These days round out our preparation time.

Maundy Thursday's Holy Communion starts the Three Holy Days, or Triduum, beginning on Thursday and ending with Evening Prayer (Vespers) on Easter Day. These services combine to form a unified celebration of Christ's death and resurrection. Thus, the week looks back to the beginning of Lent. We also look ahead to the 50-day anniversary of Christ's resurrection, culminating on Pentecost.

¹⁷ And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: ¹⁸ For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

¹⁹ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. ²⁰ Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Luke 22:17-20



Revelation 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

16. These two things, sin and death, therefore remain with us to the end that we might cultivate and exercise our faith, in order that it may become more perfect in our heart from day to day and finally break forth, and all that we are, body and soul, become more Christlike. For when the heart clings to the Word, feelings and reasoning must fail. Then in the course of time the will also clings to the Word, and with the will everything else, our desire and love, till we surrender ourselves entirely to the Gospel, are renewed and leave the old sin behind. Then there comes a different light, different feelings, different seeing, different hearing, acting and speaking, and also a different outflow of good works. Now, our scholastics and papists have taught an external piety; they would command the eyes not to see, and the ears not to hear, and would put piety into our hearts from the outside. Ah, how far this is from the truth! But it comes in this way: When the heart and conscience cling to the Word in

faith, they overflow in works, so that, when the heart is holy, all the members become holy, and good works follow naturally.

17. This is signified by the sabbath that was to be hallowed and on which the Lord lay quietly in the grave. It signifies that we should rest from all our works, should not stir, nay, should not allow any sin to stir within us, but we should firmly believe that death, hell, sin and the devil are destroyed by the death of Christ, and we are righteous, pious, holy and therefore contented, experiencing no longer any sin. Then all the members are calm and quiet, being convinced that sin and death are vanquished and prostrated. But this cannot be brought about, as I have said, until this impotent, wretched body and the old Adam are destroyed. Therefore it is indeed necessary that we are required to keep this sabbath. For as Christ lies in the grave on the sabbath, never feels nor moves, so it must be with us, as

we have heard: Our feelings and actions must cease. And I say again that this cannot be accomplished before the old Adam is annihilated. Nevertheless we still experience sin and death within us, wrestle with them and fight against them. You may tie a hog ever so well, but you cannot prevent it from grunting (until it is strangled and killed Ed. 1530). Thus it is with the sins in our flesh. As they are not yet entirely conquered and killed, they are still active, but when death comes, they must also die, and then we are perfect Christians and pure, but not before. This is the reason why we must die, namely, that we may be entirely freed from sin and death. These words on the fruits of the resurrection of Christ may suffice for the present, and with them we will close. Let us pray God for grace that we may understand them and learn to know Christ aright.

Martin Luther

This spiritual comes from a rich American tradition, developed in the early 1800s by African-American slaves. The words are simple, seizing one central theme. Spirituals often have a lot of emotional appeal. As a result, this hymn, like few others, puts the singer "there." "Were you there?" it asks. We experience the "tremble" as we sing it. And in the triumphant final stanza, we experience the glory of a risen Lord. No longer is it just a Christian discussion; now it is stark reality. We hear the nails pounded into the cross, we see the onlookers wagging their heads, we smell the burial spices, and we feel the rumble of the stone rolling away. And we tremble...tremble...tremble.

*Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Sometimes it causes me to tremble, tremble, tremble,
Were you there when they crucified my Lord?*

*Were you there when they nailed Him to the tree?
Were you there when they nailed Him to the tree?
Sometimes it causes me to tremble, tremble, tremble,
Were you there when they nailed Him to the tree?*

*Were you there when they laid Him in the tomb?
Were you there when they laid Him in the tomb?
Sometimes it causes me to tremble, tremble, tremble,
Were you there when they laid Him in the tomb!*

*Were you there when He rose up from the tomb?
Were you there when He rose up from the tomb?
Sometimes it causes me to tremble, tremble, tremble,
Were you there when He rose up from the tomb?
(No. 97, Hymns & Songs of Zion)*



Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation. Psalm 111:1

1 Hosanna to the Prince of Light,
That clothed himself in clay,
Entered the iron gates of death,
And tore the bars away.

2 Death is no more the king of dread,
Since our Immanuel rose;
He took the tyrant's sting away,
And spoiled our hellish foes.

3 Raise your devotion, mortal tongues,
To reach his blest abode;
Sweet be the accents of your songs
To our incarnate God.

4 Bright angels, strike your loudest strings,
Your sweetest voices raise;
Let heaven and all created things
Sound our Immanuel's praise.
Isaac Watts



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Church Information

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9 a.m.-noon

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View live or archived services

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If you want to be added or removed from our mailing list please contact me. All newsletter items to be considered can be emailed to me at the above address by the 20th of each month.

Echoes of Mercy
Radio Broadcast
920 AM KWAD

Sunday mornings
English at 8:05 am

*Sponsored by
New York Mills, Spruce Grove
and Menahga Apostolic
Lutheran Churches*

Sunday school @ 9:15**Worship @ 10:30**

If you choose to watch the services online and would like to donate to the church please send checks to:

Louise Amberg-Jokela

206 South Broadway #107 New York Mills, MN 56567.

Thank you to everyone that has taken the time to send contributions. It is greatly appreciated!

Meals/potluck, will be served on the

first Sunday

Group 8 in March

Group 9 for Easter

Group 10 in April

See calendar for coffee groups

The serving group will make the main dishes for potlucks (unless announced otherwise) and others are asked to bring salads or desserts.

There is a sign up sheet for Sunday coffee in the dining room.



Looking for volunteers to help clean up after coffee. Thank you.

NYM Emergency Food Shelf

FOR EMERGENCY HELP CALL NYM CULTURAL CENTER 218-385-3339

CONNIE WARNER

218-385-2853 (work Mon– Thurs)

218-385-3669 (home)

TERESA MUCKALA

763-843-3269

KAY TOUGAS

218-298-0272

ALL INFORMATION IS CONFIDENTIAL

LOCATION:

400 S WALKER AVE

NYM MN

FOOD SHELF HOURS

HOURS 9-NOON & 4:30-6:30

March 25, 2024

April 29, 2024

***May 20, 2024**

June 24, 2024

Usage limit 1 time

per month

* 1 week early due to holidays.