

# PRINTS *of* PEACE

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MAY 2021

## FROM YOUR PASTOR'S DESK - May 2021

Dear members of Prince of Peace

We are getting nearer the end of the Easter season but before it closes I want to spend a little time writing about forgiveness. In the Lord's Prayer we pray "forgive us our trespasses, as we forgive those who trespass against us." It's a simple thing to say but nothing is harder to put into practice.



Consider the words of the German pastor Martin Niemöller (1892–1984), who protested Hitler's anti-semitic measures in person to the fuhrer, was eventually arrested, then imprisoned at Sachsenhausen and Dachau (1937–1945). He once confessed, "It took me a long time to learn that God is not the enemy of my enemies. He is not even the enemy of His enemies."

Pastor Niemöller had been a German Naval Officer during the First World War and later he had supported Hitler during his rise to power. After the war ended he had become a Pastor in the Church. He first became an opponent of the National Socialists when they took over the Church and changed the theology to reflect their own values rather than those taught in the Bible. Niemöller became one of the leaders of the "confessing church" along with Dietrich Bonhoeffer and was arrested. After he was freed from the camps he admitted his prior mistakes and became a leading voice in pacifist circles.

The point I am trying to make is that he had made terrible decisions in his early life but people can change and he did. An ex-Nazi can and did become a voice for peace and mercy. Repentance is a reality.

If that is the case then even your enemies can become your friends. In order for that to happen they are not the only ones who must change. You have to change also. You have to learn to let go of your anger righteous though it may be.

We have seen this play out in the story of Christ's death and resurrection. After his resurrection he joined the disciples in the upper room and said to them, three times, "Peace be with you." That is still the message that the Church gives the faithful every Easter. He has died for our sins and now that he has risen he comes to us, with no recriminations, and gives us the message of peace.

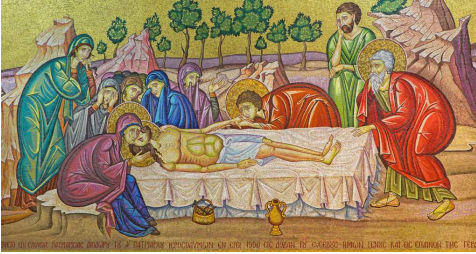
While I am on topic of forgiveness let me end by saying that the toughest person that most of us have to forgive is our self. We have done things that have negatively impacted our lives that no one else would have done to us. Too often we have neglected to do what we should have done. Yet, there is no recrimination. We might suffer the effect of our actions but we cannot change history. What's done is done and we have to live with it. That being said the message to us is to let it go and hear Jesus' message of peace.

He has won a place in the kingdom for us and invites us to share the forgiveness we receive from him with those who have wronged us.

Yours in Christ's service

Pastor Ken Fosse

**The mission of Prince of Peace Lutheran Church is to know Christ  
and inspire people to be caring instruments of God  
in spreading Christ's love, with joyous enthusiasm, by word and deed.**



## ANOINTED FOR BURIAL

March 31, 2021 By [Edward Naumann](#)

*Read the story of Jesus' anointing in [Matthew 26:6–13](#) and [Mark 14:3–9](#).*

Two days before the Passover when He would be betrayed, Jesus and His disciples reclined to eat at the house of Simon the leper in Bethany. While they were reclining, a woman came to Jesus and anointed His head with precious, fragrant ointment. Indeed, she broke the jar, and used it all.

The woman's actions, however, offended the disciples, who complained about the waste. They thought it was bad stewardship for the woman to use all of that precious ointment, when instead she could have sold it and given the money to the poor.

This was not the first time dinner guests took offense at Jesus' being anointed. Earlier at the house of Simon the Pharisee, when a woman who was a sinner anointed Jesus' feet not only with precious ointment but also with her tears, the other dinner guests grumbled. On that occasion the Pharisees were critical of Jesus; now Jesus' own disciples were critical.

John the Evangelist gives yet another account of Jesus' anointing in Bethany, the same week before the Passover, in which he similarly recounts the criticism — especially from Judas — that the anointing was a waste of money. Whether this is the same or a different event (biblical scholars have differing opinions), it is clear that Jesus was anointed from His head to His toes.

### The Christ

Jesus was anointed so many times, it is no wonder that He was called “the Christ,” which in Greek means “anointed.”

Jesus was called Christ, however, long before He was literally anointed at dinner tables, because Christ was the Greek equivalent of the Hebrew “Messiah.” John the Evangelist recounts how Andrew first called his brother Simon to see Jesus, saying, “We have found the Messiah” (which means Christ)” (John 1:41).

The people were looking forward, with eager anticipation, to their anointed Messiah, who would be the Savior of Israel, who would be chosen and anointed not by men, but by God Himself. When the people wondered if John the Baptist might be the Christ, he denied it and pointed his disciples like Andrew to follow Jesus.

Jesus, however, did not deny His identity, but declared Himself the fulfillment of God's promise, in the words of the prophecy of Isaiah 61:1: “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor” (Luke 4:18).

John the Baptist witnessed how Jesus was anointed with the Holy Spirit after His Baptism in the Jordan River. And the apostle Peter likewise proclaimed, “God anointed Jesus of Nazareth with the Holy Spirit and with power” (Acts 10:38). By such testimonies Scripture proclaims the truth of Jesus' claim to be the Christ, the true Messiah, unlike the many false “christs” who came before and after Him.

Jesus' anointing points to both regal and prophetic responsibilities. Like King David, Jesus was “the Lord's Anointed,” chosen by God to be the King of the Jews. Unlike David, however, Jesus the Son of David rules over the kingdom of Israel forever. Jesus came not only to rule over the kingdom of God, but also to proclaim the Gospel of salvation and entrance to His kingdom through the forgiveness of sins. This dual purpose of Jesus' anointing is beautifully captured in His trial before Pilate. “You say that I am a king,” Jesus said. “For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice” (John 18:37).

When the woman anointed Jesus in Bethany, however, Jesus stated another purpose for the anointing of His body. Knowing that He would soon be crucified, die and be buried, Jesus explained the woman's action with the words, “She has anointed my body beforehand for burial” (Mark 14:8).

These words would have been surprising even to the woman who anointed Him; she was expressing her devotion and love with little understanding of the prophetic significance of her actions. At that time none of the disciples understood how or why Jesus had to suffer and die to fulfill the Scriptures.

*(continued on Page 3)*

Jesus, however, always knew His Father's will and the purpose for which He was sent into the world. He knew the title "King of the Jews" would be featured prominently at the crucifixion, where Pilate would have it written for everyone to see. He knew the promised Messiah had to be not only a king, but also a servant — a suffering servant — and a sacrificial lamb whose blood would atone for the sins of the world.

## Anointed by the Holy Spirit

Understanding why Jesus was anointed helps us see the significance of our own anointing as baptized children of God. We also are anointed by God. We also receive the Holy Spirit. With Christ, we also testify to the truth. With Christ, we also reign in the kingdom of heaven. John writes, "You have been anointed by the Holy One ... the anointing that you received from him abides in you" (1 John 2:20, 27).

With these words John speaks about a spiritual anointing by which Christians are united with Christ and abide in Him and His truth. About such anointing St. Paul wrote, "And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee" (2 Cor. 1:21–22). With such words the apostle associates our divine anointing with the sacrament of Baptism.

During the rite of Baptism, Christians may receive a bodily anointing, when the forehead is anointed with oil in the sign of the cross. This bodily anointing likewise signifies our incorporation into Christ.

As Christ was not anointed for an earthly kingdom nor His body for earthly glory but for burial, so our anointing and union with Him likewise means cross and burial for us. By Baptism we are crucified and buried with Christ, and by anointing our bodies are prepared as vessels of the Holy Spirit, not for earthly glory but to be offered up to God as living sacrifices. In this life our Lord prepares us to expect not praise but rebuke, not glory but persecution, not peace like the world gives, but a sword.

As Jesus promised, this woman's fragrant deed has been told in memory of her around the world. Indeed, the aroma of the spiritual and bodily christening of those who believe in Jesus and the fragrance of the knowledge of Christ have now reached the ends of the earth and bring great division. "For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life" (2 Cor. 2:15–16). Our comfort and our hope rest not on earthly things but on the knowledge that our anointing is a seal and pledge from God. We will receive the reward and the inheritance that He has prepared in His mercy and grace for all His children.

### The Good Shepherd

"I am the good shepherd. The good shepherd lays down his life for the sheep." John 10:11 (NIV)

The puzzle is based on John 10:11-18



P E P F E L D W S R L G F T T  
 T B F L O C K P K M I U W E J  
 Q V C Q K N O W F L F R I A Y  
 L N B F O O H P J O E Q U T I  
 Z G N L Q R I D Q V U C W N S  
 A A I G O O D S T E T S A L S  
 O S T M S J C N H S S D M L T  
 B F G S R C Y Y Z E V R S I K  
 D W E O H C A R E S E K H S A  
 A O Q J B E O T M V C P C T K  
 P L D V E F P Q T A R E T E T  
 E F O O D H E H T E P K H N V  
 N B G I S C U T E Q R A Y B S  
 K G E C G B A O T R L S C V V  
 U M R E Q O A T H D D D K X W

LISTEN	SHEEP	LOVES	WOLF	FLOCK
ATTACKS	CARES	PEN	GOOD	RUNS
SCATTERS	VOICE	SHEPHERD	LIFE	KNOW

## GARAGE SALE RAIN or SHINE-INDOORS



HOWELL COMMUNITY CHURCH  
1554 MAXIM-SOUTHARD ROAD

FRIDAY, May 21, 9:00-2:00  
SATURDAY, May 22, 9:00-2:00

Donations can be dropped off at  
Howell Community Church  
on Thursday, May 20th at 6:00pm

## NEED HELP REGISTERING FOR YOUR COVID-19 VACCINE?

We are well aware that people are struggling to find COVID vaccines! Or, when they find them, by the time they click through, someone already grabbed it.

Katelyn Hertel, grew up at Our Savior, Fair Lawn. She's now an IT person and put together a non-profit, volunteer-staffed company that is helping people around the country get appointments. Katie helped a parishioner at Good Shepherd in Old Bridge, Alicia De Sena, get her first shot scheduled in less than a week, after she spent weeks beating her head against a wall! Katelyn has personally has booked about 400 appointments!

Her non-profit Vaccine Fairy is an organization that provides COVID-19 vaccination appointment assistance nationwide. They are completely run by volunteers!

PLEASE CLICK ON THE LINK BELOW

[Vaccine Fairy - Book a COVID-19 Vaccine Appointment](#)



### Prince of Peace Lutheran Church Church Website: [www.princeofpeacehowellnj.org](http://www.princeofpeacehowellnj.org) **FOURTH ANNUAL CAR AND TRUCK SHOW**



434 Aldrich Road, Howell, NJ 07731  
(Across from the Howell Park and Ride)

**SATURDAY JUNE 5, 2021  
(Rain Date Saturday June 12, 2021)  
9:00 a.m. - 2:00 p.m.**

**\$12 Donation - Pre-registration  
\$15 Donation - Day of the show  
Dash plates for the first 50 cars!**

**FOOD \*\* DOOR PRIZES \*\* TROPHIES \*\* 50/50 \*\* GOODY BAGS \*\* GIFT BASKET RAFFLE**

***Live Entertainment provided by The Black Ties (Rock & Roll Band)  
and Nancy Scharff (Singer / Songwriter)***

*Donations of non-perishable items to our Church Food Pantry would be welcomed and appreciated!*

***For more information contact Tommy  
at 732.804.3052 or [xgman94@optonline.net](mailto:xgman94@optonline.net)  
Church Facebook Page: [www.facebook.com/princeofpeacehowellnj](http://www.facebook.com/princeofpeacehowellnj)***





## Stewardship Newsletter Article for May 2021

*(Reprinted from the LCMS website)*

St. Paul teaches us: "Let the one who is taught the word share all good things with the one who teaches" (Gal. 6:6). And again, he says: "Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel" (1 Cor. 9:13–14). In other words, ministers of the Gospel are supported by the offerings of those who are served by them.

And this is how the church lives even now. It is standard practice. But this deserves closer examination. For it instructs us not just *that* we are to give but also *what* we are to give. And it does so with four little words: "In the same way ..."

St. Paul is building his case for supporting the preachers of the Gospel with the sacrificial giving of individual members on the example of the Old Testament people who supported the Levites with their offerings and sacrifices. We're to support the Gospel ministry "in the same way." But how did the Old Testament people support the Levites?

Moses records this: "You shall tithe all the yield of your seed that comes from the field year by year. And before the Lord your God, in the place that he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to fear the Lord your God always" (Deut. 14:22–23). The Levites were supported by the tithe, 10 percent of all the yearly yield of that which was harvested.

Does that seem like a lot? Does it surprise you that St. Paul instructs us that we are to support the New Testament Gospel ministry "in the same way?" If it does, ask yourself: Is the church's job in the New Testament bigger or smaller than the Levites' job in the Old Testament? Back then, there was one Temple, and the ministry was almost exclusively located in one nation among the descendants of Abraham. In Matthew 28, Jesus calls us to teach and baptize all nations, and there are churches and ministries all around the world! How could we support this new Gospel ministry with anything less than the Israelites supported the Old Testament ministry?

Of course, we are free to give more, for we have received more than those in the Old Testament. We have received the fullness of God's revelation, the fullness of His salvation, and the fulfillment of everything that God promised to do. For we have received Christ, God's own Son, in the flesh, who took upon himself our sins and in exchange gave us his righteousness. The Father claimed us as his own in Holy Baptism. He gathers us together in the place where his name dwells to feast on the first fruits of the resurrection, the risen and living body and blood of His Son – our Lord Jesus. He reminds us that we are His, that all things are ours because we belong to Him. He blesses us here in time with physical and spiritual gifts.

In the same way – and in response to His fatherly divine goodness and mercy – we gladly give to those who proclaim to us "the excellencies of him who called us out of darkness and into his marvelous light." For once we were not a people, but now we are God's people; once we had not received mercy, but now we have indeed (1 Peter 2:9–10).

### New in the Amazon app

Your app purchases can generate donations for us, at no extra cost to you!

amazon smile



Want to help make a difference while you shop in the Amazon app, at no extra cost to you? Simply follow the instructions below to select "Prince of Peace Lutheran Church" as your charity and activate AmazonSmile in the app. They'll donate a portion of your eligible mobile app purchases to us.

How it works:

1. Open the Amazon app on your phone
2. Select the main menu (=) & tap on "AmazonSmile" within Programs & Features
3. Select "Prince of Peace Lutheran Church" as your charity
4. Follow the on-screen instructions to activate AmazonSmile in the mobile app

Please note: The church will NOT have a table for the upcoming Flea Market.  
Therefore, we cannot accept any donations. Please do not drop any items off at the church.  
You are encouraged to purchase your own space if you have items to sell.

**Prince of Peace Lutheran Church**  
434 East Aldrich Rd., Howell NJ 07731  
732.363.0732 [www.princeofpeacehowellnj.org](http://www.princeofpeacehowellnj.org)

**Attic Treasures Flea Market**  
June 5, 2021, 9:00 a.m. - 2:00 p.m.  
Rain Date: June 12, 2021

**Name:** \_\_\_\_\_

**Street:** \_\_\_\_\_

**City:** \_\_\_\_\_

**Zip:** \_\_\_\_\_

**Phone:** \_\_\_\_\_

**Space Requested:**

**Number of Spaces:** \_\_\_\_\_ **@ \$25.00**  
**(table and chairs not included)**

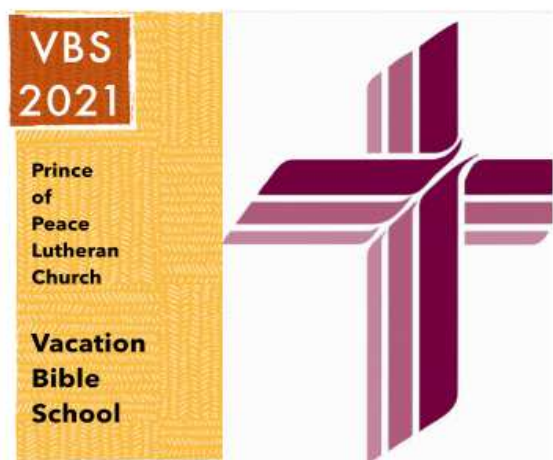
**Inquiries, please contact church office:**  
**732.363.0732    [popchurch@optonline.net](mailto:popchurch@optonline.net)**

**Please return application with payment by June 3rd, 2021.**

\_\_\_\_\_  
**(Church use only)**

**Check # or cash:** \_\_\_\_\_

**Space #:** \_\_\_\_\_



Pre-Planning for VBS has begun.

Please respond to the survey in your email box. Text Dani Romano at (908) 692-4686 with your name & current email if you were/are a VBS volunteer and did not receive the survey. Two separate surveys are being sent out over the next few weeks.

From the book by Robert Farrar Capon  
(submitted by Pastor Fosse)

### **Between Noon and Three:**

Morality, by its very nature, must be concerned with norms, with standards; whereas grace, by definition, is concerned with persons: it is a refusal to allow the standards to become the basis of their reconciliation or condemnation. Thus the conflict: morality tells you the standard you need to meet in order to be properly alive; grace tells you that all you ultimately need is to be dead – which is either the world's lowest standard or no standard at all.

Grace and morality, therefore, are two different kettles of fish. Morality deals with virtue and vice, with what is strengthening or weakening for human nature considered as an operational possibility. Grace, however, deals with sin, with a condition in which human nature has ceased to be an operational possibility and has ended up a lost cause. Grace is, to say it once again, about raising the dead. In the Bible the opposite of sin is not virtue; it is faith – faith in God who raises the dead.

All this talk about morality, therefore, is misleading. When we get far enough into it we begin to convince ourselves that the preaching of the moral law will, if done energetically enough, lead people to lead good lives and so make them more like what they ought to be. But that's not biblical. St. Paul says that the purpose of the law was not to do that at all, but to bring us to the awareness of sin. We sit here talking as if proper moral instruction to fifteen-year-olds will somehow keep them clear of sin. But St. Paul says that Scripture has concluded – locked up – **all** under sin, that the promise by faith of Jesus Christ might be given to them that believe.

[pp. 157-8]

### **HE WAS WORKING LATE ONE EVENING**

He was working late one evening  
With the wood he knew so well  
When she thought  
she recognized him  
Though at first,  
She couldn't tell

As she humbly begged his pardon  
A strange sadness swelled inside  
When she asked,  
"Aren't you the father  
of that man they crucified?"  
Then the carpenter repeated  
What he'd said so many times  
He said, "I was not His father,  
He was mine."

Then he humbly went on working  
With those worn  
and caloused hands  
Though she did not ask  
more questions  
He knew she didn't understand.

So he asked if she would help him  
He saw her answer  
in a glance  
And she did the chores  
he asked her  
She was so grateful for the chance  
Then they talked for hours of Jesus  
And how he knew He was divine  
He said "I was not His father,  
He was mine."

How could one  
So foolish and so flawed  
Ever hope to raise  
the Son of God?"

Then he spoke  
of the misgivings  
That he had had  
a thousand times  
And how Jesus found  
the tender moments  
To let him know  
He'd done just fine

And then the carpenter recited  
The greatest truths  
he'd ever learned  
And testified  
they came from Jesus  
And then her heart  
within her burned.

They embraced as she departed,  
And Joseph told her one more time,  
"Tell them I was not His father  
Tell them He was mine.  
No, I was not His father,  
He was mine."

## PROPERS PREVIEWS

*A look at the readings to help you prepare for worship*

### **May 2, 2021**

#### **The Fifth Sunday of Easter**

Acts 8:26-40 A stranger finds hope in Scripture and new life in the water of baptism.

1 John 4:1-11 Let us love one another, for love is from God.

John 15:1-8 We were created to bear fruit for the Lord, but we can bear this fruit only by being connected to Christ, the vine.

### **May 9, 2021**

#### **The Sixth Sunday of Easter**

Acts 10:34-48 A Roman army officer welcomes Peter's witness to Christ.

1 John 5:1-8 John calls upon Christians to love God and to love one another.

John 15:9-17 If you obey My commands, you will remain in My love.

### **May 16, 2021**

#### **The Seventh Sunday of Easter**

Acts 1:12-26 The Lord Chooses Matthias to fill the empty spot of Judas in preparation for Pentecost.

1 John 5:9-15 Whoever has the Son has life.

John 17:11b-19 Jesus prays that we may be one as He and the Father are one.

### **May 23, 2021**

#### **The Day of Pentecost**

Ezekiel 37:1-14 The Spirit of God gives new life to those who were dead.

Acts 2:1-21 Luke associated the outpouring of the Holy Spirit with Pentecost as the fiftieth day after the resurrection, a new covenant sealed in the body and blood of Christ.

John 15:26-27; 16:4b-15 When speaking to his disciples before his death, Jesus referred to the Holy Spirit as "the Helper" and described the difference the Spirit would make in their lives and in the world.

### **May 30, 2021**

#### **The Holy Trinity**

Isaiah 6:1-8: the prophet's vision of the Lord surrounded by the angelic company.

Acts 2:14a, 22-36: Peter's great Pentecost sermon.

John 3:1-17: The Spirit gives birth to the spirit.

## THOSE WHO SERVE

Brandon Chornobroff will be the Elder at the 8:00 a.m. services (unless otherwise noted)

Lynne Berghoff will be the Lector on the first Sunday of each month.

Denise Abdul-Malak, Head Elder, 732-406-1531, schedules Assisting Ministers

### **ALTAR GUILD**

Lisa Tess, Elba Hillis and Anne McDonnell

Lisa Tess, 732-905-0687, is Directress of the Altar Guild. Members serve for one month on a rotating basis.

### **FLORAL ARRANGEMENTS**

Please place \$25 per dedication in a Flower Fund Envelope (which can be found in the Flower Book) and place it in the offering plate. There is a maximum of three dedications each week.

***Floral arrangements will remain on the altar.***

**USHERS and ACOLYTES are advised to remain home until further notice.**

## MAY DEADLINE

If you have an article that you would like placed in the June 2021 newsletter, please email it or drop it off in the church office.

The church email address is  
popchurch@optonline.net.

***The deadline is  
Friday, May 21, 2021***

## Sunday School Corner

### **May 2021**

#### **Sunday School Lessons**

1 John 4:7-21  
God is Love.

John 15:9-17  
As the Father has loved me. So have I loved you.

Acts 1:15-17, 21-26  
Mathias chosen to replace Judas.

Acts 2:1-21  
The coming of the Holy Spirit.

