

# EPIPHANY

## A Season of Global Awareness

*Please remember us ...*

*the children of Papua New Guinea and Far East Russia ...*



The Central States Synod encourages us to celebrate Epiphany as a “Season of Global Awareness” ... a time to nurture our relationships with our Companion Synods.

◆ Invite a Speaker ◆◆ Host a Visitor ◆◆ Build Relationships ◆◆ Provide Support ◆  
◆◆◆ PRAY ◆◆◆

*... let us not forget them ...*



Resources are available online: [www.css-elca.org](http://www.css-elca.org)  
Use “Ministries” drop-down menu for “Companion Synod/Global Mission”  
or scan the code at the left with your smart phone.

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# EPIPHANY — A TIME FOR NURTURING COMPANION SYNOD RELATIONSHIPS OF THE CENTRAL STATES SYNOD

## INTRODUCTION

The Central States Synod has designated the upcoming Epiphany Season as a “**Season of Global Awareness.**” Since 2003 resolutions have been annually passed at the Synod Assembly encouraging all congregations to nurture their relationships with our Companion Synods. At the 2011 Synod Assembly, a resolution was adopted designating **Sunday, February 5, 2012** as a Sunday of solidarity with and prayer for our Companion District, the Kotte District of the Evangelical Lutheran Church in Papua New Guinea (ELCPNG). And also **Sunday, April 22, 2012** (Easter 3) as a Sunday of solidarity with and prayer for our companion churches in Russia, the Eastern Region of the Evangelical Lutheran Church in Russia and Other States (ELCROS). Information and worship resources for their use in planning a companion church Sunday are available on the Synod Web Site under the Ministries/Companion Synod Packet. We are also including a list of people who have made companion synod visits, hosted visitors or have experience with our Companion Churches and who could be contacted to share about their experiences.

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ELCPNG & Team Chair: Pr. Gary Teske  
ELCROS: Tricia Hinton

## **SUGGESTIONS TO CONGREGATIONS FOR CELEBRATION IN EPIPHANY**

It is suggested that each congregation in the Central States Synod consider the following:

1. Put on your calendar for the Epiphany Season the celebration of global awareness and especially our partnerships in ministry with our Companion Synods outside the U. S.— the Evangelical Lutheran Church of Papua New Guinea-Kotte District (ELCPNG) and the Evangelical Lutheran Church of Russia and Other States (ELCROS) with emphasis upon the eight congregations in far eastern Russia.
2. Incorporate some aspect of the Companion Synod relationship into one or all worship services during Epiphany. Music, prayers, and other information that may be of interest to you is included in the resources provided here.
3. Include prayers for the Companion Synods in all worship services during Epiphany.
4. Schedule special programs such as a speaker from the synod who has visited a Companion Synod or other activities so that you may learn about one or both Companion Synod. A list of persons with experience in the Companion Synods follows (next page).
5. Make a financial contribution to the Companion Synod Program as a special offering or from the Congregation's benevolence budget. Unless otherwise designated, contributions will be used for funding trips to and from our companion churches in Papua New Guinea and Russia, and for Leadership Development in those churches.
6. Plan other activities in accordance with the interests and traditions of your congregation.

If you have any questions, feel free to contact any member of the Companion Synod Team.

## Companion Synod Visits

- 1997: To Papua New Guinea
- 1999: ELCA Delegation of Women to St. Petersburg, ELCROS
- 2000: Synod Delegation to ELCROS; visited several East Russia congregations
- 2002: To Magadan with Holy Cross, Overland Park, Kan.
- 2002: Teaching in Eastern Russia to Leaders of the eight congregations
- 2002: To Papua New Guinea
- 2003: To Papua New Guinea
- 2004: Teaching in Eastern Russia to Leaders of the eight congregations
- 2004: To Kosomol'sk from Atonement, Overland Park, Kan.
- 2005: To Magadan by Holy Cross, Overland Park, Kan.
- 2006: To Papua New Guinea for a Habitat for Humanity build and Kotte District visit
- 2007: To St. Petersburg, Moscow, congregations in the Far East
- 2007: To Papua New Guinea for church celebration
- 2009: To Arsen'yev with members from Trinity, Great Bend, Kan.
  
- 2009: From Papua New Guinea by two youth for national youth gathering
- 2011: From Papua New Guinea to participate in 125<sup>th</sup> celebration at Wartburg Seminary and visit congregations in Kansas and Missouri

## Companion Synod Travelers

### VISITORS TO RUSSIA

- Arteaga, Ms. Kristina; Olathe, Kan.
- Bangert, Ms. Melba; Kent Memorial, Sunrise Beach, Mo.
- Hinton, Ms. Tricia; Olathe, Kan.
- Jackson, Mr. Edd; Trinity, Great Bend, Kan.
- Mai, The Rev. Loren; Bethany, Lindsborg, Kan.
- McGuire, Mr. Randy; St. Thomas-Holy Spirit, St. Louis, Mo.
- Peck, The Rev. Michael; Holy Cross, Overland Park, Kan.
- Robinson, Ms. Jennifer; Atonement, Overland Park, Kan.
- Sharman, Mr. Jack; Atonement, Overland Park, Kan.
- Smith, Mr. Norman; Leawood, Kan.
- Starr, Ms. Verlyne (Lynne); Rogersville, Mo.
- Strasen, The Rev. Jim and Miriam; Trinity, Great Bend, Kan.
- Swank, Ms. Deanna; Trinity, Great Bend, Kan.
- Volbrecht, Ms. Jackie, Gloria Dei, Wichita, Kan.
- Walter, Ms. Kathie; Holy Cross, Overland Park, Kan.
- Walter, Mr. Alan; Holy Cross, Overland Park, Kan.

### VISITORS TO PAPUA NEW GUINEA

- Bangert, Ms. Melba; Kent Memorial, Sunrise Beach, Mo.
- Eckstrom, Matthew; Salem, Axtell, K
- Gay, Mr. Don; Hosanna!, Liberty, Mo.
- Kibler, The Rev. Janice; Atonement, Overland Park, Kan.
- Kirchhoff, Mr. Gib and Myra; Athol, Kan.
- Maahs, The Rev. Charles; Overland Park, Kan.
- Mansholt, The Rev. Gerald and Anita
- Mitchell, Ms. Nancy; LaCygne, Kan.
- Negaard, Mr. Andy; Great Bend, Kan.
- Olson, Ms. Pat; Beattie, Kan.
- Strecker-Baseler, The Rev. Charlotte; Faith, Oberlin, Kan.
- Templeton, Ms. Jan; Hazelwood, Mo.
- Teske, The Rev. Gary; Trinity, Lawrence, Kan.
- Tormala, Ms. Kathy, AIM; Florissant, Mo.
- Winter, Ms. Esther, Christ and Trinity, Sedalia, Mo.
- Winter, Dr. Janet, Christ and Trinity, Sedalia, Mo.

## An Important Anniversary in Russia

In 2012, our Companion Synod in Russia, the far Eastern Deanery of the Evangelical Lutheran Church in Russia (ELCROS) will celebrate the 20th anniversary of the arrival of Rev. Manfred Brockman to begin the work of rebuilding the congregation. Following the return of the building, he has also been at work restoring the church building in Vladivostok, Eastern Russia. Rev. Brockman is planning a 20th anniversary celebration in Vladivostok in September 2012. The Central States Synod is planning to send a delegation to visit some of the partner congregations in Eastern Russia, and to be present for the anniversary festivities in Vladivostok

St. Paul Lutheran Church was founded over 140 years ago by Germans that were either deported to Vladivostok or went there for economic opportunity. The current building was completed in 1907. Stalin closed it in 1935, and the communists used it as a military museum. After the breakup of the Soviet Union in 1988, St. Paul was restarted in 1992 and the building was given back to the congregation in 1997. The building is currently being restored and is once again being used for worship, administration, classes, concerts, etc. The congregation is served by Pastor Manfred Brockman who serves as Dean of the nine congregations in the Far East of Russia. Pr. Brockman has made several visits to Central States Synod.

St. Paul currently has about 200+ members. A variety of ministry is being done through the congregation which includes: music ministry, children's ministry, youth ministry, prison outreach, web site development, and hosting a German cultural center where people come to learn the German language. St. Paul presents music concerts of music throughout the year that are open to the general public. In the summer they have a week-long summer camp for children and seminars for the Deanery of the Far East. The congregation currently has two preachers.

In addition to the congregation in Vladivostok, there are also eight other Lutheran Congregations scattered across eastern Russia.

For more information, contact Tricia Hinton, 913-814-0333 or [thinton@kc.rr.com](mailto:thinton@kc.rr.com); Gary Teske, 785-843-4150, [gteske@tlclawrence.org](mailto:gteske@tlclawrence.org); or Rev. Janice Kibler, 913-948-9701 or 866-915-3548, [jkibler@css-elca.org](mailto:jkibler@css-elca.org). You may also want to check out the Web Site for St. Paul Lutheran Church in Vladivostok at [www.luthvostok.com](http://www.luthvostok.com).

# Facts and Information about our Companion Synod in Russia

Russia is about twice the size of the United States (including Alaska) with about half as many people. There are fourteen time zones that span the country. The Evangelical Lutheran Church in Russia and Other States (ELCROS) includes the Lutheran churches in Russia. The Central States Synod has had a companion relationship with St. Paul Lutheran Church in Vladivostok, plus the following eight congregations in the Far East of Russia:

## **St. Marie's, Ussurijsk**

This congregation is about 60 miles from Vladivostok and owns their own flat where they hold worship services. They work with a girls' orphanage helping the youth get training to become beauticians, drivers, and computer programmers. They teach the younger girls how to crochet, knit, and sew. They sponsor a camp and learning opportunities for the youth during the summer. St. Marie's has a preacher as well as a person who coordinates the work between the congregation and the girls' home. Gloria Dei in Wichita, Kansas, began a relationship with St. Marie's in 2005, and they have helped St. Marie's sponsor learning opportunities for the girls at the orphanage.

## **St. Luke's, Arsen'yev**

St. Luke's began in 1999 and is located a little over 200 miles from Vladivostok. St. Luke's has an ordained pastor, and the congregation consists of quite a few young people who are well educated. They have a house (in need of repairs) that they use as a worship center. They do a lot of community service ministry, such as helping older people especially those that are ill, having sports teams, helping with forestry, and offering Bible study and English classes. They have a puppet ministry and each year present the Christmas story and a concert. Trinity in Great Bend, Kansas, has established a relationship with St. Luke's and the pastor and members of the congregation traveled to Arsen'yev in the fall of 2009.

## **St. Katharine's Komsomol'sk**

St. Katharine's began in 1999 with five women. Today there are around 100 that range in age from infants to retired people. They work closely with a children's home. They collect clothing for the children and visit the home on a regular basis to teach Bible lessons, give art lessons, and have holiday parties. They have a very active women's group that does Bible study and participates in the World Day of Prayer each year. They have an active youth group that does Bible study and community service projects. Atonement in Overland Park, Kansas, began a relationship with St. Katharine's in 2003 and sent two individuals to Komsomol'sk in the summer of 2004 as well as arranging for someone to visit the US during the summer of 2006. With the help of Atonement St. Katharine's purchased a flat where they now meet for worship, study and ministry activities.

## **St. Johann, Khabarovsk**

St. Johann is a vibrant congregation that is about ten years old and has 60+ members. They have a good music ministry, which attracts young people. They also have a puppet ministry, help with a children's home, and collect food and clothing to be distributed to people in need. They meet in a lecture hall of a hospital for worship and Sunday school. St. John's has a preacher and Bible study leader as well as an administrator. One of the important projects of the congregation is social rehabilitation of children with mental problems. A member of St. John's goes weekly to a children's home and works with them through music therapy. Trinity in Lawrence, Kansas is currently working on establishing a relationship with the members of St. John.

## **Blagoveshchensk**

This congregation was started in 2000 and is quite small. They are located on the Amur River, across from China, about 700 miles from Vladivostok. They have a preacher, and they have use of a classroom in the German Cultural Center for two and half hours each Sunday.

## **St. Matthew's, Chita**

St. Matthew's was started in January of 2000 and is located 1500 miles west of Vladivostok—a trip that takes two days and three nights by train. They do not have a preacher or a regular place to hold worship services.

## **St. Mark's—Magadan**

Magadan, about 1800 miles north of Vladivostok, was founded by Stain in 1935 as the headquarters for the Gulags in that area. St. Mark's started in 2000. Holy Cross in Overland Park, Kansas, began a relationship with St. Mark's in 2001. Since then several visits between the congregations have been made by people from Holy Cross and from Magadan. With the help of Holy Cross St. Mark's was able to purchase a flat in 2004 where they celebrate worship, conduct Bible study, do social ministry in the area of drug and alcohol abuse, and offer housekeeping and handicraft classes. They have a preacher who is currently taking classes at the seminary near St. Petersburg.

## **Sokol**

St. Mark's in Magadan started this congregation in 2006. It meets regularly for worship in a private home. Their leader is currently taking classes at the seminary near St. Petersburg.

For more information visit:

<http://www.luthvostok.com/?lang=eng>

## **A Season of Global Awareness**

### **A look at the Far East of the Evangelical Lutheran Church of Russia and Others States (ELCROS)**

It took three years for the Soviets to reach Vladivostok, and once there they knocked down church steeples and destroyed the bells. They acquired all properties and assets, art and literature of the church for the state. Many of these items can still be seen in the Hermitage, never to be returned. There are costs measured in material things as well as the lost lives and unmarked graves known only to God. Sacred spaces were turned into archive buildings, museums, apartments and even swimming pools. Persecution is actually an incomplete word to describe the attempted destruction of the church in Russia.

Built on a rock, the church must stand, even when steeples are falling! And stand she did! After 70 years of oppression the important work of rebuilding has begun. The sacred is being reclaimed! Through the work of many called and dedicated Christians both in Russia and here in the United States, God's word is being proclaimed and lives are being changed in the most powerful way. It's called accompaniment. Through our Companion Synod Partnership with the Far East of Russia, American congregations are joining their brothers and sisters in Russia building churches, beginning social projects and missions, exchanging gifts and faith, and learning from one another as we walk together. Lasting friendships are being formed.

We invite you to see with eyes of faith the church, the body of Christ as she rises from the ashes into the new dawn of hope. Join us! We can help you connect; we can help you have a much larger sense of church and of yourself.

### **Central States Synod Companion Synod Team**

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ELCROS Contact: Tricia Hinton, 913-814-0333

[www.css-elca.org](http://www.css-elca.org)

## **A Season of Global Awareness**

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## EPIPHANY 2012—CHILDREN’S MESSAGES

**January 6, 2012; Epiphany; Gospel Matthew 2:1-12**

### CHRISTMAS IN RUSSIA THEN AND NOW

Today we heard the story of how God saved the wise men and Baby Jesus. I want to tell you another story about how God’s people were saved.

About fifty years ago, the government in Russia said, “There is no God. We are the ones with power. We want all the power and we don’t want people in our country to think about God.” They started arresting and killing the leaders of the Christian church. They made a law that people could not go to church and especially not celebrate Christmas.

God didn’t want his people all to die, so he gave them an idea. This time instead of giving them the idea to follow a different road like he did for the wise men, or telling them to go to a different country like he did for Joseph, Mary, and Baby Jesus, he gave them an idea for a different name. He helped the Christians come up with the idea of pretending they were celebrating the New Year instead of Christmas. They sang New Year songs and received presents from Father New Year instead of Saint Nicholas. To the government it looked like they were celebrating the New Year, but in their hearts the people were honoring the birth of Christ.

When the government changed a few years ago, the people were allowed to celebrate Christmas again without being afraid. In Russia today Christians celebrate Christmas with a special meal. They lay a white table cloth to remind them of the cloth Jesus was wrapped in. They put some straw on the table to remember the manger, light a tall white candle to show Jesus is the Light of the World, and put a loaf of bread next to it to show that Jesus is the Bread of Life.

I am happy that we live in a country where we can worship God and not be afraid. I am glad I can say “Thank you” to Jesus for coming to live on earth. It doesn’t really matter if we say our presents come from our parents, or Santa Claus, or Saint Nicholas, or Father New Year. The important thing is that we know that Jesus was born and lived and died for us. Why did he do this? Because he loves us.

PRAYER: Thank you, God, for protecting the wise men, Baby Jesus, and the Russian Christians. Thank you for protecting us, too, from all kinds of dangers. Amen.

## EPIPHANY 2012—CHILDREN’S MESSAGES

**January 8, 2012; Baptism of Our Lord; Gospel Mark 1:4-11 (John the Baptist, Baptism of Jesus, temptation of Jesus)**

### PLACES WHERE WE MEET GOD

Today we are going to think about where and how we meet God.

Where did you meet God for the first time? Did he walk up to you and say, “Pleased to meet you (*name some of the children*)?” Did you ever shake God’s hand or pass the peace to him at church? I didn’t think so. I haven’t either. But I do meet God here at church. I hear his words in the readings. I feel his love in the love I get from other people. If someone hugs me, that’s like God using their arms to give me a big hug.

Probably one of the first times you met God it was right here at the baptismal font when you were a baby. Through the pastor, God sprinkled water on you and gave you your name and made you his child. Another time might have been in one of the stories you heard in Sunday School. Maybe a song in Vacation Bible School really helped you to feel God’s love. Some young people really meet God for the first time at Bible Camp or at a Christian concert.

In our Gospel today, people went out to the desert to see John the Baptist because he wore funny clothes and ate unusual things. They thought they were going just to see a crazy man, but God met them there.

Some of the people in Russia are like the people who went out to see John the Baptist. Many people in Russia don’t know about God. They don’t have lots of churches and church programs like we have. In one city, the Lutheran church has a beautiful organ. They have music concerts and really good musicians like (*name your church musician/s*) come and play their organ. Many Russian people come to the church to hear the music--not to worship God--but sometimes God meets them there anyway. They go first for the music, but then they come back to learn more about God and his love for them.

We are lucky. We have many places where we can meet God. We also have many people who help us to know God and live as his children. We also can help others to meet God. If we show God’s love to other people, we are bringing God to them.

Prayer: God, thank you for coming to us in our baptism and making us your children. Help us to show your love so other people may meet God through us. Amen.

## EPIPHANY 2012—CHILDREN’S MESSAGES

**January 15, 2012; Martin Luther King Jr.; week of prayer for Christian Unity; Gospel John 1:43-51**

### WAYS OF SEEING

PROP IDEAS: blindfold, sign or book in Braille

In our Gospel story today Philip tells his friend Nathanael, “Come and see.” Let’s talk a little about seeing.

How do you see? (*with our eyes*) What if it’s dark, or your eyes aren’t very good, or you are blind? Can you see then? How? (*with fingers by feeling*) If I put a blindfold on you and asked you to find your way back to your parent/s, could you do it? (*if you have time, see if someone will try; we almost always put our hands out to feel but we also use sounds to “see”*)

There’s another way of seeing that has nothing to do with eyes or feeling. If you want to wear your new jacket and your mother thinks you should wear your old one, you might explain to her why you want to wear the new one. Then she might say, “I see.” She doesn’t mean she is looking at the coat; she means she understands. There are things we can see with our hearts and our minds even though we can’t see them with our eyes.

Philip and Nathanael could see Jesus with their eyes. They could touch him, shake his hand, and hug him. We can’t, no matter how good our eyes are. Philip told Nathanael to come and see Jesus, and he meant not just with his eyes, but with his ears, and his mind and his heart. Missionaries around the world called people to come and see Jesus, and they came. On Sundays our pastors and Sunday School teachers call us to come and see Jesus. How have you seen Jesus today? (stories, songs, pictures, other people, kind actions, welcoming smiles) How can you help others to see Jesus? (smiles, helping, teaching songs, showing videos, sharing coloring pages)

PRAYER: Dear Jesus, thank you for our eyes and fingers that help us to see. Thank you for coming to earth so Philip and Nathanael could see you. Help us to see you and show us how to help others to see you, too. Amen.

## EPIPHANY 2012—CHILDREN'S MESSAGES

**January 22, 2012; Gospel Mark 1:14-20 (Jesus calls 2 pairs of brothers to fish for men)**

### FAMILIES HERE AND EVERYWHERE

PROP IDEAS: globe, world map, pictures of children in Russia and Papua New Guinea from the [css-elca.org](http://css-elca.org) website (a small artifact for your church from Papua New Guinea can be obtained by emailing [ewinter@ucmo.edu](mailto:ewinter@ucmo.edu))

In our Gospel reading today Jesus called four men to be his disciples: Simon and Andrew and James and John. Did you hear what was special about them? Simon and Andrew were brothers, and so were James and John. It's good to be part of a family. What are some of the things you like about being in a family? (Share work . . . Share memories . . . Take care of each other . . . Help each other . . . Encourage each other . . .) Sometimes, when things get hard or scary, it's easier to keep going if we face our problems as a family. That might be why Jesus called these brothers to be his disciples; so they could help each other when things got tough.

God gave us biological or adopted families to help us, but he also gives us Christian families, and that's a really big family. That family stretches all around the world. We have Christian relatives in most countries and special cousins in two countries: Russia and Papua New Guinea. We pray for our brothers and sisters in Russia and PNG, and they pray for us. Some of them have pictures of our churches in their church and they have presents we have sent them. In our churches we also have presents from them and letters and cards. Some churches in Missouri and Kansas have wall hangings that are Bible verses painted on bark from trees in Papua New Guinea. A church in Russia has an angel figure given to them by a church in Kansas City. In the Lutheran church offices in PNG there is a picture of Sunday School girls from Sedalia, Missouri. One girl from PNG visited our church office in Kansas City, Kansas, and a big smile came over her face because she saw a picture of her uncle on the wall.

Families are great! The bigger the family, the more we can support each other.

PRAYER: Dear Heavenly Father, thank you for the family who lives in my home. Thank, you, too, for giving me a great big family all over the world. Help us all to love and care for each other, just as you love and care for us. Amen.

## EPIPHANY 2012—CHILDREN'S MESSAGES

**January 29, 2012; Gospel Mark 1:21-28 (Jesus teaches in synagogue, man with evil spirit testifies and Jesus casts out spirit; news spread everywhere in Galilee)**

### GOD STILL HAS POWER OVER EVIL SPIRITS

In our Gospel story today we heard about a man with an evil spirit. Jesus sent the bad spirit away so he couldn't bother the man any more. We don't talk about evil spirits a lot but they are still at work in our world.

This story comes from Papua New Guinea where some members of our Lutheran family live. A missionary had been preaching and teaching about Jesus for some months but the people were slow to let Jesus into their hearts. Some people were angry with the missionary and they made a plan to kill him. They gathered a group of men with spears and bows and arrows and surrounded the missionary's house. They called for him to come out. The missionary did not go out, but he prayed to God to protect him. At first the noise of the angry men became louder, but as the missionary prayed, the noise suddenly stopped. The men put down their spears and turned and went away. The missionary was very grateful to God but also very surprised. Years later, some of the angry men came to know Jesus and asked to be baptized. The missionary asked them about that night when they wanted to kill him. "Why did you suddenly go away?" he asked them. Now they were surprised. The men said to him, "Didn't you see them? Your house was surrounded by an army of angels holding shiny swords of fire. We knew we couldn't fight against them."

God still protects us today from evil spirits and many other kinds of trouble. The people who saw Jesus heal the man with the evil spirit told others about Jesus and his power. The angry men who saw how God protected the missionary from them also went and told others about God's power. If we tell others how God helps us, we can change the last verse in the Gospel lesson so it says, "And so the news about Jesus spread quickly everywhere in the town of (your town), in the state of (Kansas/Missouri), in the country of America, and around the world."

**PRAYER:** Dear God, we know you have power. Thank you for protecting us from danger. Help us to spread the news about Jesus. Amen.

# Alone in the Garden

(Submitted and translated by Pr. Manfred Brockmann)

Look there a - lone, he in the gar - den, they all have  
left him quite a - lone, and he is go - ing to his  
cross now, and his dis - cip-les fell a - sleep. The fear of  
death has ov - er - come you and you are go - ing to your  
cross. When our - days are dark and hope - less, oh be with  
us, Oh You God's Son.

The image shows a musical score for the hymn 'Alone in the Garden'. It consists of six staves of music in a 3/4 time signature, with a key signature of two flats (B-flat and E-flat). The lyrics are written below the notes. The music is written in a single treble clef. The lyrics are: 'Look there a - lone, he in the gar - den, they all have left him quite a - lone, and he is go - ing to his cross now, and his dis - cip-les fell a - sleep. The fear of death has ov - er - come you and you are go - ing to your cross. When our - days are dark and hope - less, oh be with us, Oh You God's Son.'

# Slava voveki Tsaryu

Traditional Russian

Sla - va vo - ve - ki Tsa - ryu nye -  
Glo - ry to the God of cre - a - tion.

byess - no - mu! Sla - va, sla - - - va!  
Glo - ri - a, glo - ria, glo - ri - a!

Russian:

1. Slava voveki Tsaryu nyebyessnomu! Slava, slava!
2. Slava Eesusu Christu I Spaseetyelyu! Slava, slava!
3. Slava voveki Sviatomu Dukhu! Slava, slava!
4. Slava voveki Triyedyinomu Bogu! Slava, slava!

English:

1. Glory to the God of creation. Gloria, Gloria, Gloria!
2. Glory to the Lord Jesus Christ and Savior forever. Praise the Lord!
3. Glory to the Spirit, Holy Spirit, now and for ever, for ever.
4. Glory to the Trinity, praise the Trinity, praise the Triune God!

# Russian Recipes

## Mushroom and Barley Soup

2 tbs cooking oil	1 large carrot, thinly sliced
2 tbs butter	1 tsp salt
½ cup pearl barley	¼ teaspoon freshly ground pepper
2 medium onions, thinly sliced	½ cup sour cream (optional)
½ pound mushrooms, thinly sliced	2 tbs minced parsley or fresh dill weed
8 cups chicken bouillon	

Heat the oil and butter in a large soup kettle. Add barley and onions. Cook over medium heat, stirring constantly, for 3 to 5 minutes. Add mushrooms and cook for 4 to 5 minutes longer, or until the mushroom liquid has evaporated. Add chicken bouillon, carrots, salt and pepper. Bring to the boiling point and skim. Reduce heat to low and simmer, covered, for about 1 hour, stirring frequently. Remove from heat and stir in sour cream. Sprinkle with parsley or dill before serving.

## Borshok (beet soup)

¾ pound beets	2 tsp sugar (optional)
7 to 8 cups chicken consommé	½ cup dry white wine
salt	½ cup water
freshly ground pepper	

Trim and scrub beets. Cook beets in boiling water until tender. Drain and cool. Peel and cut either into thin slices or into ¼ to ½-inch dice. Place the beets in a bowl (not aluminum). Add wine and water. There should be enough liquid to cover the beets; if not, add a little more water. Let beets stand at room temperature for 2 to 3 hours or cover with plastic wrap and refrigerate overnight. At serving time, heat the consommé and add the beets, together with their liquid, salt and pepper to taste and sugar if you are using it. Cook, covered, over low to medium heat for 5 to 10 minutes. Strain the soup into a soup tureen or into cups and top each serving with 2 to 3 teaspoons sour cream. Serve hot

## Salmon Roll (refrigerated and served cold)

½ lb salmon (cured or canned)	¼ to ½ tsp dried dill
½ pound cream cheese, at room temperature	1 two-ounce jar pimiento-stuffed olives, drained

If using cured salmon, grind fine in food processor but do not liquefy. Combine salmon and cream cheese in a large bowl. Add dill weed. With wooden spoon or electric mixer, blend thoroughly until the mixture is smooth. Transfer mixture to large sheet of aluminum foil. Using a spatula spread the mixture into a rectangle measuring 12 by 4 inches. Place drained olives lengthwise in a row in the center of the salmon mixture. With spatula, bring the mixture over the olives, forming a closed roll measuring 12 inches in length. Turn the ends of the foil over the ends of the salmon roll and bring up the sides of the foil to enclose the salmon roll completely. Chill in the refrigerator for at least 6 hours or until firm enough to slice. To serve, peel aluminum foil carefully off the salmon roll. Cut into 24 half-inch slices. Place slices on serving plates and garnish with cherry tomatoes, sprigs of watercress, radish roses and spring onions.

## Russian Recipes (continued)

### **Kasha** (Farina pudding served hot or cold with fruit)

3 cups milk	¼ tsp vanilla	½ cup slivered blanched almonds;
1 cup light or heavy cream		lightly toasted
1/3 cup sugar		1 to 1 ½ cups well-drained fresh stewed or canned
1/3 cup farina or semolina or Cream of Wheat (not the quick cooking kind)		fruit such as cherries, thinly sliced peaches, or berries
2 tbs sweet butter		Apricot Sauce (see below)
2 eggs, well beaten		

Combine milk and cream in heavy saucepan. Add the sugar and bring to boiling. Lower heat. Add farina (or semolina or Cream of Wheat) slowly, stirring with a wooden spoon. Cook over low heat, stirring constantly, for about 10 minutes, or until mixture is thickened and smooth. Stir in vanilla. Turn into a serving dish and sprinkle with toasted almonds. Arrange fruit around pudding. Serve warm with Apricot Sauce on the side. Note: If to be served cold or chilled, cool before adding almonds and fruit.

### **Apricot Sauce**

1 cup apricot jam or preserves	2/3-cup water
2 tsp cornstarch	2 tsp fresh lemon juice or cognac

Put jam into a small heavy saucepan. Cook over low heat, stirring constantly until hot and melted. Remove from heat. Sprinkle cornstarch into the water and stir until smooth. Return saucepan to heat and stir in cornstarch mixture. Cook, stirring constantly, until clear. Remove from heat and stir in lemon juice or cognac. Turn into sauceboat and serve hot with Kasha

# Famili Bilong God

Papua New Guinea

1. Long mar - i - mar - i bi - long God; I  
 2. Mi no sa - ve long yu, an

sa - lim Ji - sas I kam na bun - gim y - mi an - a - nit long di - wai kros.  
 yu no sa - ve long mi ta - sol God i'sa - ve bung - im yu - mi.

REFRAIN

1. Long Yes! Yes! Yes! Yes! Yu - mi kam bung wan - taim  
 2. \_\_\_\_\_

na ka - map fam - i - li; fam - i - li; fam - i - li biHong God.

Here are the words with pronunciation helps and an English Translation.

## Verse 1, Sung through twice (repeated)

Long marimari bilong God; I salim Jisas I kam na bungim yumi ananit long diwai kros.

## Pronunciation

Long maurymaury belong God, ee saw-leem Jesus ee come, na boongeem you-me, ununeet long dee-why cross.

## Translation

God in His mercy; gave Jesus to you and me, to gather us together, at the foot of the cross.

## The refrain, Sung through twice (repeated)

Yes! Yes! Yes! Yes! Yumi kam bung wantaim na kamap famili, famili, famili bilong God.

## Pronunciation

Yes! Yes! Yes! Yes! You-me come boong one-time, nah comeup family, family, family belong God

## Translation

Yes! Yes! Yes! Yes! Lets all gather now, and become family; the family; the family of God.

## Other Ideas for worship from Papua New Guinea

For the prayers, congregations could conclude the petitions and respond as follows:

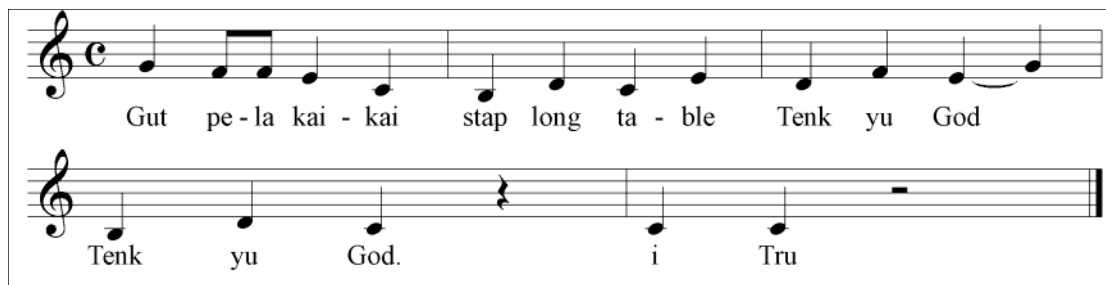
**A:** Long Marimari bilong God; (*God, in your mercy*)

**C:** Harim prea bilong mipela (*Hear our prayer*)

If there is a processional, consider using one of the songs that could incorporate drums. Even if it is not the drumming rhythm of PNG, it would be a reminder of how important the “Kundu” and “Garamut” is to them.

If a conch shell is available, begin worship with the blowing of the conch shell, or, as some congregations in the highlands do it, using a length of plastic pipe or hose. If someone can play a brass instrument, they can make the sound of a conch shell using one of those local options. A shell or length of bamboo or pipe is blown the same way a person blows a trumpet, trombone or tuba.

### Table Prayer



Gut pe - la kai - kai stap long ta - ble Tenk yu God

Tenk yu God. i Tru

Translation: Very good food is on the table. Thank you God, Thank you God. Amen.

# Additional Resources from PNG for Epiphany

## Pronunciation guide

Consonants are pronounced the same as in English.

Vowels are as follows

a = aw as in saw

o = same as in English

e = eh as in let

u = oo as in look

i = ee as in see

ai = "y" (Baibel is pronounced By or buy-bell)

save = saw-vay

This is the Day (that the Lord has made)

### **Pigin**

Dispela de, dispela de

God i givim mi. God i givim mi.

Mi amamas, mi amamas

God stap wantaim yu. God stap wantaim mi.

### **English translation**

*This is the day, this is the day*

*God has given me, God has given me.*

*I will rejoice, I will rejoice*

*God be with you, God be with me.*

Dispela de God i givim mi.

Mi amamas. God stap wanta-aim yu.

Dispela de, dispel de God givim yumi.

*This is the day God has given me.*

*I will rejoice, God be with you.*

*This is the day, the is the day God has given us.*

## JISAS SORI TRU LONG MI

(Jesus loves me)

1. Jisas sori tru long mi,

Baibel tok olsem long mi.

Long olgeta lain b'long em

Jisas sa-ve givim nem.

*Jesus has mercy on me,*

*This the Bible teaches me.*

*To all who belong to him,*

*Jesus gives to them his name.*

Kores: (chorus)

Em man b'long sori,

Em man b'long sori,

Em man b'long sori,

Baibel i tokim mi.

*He is filled with mercy*

*He is filled with mercy*

*He is filled with mercy*

*The bible teaches me.*

2. Jisas sori tru long mi

Na i dai b'long wasim mi.

Olsem na yumi inap

Go long ples b'long em antap.

Kores

*Jesus has mercy on me*

*And he died to wash me clean*

*Therefore we are now welcome*

*To join with him in heaven*

3. Jisas, sori tru long mi,

Oltaim stap klostu long mi.

Helpim mi bihainim yu,

Dispela mi laikim tru.

Kores

*Jesus has mercy on me*

*He is always near to me*

*Help me God to follow you*

*This is what I want to do.*

### **Lord's Prayer**

Papa bilong mipela, yu i stap long heven. (Our Father in heaven)

Nem bilong yu i mas i stap holi. (Hallowed be your name)

Kingdom bilong yu i mas i kam. (Your kingdom come)

Laik bilong yu mipela i mas bihainim long graun, olsem ol i save bihainim long heven.

(Your will be done on earth as in heaven)

Yu givim mipela kaikai inap long dispel de. (Give us today our daily bread)

Yu lusim sin bilong mipela, olsem mipela tu i lusim sin ol arapela i mekim long mipela.

(Forgive us our sins, as we forgive those who sin against us)

Yu no bringim mipela long samting bilong traim mipela. (Save us from the time of trial)

Tasol tekewe mipela long olgeta samting nogut. (And deliver us from evil)

Kingdom na strong na biknem i bilong yu tasol oltaim oltaim. I tru.

(For the kingdom, the power and the glory are yours, now and forever. Amen)

### **The Apostle's Creed**

Mi bilip long God Papa, I gat olgeta strong, em I as bilong heven na graun olgeta, em yet I kamapim  
*(I believe in God the Father almighty, maker of heaven and earth)*

Mi bilip long Jisas Krais, em wanpela tasol I Pikinini tru bilong God, em i bikpela bilong yumi.

*(I believe in Jesus Christ God's only Son our Lord.)*

Long pawa bilong Holi Spirit yangpela meri Maria I kisim bel na I karim em.

*(Who was conceived by the power of the Holy Spirit and born of the virgin Mary)*

Long taim bilong Pontius Pailat, em I karim pen, na ol I nilim em long diwai kros.

*(He suffered under Pontius Pilate and was crucified)*

Em I dai pinis na ol I planim em.

*(He died and was buried)*

Em I go daun long ples bilong ol daimanmeri

*(He descended to the dead)*

Long de namba tri em I Kirap gen long matmat.

*(On the third day he rose again)*

Em I go antap long heven na I sindaun long han sut bilong God Papa I Gat Olgeta Strong.

*He ascended into heaven and is seated at the right hand of God the Father almighty.*

Em bai I kam bilong mekim kot long ol manmeri I stap laip na ol manmeri I dai pinis wantaim.

*He will come again to judge the living and the dead.*

Mi bilip long Holi Spirit, na long Sios I holi na I bilong olgeta hap graun,

*(I believe in the Holy Spirit and in the Holy Catholic Church)*

Em I bung bilong ol manmeri I holi,

*(The communion of saints),*

Na long God I save tekewe sin

*(The forgiveness of sins,)*

Na long bodi bai I kirap gen, na long laip I stap oltaim oltaim. I Tru.

*(The resurrection of the body and life everlasting. Amen)*

### **BLESSING OR BENEDICTION**

God i givim blesing long yu na em i was long yu.

*(God bless you and keep you)*

God i givim lait long bel bilong yu na em i marimari long yu,

*(God make his face shine upon you and be gracious to you)*

God i sori tru long yu na mekim bel bilong yu i stap isi.

*(God be merciful to you and give you peace)*

# Ideas for February 5, 2012

## Solidarity Sunday with Papua New Guinea

### SOMETHING TO THINK ABOUT:

I CORINTHIANS 9:16-23

We read the same words, but the issues and meanings a text gives rise to vary with the context: different country, different discussion.

For example, consider Pastor Paul's statement in verse 18: "I do not expect to get paid."

In the U.S. the thinking might be: I don't expect a raise this year, or to get paid as much as the senior pastor, or I'm afraid that my travel allowance won't be enough to cover the costs of gas this year, and is it wrong for me to want a housing allowance so I can choose my own house instead of having to make do with an elderly parsonage . . . .

In Papua New Guinea it might go like this: Will I get enough vegetables and things from my congregation to be able to survive? How will I find school fees for my children to attend school and be able to earn a living, rather than living here in the village on what they can make by growing gardens, hunting, and maybe carving something for the tourists? How will I support my family when I am no longer strong enough to walk these miles to preach in these different churches.

Consider also Paul's assertion about what he does so that he might proclaim the Gospel. "I live like them . . . . I become all things to all men so that I might save them by whatever means possible."

In the US: Some pastors get on their Harleys and ride to Sturgis and live among the crowds (sometimes outside the law) so that they can minister to people there.

In PNG: PNG pastors who have lived in town and maybe even spent some time in American seminaries or Australian universities will go back to their villages in the mountains or on the islands and revert to subsistence farming living in a grass hut because Jesus said, "I *must* go" (Mark 1: 38) and Paul said, "All this I do for the Gospel's sake in order to share in its blessings."

What does this mean to me?

See also **PNG MISSIONARY REFLECTION**

Nancy Anderson and Pr. Rod Norby reflect on their first ever pure Reformation service held on a weekday, devoted solely to commemorating that event. Find it on the [css-elca.org](http://css-elca.org) website (check out the newsletter and the Companion Synod information under "Ministries").

**MUSICAL OPTIONS for The Song of Praise & The Hymn of the Day**  
**Song of Praise:**

***How Great Thou Art***

O Papa God, taim mi gat planti tingting  
Long olgeta samting yu yet wokim  
Mi lukim sta, mi harim klaut i pairap,  
Olgeta samting soim strong b'long yu.

**Chorus:**

**Mi litimapim biknem bilong yu;  
Yu yet yu God, yu Bikpela.  
Yu nambawan, yu antap olgeta,  
Yu wanpela, yu Bikpela.**

*Phonetic Version:*

O Papa God, time me got plenty tingting  
Long all-getta some-ting you yet wokkim.  
Me look-im star, me hahr-im cloud ee pire up,  
All-getta some-ting so-im strong blong you.

**To the tune of *Michael, Row the Boat Ashore***

1. Kam, ol brata, bung wantaim, Alleluia!  
Kam singsing long God triwan, Alleluia!

*Phonetic Version:*

1. Come, all brah-ta, boong one time, Alleluia!  
Come, sing-sing long God tree-one, Alleluia!

2. Em i God b'long Hev'n na graun, Alleluia!  
Yumi stap long han b'long em, Alleluia!

*Phonetic Version:*

2. Em ee God blong Heav'n nah graun [ground], Alleluia!  
You-me stop long Hahn blong em, Alleluia!

3. Kam na harim tok b'long God, Alleluia!  
Em I mekim long ol man, Alleluia!

*Phonetic Version:*

3. Come, nah hahr-im talk blong God, Alleluia!  
Em ee make-im long all man, Alleluia!

Translation:

1. Come, all Christians, join with me, Alleluia!  
Come and praise the Triune God, Alleluia!
  
2. He is God of Heaven and Earth, Alleluia!  
We are safe within God's hands, Alleluia!
  
3. Come and hear the word of God, Alleluia!  
He extends his call to all, Alleluia!

**Suggested Hymn of the Day:** "Praise to the Lord, the Almighty" is also available in the ELC-PNG hymnal (as are many other of our familiar hymns)

# OPPORTUNITIES TO SUPPORT MINISTRY IN COMPANION SYNODS THROUGH FINANCIAL CONTRIBUTIONS

The main focus of our companion Synod Relationships is not financial. The word used to describe our working together is “Accompaniment.” The most important thing is to develop relationships between people from the Central States Synod and our Companion Synods overseas through visits both ways, through working together and through correspondence. With this in mind, the primary need is for funds to enable people to travel to visit our Companion Synods and to bring people from our Companion Synods to visit us in Central States. Here are suggestions for special offerings for Companion Synod Sunday.

## **The Fund for Future Companion Synod Visits:**

These funds would be used to award scholarships for future visits between the Central States Synod, ELCA and the Kotte District of the Evangelical Lutheran Church in Papua New Guinea (ELCPNG) as well as the Evangelical Lutheran Church of Russia and Other States (ELCROS). Contributions can be made to the Companion Synod Visitation Fund.

## **ELCROS—Russian Far East**

### **Support for Individual Congregations:**

The nine congregations require outside support for facilities, staff, and program expenses. However, the forwarding of funds to the congregations of Far Eastern Russia must be done only with the full knowledge of all partners. If you are interested in sending funds to one of these congregations, please contact Tricia Hinton, [thinton@kc.rr.com](mailto:thinton@kc.rr.com), for guidance on which congregation needs the support and where and how to send the funds.

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## PRAYER REQUESTS

### **Prayer requests of the Lutheran congregations in the Russian Far East:**

- For the hungry, the unemployed and those that suffered with addictions
- For those who are in power, that they maintain awareness of the needs of the people
- For all who have suffered and are in despair and have lost their hope and faith
- For overall leadership of the churches in the Far East of Russia: Bishop, Dean of the nine congregations
- For development of leaders and pastors for the various congregations
- For all those that serve in the congregations of the Far East
- That the church in the Far East of Russian will continue to serve as a beacon of light as it proclaims the gospel of Jesus Christ and brings hope and salvation to those that hear it.

### **Prayer requests of the Kotte District, ELCPNG**

- For Pastor Muhucjuc Myhucjupe, president of the Kate District of the Evangelical Lutheran Church in Papua New Guinea (ELCPNG) and for the pastors and leaders who provide leadership in the circuits, parishes and congregations.
  - For guidance as the church in Papua New Guinea deals with a variety of religious movements and controversies.
  - For the leaders in Government, Church, Tribes and Villages as they deal with great changes in their society and threats to their environment -- Including exploitation of their rich natural resources of gold, silver, copper, rainforest and fish populations by foreign commercial interests.
  - For the health of the people and improved health care for the people as they live with numerous life threatening diseases and health risks including HIV-AIDS, Malaria and Dengue Fever.
  - For the young people who are often caught between western materialism and traditional tribal life.
  - For God's help for the Central States Synod as the Synod seeks to be a good and faithful partner to the Kate District of the ELCPNG.
  - For our missionaries in Papua New Guinea, Nancy Anderson and Rod Norby.
  - For unity among the more than 700 different tribes and languages that make up the population of the country.
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## **RESOLUTION REAFFIRMED AT 2011 SYNOD ASSEMBLY**

The Central States Synod designates the Epiphany Season as a “season of global awareness,” in all the congregations of the Synod. The congregations are encouraged to nurture and to develop global awareness and relationships during this time, including developing ministry relationships with the Companion Synods of the Central States Synod: the Kotte District of Papua New Guinea and ELCROS (Evangelical Lutheran Church of Russia and Other States) with primary focus on Eastern Russia. The CSS will offer resources to the congregations to assist them in this emphasis through the services of the Companion Synod Team, CSS Resource Center, and other resources/services as they become available.

During the Epiphany Season, congregations are encouraged to designate Global Mission/Companion Synod Sundays, host international guests (including students), correspond with people in the mission fields, volunteer for short term global mission service, utilize global worship materials (liturgy, prayers, songs), designate special offerings to support the many global ministries. Each Area Ministry is encouraged to develop an on-going global mission strategy of “accompaniment” to be implemented during Epiphany.

## **‘ACCOMPANIMENT’ AS THE MODEL FOR MISSION RELATIONSHIPS**

The ELCA has carefully considered means and methods of mission appropriate to this era. “Accompaniment” is the ELCA model for global mission relationships. This model is described fully in the ELCA document *Global Mission in the Twenty-First Century: A Vision of Evangelical Faithfulness in Gods Mission* (available at [www.elca.org/globalmission](http://www.elca.org/globalmission)). A primary focus of accompaniment is the mutual respect of the companion with whom mission is shared. Each party to the relationship has the primary responsibility for mission in its area while walking together in mutual support as each carries out its mission responsibilities.

Accompaniment insists that old assumptions be challenged and that we listen to companions’ interpretation of their vision of mission and reality. Accompaniment challenges us to overcome the donor-receiver model whereby the Northern (or Western) partner assumes the role of the donor and the Southern (or Eastern) companion that of the receiver. Accompaniment recognizes the two-way dimension for ministry through a mission relationship.

The Central States Synod Companion Synod Team suggests several steps for utilization of the Accompaniment Model for ministry relationships. These steps are appropriate for congregations, area ministries, and other organizations in the Synod that are seeking to develop or expand ministry relationships with companion synods:

1. **Connect** with a companion synod or with a church body in the companion synod (options described below). Build relationships with the companion synod. This relationship building can be accomplished through mission trips in both directions, correspondence, e-mails, and other forms of communications.
2. Commit to making the companion relationship first a **prayer partnership**.
3. **Plan** ahead. Consult with the Synod Companion Synod Team for critical information on ELCA and Central States Synod relationships with the companion church, its structures, and other partner relationships. Become acquainted with any written agreements the ELCA or Central States Synod has with the companion church.
4. **Develop** a relationship with a companion church body. Develop a covenant relationship with the companion church body that gives vision and direction for the relationship. Send a delegation to the companion organization. Receive and support a return visit.
5. **Provide resources and support** for the companion church body to use in mission. However, support should follow relationship building (connection).
6. **Keep the Synod Companion Synod Team informed** of your relationships and activity. This will assist in providing information to others that are considering the development of relationships with a companion church.

# Sample Covenant Agreement

## COVENANT BETWEEN

HOLY CROSS LUTHERAN CHURCH - OVERLAND PARK, KANSAS, USA  
*and*  
ST. MARK'S LUTHERAN CHURCH - MAGADAN, RUSSIA

*In order to give shape and direction to our journey as partners in the mission of God as revealed in Jesus Christ, we accept and will support the following covenanted agreements:*

1. We agree to learn more about the congregation, city and country in which our partner congregation lives and serves.
2. We will help each other in this covenant relationship by exchanging information and suggestions for learning through letters, audio-tapes, photographs or any other means available.
3. Individual-to-individual relationships must be the foundation of our mutual learning. We will explore every possibility to foster such relationships. Examples of this might be visits and conversations between pastors, church leaders, councils, teams and committees, men's, women's and youth groups.
4. We agree to pray for each other at every opportunity, especially as a part of our regularly scheduled worship services.
5. We will keep each other informed of projects currently underway and envisioned. We agree to invite mutual participation in our common mission.
6. We will give of ourselves to each other even as Christ has first given Himself to us.
7. We agree to exchange visits by members of our congregations as frequently as possible.
8. We agree that this covenant is for a five (5) year duration and will be reviewed after that time.

**We agree to this in the name and glory of the Lord!**

Signed \_\_\_\_\_  
Holy Cross Congregation

Date \_\_\_\_\_

Signed \_\_\_\_\_  
St. Mark's Congregation

Date \_\_\_\_\_