



## Judge Not

by Pastor Glenn Huebel

Matthew 7:1 has become one of the most well known passages of Scripture in our culture today. Though less than half of the population can even identify who preached the Sermon on the Mount (and probably don't know what it is), almost everyone knows the phrase "judge not" and probably also knows that it comes from the Bible. This is another case that demonstrates the validity of the proverb, "a little knowledge can be dangerous." In way too many cases this is the only "judgment" of Jesus and the Bible that is worth accepting and applying today. The same Lord and Bible, for example, condemn (judge) sexual immorality, hate, gossip, greed, homosexuality, and a host of other sins that are often DEFENDED by the dictum,

"judge not!" Obviously, something is a little confused in the interpretation and application of Jesus' words, but I may be coming dangerously close to "judging" if I suggest that applying Jesus' own words against Jesus' teachings is muddleheaded. If modern day libertarians who champion this well known passage considered the context in which it was first spoken (Sermon on the Mount), they would discover that the command sits smack dab in the middle of the most frightening thunderstorm of law anywhere in Scripture. Jesus not only condemns sexual immorality, stealing and murder, but lust, greed and anger – and condemns lustful, greedy and angry people to hell – vividly described. Furthermore, immediately following the famous words He calls His

audience to judge by saying, "Do not give dogs what is holy and do not throw your pearls before pigs." By dogs and pigs He is not referring literally to the biological species, but to people. Pray tell, how is one to decide where to cast pearls (the gospel) if he cannot make judgments about who are "dogs" or "pigs" (unrepentant sinners)?



That brings up another point often overlooked in the careless application of such a convenient text – Jesus elsewhere calls His disciples to apply the law "judiciously" (i.e., with sound judgment). He says, for example, "Do not judge by appearances, but judge with right judgment" (John 7:24). Right judgment is that which accords with God's revealed Word in Holy Scripture. St. Paul tells Timothy that "all Scripture is profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim 3:16). Doesn't teaching, reproving, correcting and training require making moral judgments? Does Paul mean that each individual is to apply Scripture to himself only? Paul goes on to tell Timothy to "preach the word" and to "reprove, rebuke, and exhort with complete patience and teaching" (2 Tim 4:2). Christ commands the whole Church to proclaim "repentance and remission of sins" in His Name. How can the Church preach repentance without making moral judgments, not only generally but individually, as Paul does in 1 Corinthians 5 where he publicly rebukes an adulterer and calls the congregation to discipline him? Does he limit this judgment to the

*(Continued on page 2)*

### Inside this issue:

Notes on Epiphany	3
Objective Justification	4
Meet Our New Members	5
News From Christie Nelson	6

*That you may believe that Jesus is the Christ,  
the Son of God, and that by believing  
you may have life in His name. —John 20:31*

## Judge not, cont.

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apostolic or pastoral office? Paul says “if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness” (Gal 6:1). He tells the Thessalonians, “If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him that he may be ashamed” (2 Thess 3:14). My, my ... is Paul advocating the ugly “J” word? In his first letter to the Corinthians, Paul tells them to disassociate from fellow Christians who live immoral lives and then, as if he anticipates criticism for “judging,” writes, “For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. ‘Purge the evil person from among you’” (1 Cor 5:12). Doesn’t Jesus Himself command this kind of inner-Christian judging in Matthew 18? Thus, it is easily shown that the command to “judge not” cannot be interpreted in the libertarian sense as if Jesus calls us to “live and let live” by refraining from making moral judgments or calling anyone to repent. Those who piously use this passage to defend their sinful deeds are “walking in darkness” (1 John 1:6).

Having said all that, we must also acknowledge that Jesus’ command to “judge not” means something. There is a “judging” that is wrong and sinful and deserves to be rebuked. The whole Sermon on the Mount is set against the backdrop of the false righteousness of the Scribes and Pharisees. This command must be interpreted in that context. The problem with the righteousness of the Scribes and Pharisees was that it was completely superficial and hypocritical. They “disfigured their faces” to make it look like they were fasting so as to be seen and admired by others (Matt 6:16-18). They

prayed publicly with many words in order to impress people with their piety (Matt 6: 5). They always practiced their “righteousness” before others in order to receive the praise of men (Matt 6:1). In this utterly superficial piety they became proud and considered themselves better than others who did not live up their standards (Luke 7:34). This is the kind of judgmentalism that Jesus condemned. We see it in the Pharisee who stands in the front of the Temple boasting of his own righteousness and looking condescendingly upon the tax collector confessing his sin in the back (Luke 18:9-14). We see it in the religious leaders who taught for doctrine the commandments of men and condemned those who did not obey their man-made traditions and rules (Matt 15:1-9). We see it wherever people separate from fellow believers on the basis of outward piety, as if one believer is better than another before God. Jesus condemns the proud, arrogant “holier than thou” attitude.

Christians must beware of this temptation, for we fall into it all too often. We have traditions and practices that are good and noble, but not commanded by God. In matters of freedom, we must not judge others as good or bad, better or worse. We are not made righteous by following traditions of men, even if they are useful and have good intent. Paul warned both the Corinthians and Romans against that kind of judging (1 Cor 8, Rom 14). Some people cross themselves, some do not. Some people bow during the Gloria Patri, some do not. Some people kneel to pray or confess sins, some do not. Some people fast before coming to the Lord’s Supper, some do not. Some people give up something during Lent, some do not. In all of these matters, and dozens

more like them, God’s Word says, “do not quarrel over opinions” (Rom 14:1), which certainly means we should not judge one another on these matters of piety for that would be sinful.

Even more importantly, we Christians must always beware of the danger of the legalistic snobbery called moralism. Though we know the Law is good and right, and declare it to be so, we also know that we have broken the law in thought, word, and deed, and that even our “righteousness” is as filthy rags before God. We judge ourselves by confessing that truth. We dare not boast in our morality, nor hold ourselves before others as if we are morally better. Knowing that God judges the heart and not just appearance should sober us real fast on that issue. Jesus exposed the Pharisees as vile sinners in spite of their pious appearance. He could do the same with us. The righteousness we boast in is the righteousness of God by faith. It was earned by Christ through His holy life and becomes the possession of every repentant sinner who believes. Christ’s righteousness is the same on every believer. No believer has more or less of it. It is always perfect. When, therefore, we compare ourselves with one another by considering self better, we sin against Christ and deny the Gospel. Instead of judging one another, we bear with one another, forgive one another and serve one another in love. This is so much different than the kind of religion depicted in “The Scarlet Letter” where an adulteress was forced to bear the stigma of her sin for the rest of her life before the community of saints. How blatantly contrary to Christ and the Gospel this is! Rather, we, like the angels, rejoice when a sinner comes to

*(Continued on page 3)*

## Judge not, cont.

repentance. We welcome such a fellow sinner-saint into our fellowship as one who is justified by Christ and washed in His blood. Thus, the Church, like Jesus, welcomes sinners and eats with them. There are no levels of Christianity, no greater or lesser saints in the church. When a vile and wicked murderer, abortionist, thief, pornographer – any sinner – comes into our midst confessing sin and desiring forgiveness in Christ,

we receive him in love, welcome him as a brother, and commune at the table with him as an equal – because that's what forgiveness means. God has justified the sinner – who are we to condemn? This is a far different thing from refusing to call the proud unbeliever to repentance.

God calls us to stand daily and hourly under His judgment, both in Law (sinner!) and in Gospel

(righteous!). Only when we do that can we understand and fulfill the command to “judge not.” May Christ give us the courage and wisdom to always “speak the truth in love.”

Blessings in Christ,  
Pastor Huebel

## Notes on Epiphany



*The Adoration of the Magi*, 1526. Quentin Massys (1465/66–1530). *The Adoration of the Magi*, 1526. Oil on wood, 40 1/2 x 31 1/2 in. (102.9 x 80 cm). Metropolitan Museum of Art.

Epiphany comes from two Greek words: "epi" and "phaneo" meaning, literally, "to shine out" and then, "manifest."

*The Magi see a star in the East and they know that a King has been born in Judea. Who is that King, so small and so mighty, not yet speaking on earth and already issuing commands in heaven? In truth [He did this] for us, in His desire that we might learn*

*about Him from the sacred Scriptures, and for the Magi, that they might believe in Him from His prophecies even though He had given them so bright a sign in the heavens and had revealed to their hearts that He was born in Judea.* - St. Augustine, Sermon 199

*For to this very day we can still open to Christ our treasures and present them to Him, as the wise men did. And how? Behold, His word is written: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'*  
-- Martin Luther, Homily for Epiphany 1544, \*Day by Day\* p. 48.

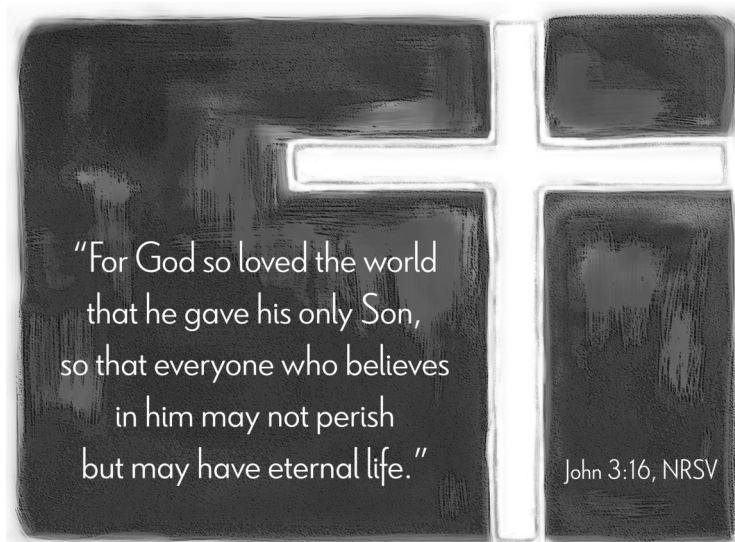
From *Cyberbrethren: a Lutheran Blog*, by Paul T. McCain:

Jan. 6, 2010

The Epiphany of our Lord was, in the ancient church, a day that was set aside to commemorate not only the visitation of the Magi, but the Lord's Baptism, and his first miracle. The season of Epiphany was developed to offer separate meditation and reflection on each of these events in our Lord's ministry...

The Feast of the Epiphany centers in the visit of the Magi from the East. In that respect, it is a "Thirteenth Day" of Christmas; and yet, it also marks the beginning of a new liturgical season. While Christmas has focused on the Incarnation of our Lord—that is, on God becoming flesh—the season of Epiphany emphasizes the manifestation or self-revelation of God in that same flesh of Christ. For the Lord Himself has entered our darkness and rises upon us with the brightness of His true light (Is. 60:1–2). He does so chiefly by His Word of the Gospel, which He causes to be preached within His Church on earth—not only to the Jews but also to Gentiles (Eph. 3:8–10). As the Magi were guided by the promises of Holy Scripture to find and worship the Christ Child with His mother in the house (Matt. 2:5–11), so does He call disciples from all nations by the preaching of His Word, to find and worship Him within His Church (Is. 60:3–6). With gold they confess His royalty; with incense, His deity; and with myrrh, His priestly sacrifice (Matt. 2:11).

(To read more and/or subscribe to Paul McCain's blog, go to: <http://>



This is a teaching of enormous importance, and yet misunderstood by much of modern Christianity. Many people think that faith causes God to forgive us, that if we believe, then God will forgive. This is not the case.

And it is more than a just a matter of semantics, that in the end makes no difference. There is a real, practical, everyday consequence to misunderstanding this teaching. If we believe as many well-meaning, well-intentioned, sincere and devout people do, that if we believe, God will forgive us, then we have done two dangerous things.

First, we have made ourselves the cause of our salvation. We do something, and God responds to what we have done. This is salvation by way of the Law, and makes faith the one work which merits salvation, and which God rewards by forgiving us. In the end, the argument is no different than the argument introduced by the Judaizers who convinced the Galatians that they were required to be circumcised to be saved, which argument St. Paul thoroughly rebutted in His Epistle to the Galatians. We've just swapped out one requirement for another. It is simply a more subtle argument, a more subtle lie. It is no mere coincidence that, in general, those who believe if we believe, then God will forgive us, also view faith as our choice, something we do on our own, our response to either God's

offer or command. It is the reason they reject infant Baptism in favor of what is known as "believer's baptism," that is, baptism of a person who has reached an imaginary "age of accountability" and made a rational decision and act of the will to believe, having duly weighed all the facts and claims and come to the conclusion that that's what they should do. Simply substituting faith as the one work which replaces circumcision is no real improvement. Faith does not save because it causes forgiveness. Rather, faith is a trusting acceptance (worked by the Holy Spirit, through the Gospel!) of a forgiveness and reconciliation that are already there, that are already fact. Faith is not a work, something we choose (Jesus said to His disciple, "You did NOT choose me, but I chose you, to go and bear fruit.."); rather, it is a gift of God, created in us by the power of the Holy Spirit, as He works through the Gospel and Sacraments (Ephesians 2:8-9; Romans 1:16; Romans 10:17, Acts 5:31)).

The second danger in misunderstanding the Christian, Biblical teaching of Objective Justification is that it immediately makes us subject to doubt. If our faith is ultimately reflexive, that is, if our faith is in our faith, in our decision to believe in Jesus, then we can and will be attacked by a very crafty enemy. Whenever we trust in ourselves, we are on shaky ground, or should I say, sinking sand. The questions fast and furious. Did you really believe? Did you really mean it? If you did, then why do you still sin? If you're really a Christian, why do you still struggle with jealousy, or greed, or doubt, or lust, or covetousness? If the Devil can get you to start looking at yourself, the

*(Continued on page 5)*

The name of the doctrine is Objective Justification. Holy Scripture teaches that "in Christ, God was reconciling the world to Himself" (2 Cor. 5:19). Scripture also teaches that Christ "is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world* (1 Jo. 2:2), and that he is "the Lamb of God who takes away the sin of *the world*" (Jo. 1:29). God was not reconciling the Church, the believers, the saints, the sons of Abraham, but the world to Himself. Jesus not the propitiation for the sins of the Church, the believers, the saints, the sons of Abraham by faith, but the world. Jesus did not just take away the sins of the Church, the believers, the....you get the picture by now, but the sins of the world. When Jesus uttered the words, "It is finished," and died, He was telling the truth. It was finished. The sins of the world were paid for. The world was reconciled to God, because Jesus had fulfilled the Law, both by keeping it perfectly (His active obedience), and by suffering the just penalty of the Law for sin, which is death (His passive obedience). God the Father forgave all sin and was reconciled to the world then.

## Objective Justification, cont.

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you are in sore danger. On the other hand, if your faith looks firmly and only at Jesus, the Devil cannot shake you. He cannot take the Cross and Empty Tomb out of history. What is done is done. You have been reconciled to God by Christ's perfect life and sacrificial death. Sorry, miserable sinner that you may be (join the club, by the way, have a seat right here next to me), God has forgiven you in Christ.

Is faith necessary, then? Yes, for faith is what receives the benefits won for us by Christ, namely, the forgiveness of our sins. But faith does not cause the forgiveness of sins. When the Devil asks, "Do you really believe?" don't get suckered in by the question. He wants you to look at yourself, and you, dear brother or sister, will always have

room for doubt when looking at yourself. The wrong question leads us down the wrong path. The right question is not, "did I?" but, "Did He?" Look only to Christ. Ask only this, "Did Christ live for me? Did Jesus die for me?" And the answer can only be "yes." He is the Lamb of God that takes away the sin of ...."the world." He is the propitiation for the sins...of the world. He is the One through God the Father has been reconciled to ..."the world." You cannot help but be among those for whom Christ lived and died, whose sins Christ bore, who were reconciled to the Father for the Son's sake.

The world would have you believe that all this dickering over words and semantics is not really

important. It is. It may have eternal consequences. It is why it is important for us to continue providing not just "Christian" education to our children, but orthodox, Biblical, Christ-centered education to our children. If it is important that we understand and believe what is true, can it be any less important that we pass these things on to our children, that we accurately pass on the "Faith once and all handed down to the saints"? (Jude 3). The Gospel of John closes with the Apostle stating that these things were written that we may know that Jesus is the Christ, the Son of the Living God, and that believing, we - and our children and grandchildren and nieces and nephews - may have life in His Name.

## Meet the Liddle Family by Stephanie Gutierrez

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congregation. Rick, Tamara, Hannah, and Caleb are native Texans and Tamarra is a life-long Lutheran. They have been married for eight years.

Tamarra has always been a member of the Lutheran Church Missouri Synod. Rick married into the faith and became confirmed shortly after they were married. Rick works for DR Horton Homes as a programmer and Tamarra works at ECC as one of the three year old teachers.

play a lot because of other priorities (the children!) but they really enjoyed it and hope to play again when they have more time. Tamarra has started to run for physical fitness and has participated in a handful of races. She hopes to start training again after the first of the year. Her hope is to run a half marathon and then maybe someday a full marathon.

For family outings, the Liddles like to go to the park or to a movie. As the kids get older they hope to take them vacationing to many of the national monuments, but Caleb is not quite four and travelling is still a bit challenging at times. Please take the opportunity to welcome the Liddles to Messiah.

The Liddle Family joined Messiah in 2011, and I would like to take the opportunity to introduce them to the

Rick and Tamarra met through tennis. They haven't been able to



## Christie Nelson Newsletter

(Please feel free to reply with questions if you would like details, stories, and/or the names of people referred to in this newsletter.)

### New Year 2012

*A person can do nothing better than to eat and drink and find satisfaction in their own toil. This too, I see, is from the hand of God, or without him, who can eat or find enjoyment? To the person who pleases him, God gives wisdom, knowledge and happiness...*

—Ecclesiastes 2:24-26a

This is a new year and I am glad in it despite the fact that I just discovered that almost all of my pictures from 2003 through to the present are no longer and that indeed, all of the pictures from Thailand, China, and the new school are gone. Somehow I must have deleted them

all by accident or perhaps my laptop and external hard drive were not working together well without me knowing it. I never thought this would happen to me as I've always been so careful. Yet I am glad for the memories and for having lived my life for the Lord for truly without Him, my life of service would have been meaningless and lack of true enjoyment. King Solomon had it all right when he wrote Ecclesiastes and as He was led by God, all he wrote is still meaningful today, especially to me at this time.

The two weeks spent in Thailand were absolutely fabulous in every way. I do grieve that I am not able to share pictures with you from that experience or from my experience thus far at the new school in Shenzhen. There will be more opportunities for both. This side of heaven is glorious as well... much depends on our perspective and attitude towards life and the things that the Lord allows to come our way. The Lord gives and the Lord takes away and in all of it, He is always good and very much glorified.

During the time in Thailand, I was able to visit with many of my godchildren in Bangkok, Chiang Rai and Chiang Mai, enjoy the Concordia Day Care Christmas program at Bangna in Bangkok, travel along with my former LCMS WM / CWEFT Thai coworkers to Chiang Saen and Mae Sai in Chiang Rai to do Christmas outreach events among certain hill tribe people there, enjoy Christmas day and a hike through a nearby mountain area with former LCMS WM missionaries in Chiang Mai who are now with LBT working with SIL on literacy projects among certain hill tribe groups, discover the smiles and lives of several children one of my sister's and her team are supporting at the Agape home (a home for children with HIV in Chiang Mai) and visit with a few friends in Bangkok. I also spent a day at Bangkok's finest hospital getting some needed attention to a foot and my teeth... the most wonderful surprise is that God gave me a treat I wasn't expecting... that of a Christmas celebration in the 5 star hotel type lobby of the hospital. It was awesome to experience the voices of children, adults, and even a choir of doctors singing old familiar Christmas carols and songs, both Christian and secular.

Since arriving back in Shenzhen, my family inquired as to what I enjoyed most about the trip back to Thailand. Most definitely it was seeing and spending time with my godchildren, their families, and my friends in Thailand (both Thai and American). Second on the charts would be communicating with people in a meaningful way both in Thai and English. Because I don't yet speak Chinese, it's rare to have a conversation with anyone outside of teachers and/or Chinese staff at the school or someone on the streets who may speak English. It's definitely been a quiet 5 months and while in Thailand I was overjoyed at speaking and listening to anyone and everyone who either wanted to be heard or spoken with! I had conversations with people on the street, motorcycle "taxi" drivers, taxi drivers, bus drivers, people on the buses, people on the sky trains, people at the immigration booths, people at the hospital, people at the markets, and people anywhere else I happened to be. It was grand indeed!

School at Buena Vista Concordia International School (BCIS) begins tomorrow and while I do miss immensely my family and friends in the US as well as all those I love and care about in Thailand, I am glad to be a part of the development of the new school and all the challenges it brings with it. It has been a challenge to teach 40 plus students ESL on a daily basis (mostly in groups) but I enjoyed very much working with the students and in being in relationship with them. This second semester there is the promise of two additional part-time people to assist with the teaching of ESL both inside and outside the ESL classroom which will be a wonderful addition to the overall teaching program and staff at the



school. In addition, the school will be getting a new principal soon into January who has much expertise in the LCMS school systems both stateside and abroad. He will be with through this interim period until a long-term principal can be identified for the school. There is yet much our interim principal will be putting into place for the school as well as working together with us teachers and giving us guidelines to provide the best education possible for our mainly 100% Chinese students though the school is classified as an international school and can receive students of any nationality or nationality mix.

A school car picks me up together with 3 other teachers in the mornings at 7:45 AM. We arrive to school by 8:05 AM and usually enjoy some time together in the outdoor cafeteria of the school before heading up to our classrooms by 8:30 AM. School starts at 8:45 AM and runs through to 3:45 PM. After school ESL classes as well as PE, Choir, and a couple other class offerings run from 4:00 – 5:00 PM every day of the school week except Tuesdays when we have our faculty meetings. Most of the teachers participate in teaching the after school classes and most of the students are registered in them, too. A couple times per week, I give private tutoring ESL classes to one of the more advanced students because I have so little time to give her during the week. She's a very bright girl and I enjoy working with her very much. MON/THUR I arrive home by 7:30 PM, TUE by 6 PM, and WED/FRI by 5PM. All in all, I enjoy teaching and working with all my students especially the first and second graders... they learn so quickly, are holding conversations in English already, and can make their needs understood in English... plus they are so small and cute... it's hard not to favor them!

There are two churches which I attend here in the city of Shenzhen. One is a Chinese government church about 30 minutes from here by e-bike (electric bicycle taxi) and single bus connection. I sometimes attend Friday evening English fellowship at the church. Some Sundays, I attend another English speaking church about an hour and a half total from here between the bus rides and the walking. Some Sundays I stay home and listen to my church's Sunday messages as well as those of one of my sisters. God is always faithful in answering my prayers... not always as I like but always as I need. ☺

Thank you for keeping me in your prayers though this is the first formal news I've sent out since my arrival to Shenzhen in August! Please continue to keep me, the new school, my family in the US and my "family" in Thailand in your prayers.

All throughout this year 2012, may you share graciously and generously the peace, love, joy, and forgiveness extended to us by our heavenly Father through Jesus Christ our Lord. Likewise, I will do my best through Christ to do as well also!

All my love, thanks, and prayers,

Christie Nelson  
English Language Specialist (ESL Teacher)

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Blog: [www.christienelson.blogspot.com](http://www.christienelson.blogspot.com)  
(No new blogs)

Facebook: [www.facebook.com/bangkokjoy](http://www.facebook.com/bangkokjoy)

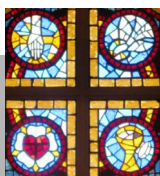
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#### **Note:**

Cut and paste this address to envelopes and/or packages to ensure the Chinese is included. No need to send care packages because postage is very high. Offerings to help cover shipping costs for the next school year would very much be a blessing, however. More again later as to how to contribute to that as well as that of needed books for my classroom and /or reference.



## Messiah Lutheran Church & School

*The Lutheran Church-Missouri Synod*

1308 Whitley Rd. Keller, TX 76248

Church Office: (817) 431-2345

Early Childhood Center: (817) 431-6139

Classical Academy (K—8): (817) 431-5486

Sunday Worship: 8:00 a.m. & 10:45 a.m.

Sunday School & Adult Bible Class: 9:30 a.m.

Rev. Glenn Huebel, Senior Pastor

Rev. Dennis Kitzmann, Assistant Pastor

Mrs. Natalie Anderson, Principal, Classical Academy

Mrs. Alison Smith, Principal, Early Childhood Center

Mrs. Vicki Main, Kantor

Mr. Joseph Sustrik, Financial Director

[www.messiahkeller.org](http://www.messiahkeller.org)



## Youth News

The youth group hosted the advent

dinners and would like to thank all who helped make the dishes and prepared and cleared away before and after the servings. This month's community service project was held for Nelson Children's Ministries. Toys were gift-wrapped and distributed to children in the local area. For this month's youth excursion, we went to the Galleria and enjoyed our time. Over the course of the 2011 year, we have continued to chronicle the events of our group. We have had unique get-togethers from our monthly Braille workshops to cooking classes to picnics and the retreat down to Port Aransas. May we have another great year in 2012 and hope to continue to grow as a



youth group as we continue established traditions and make new ones for future members.

“Lord, you have been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.” —Psalm 90:1-2

## Our New Finance and Human Relations Director



Please welcome our new congregation Finance and Human Relations Director, Mr. Joseph Sustrik. Joe is assuming the position which Kathy Blaschke held and developed for the past couple of years. Thank you, Kathy for all the work you did to establish this position! Joe grew up in Arlington, Texas where he and his family were members of Prince of Peace Lutheran Church from 1953-1986. He attended the University of Texas at Arlington and earned a degree in Finance in 1972. He has worked as an investment executive

with A.G. Edwards and Sons and Shearson, Inc. He has also served as a corporate and regional controller and Finance Manager of the Forth Worth Independent School District. He was most recently employed by IBM in Austin, Texas. After 25 years in Austin he moved to Keller where he now resides. Joe has two daughters and two granddaughters living in Oregon. He is pleased to be affiliated with Messiah Lutheran Church and will be joining the congregation after the next Pastors' Class is completed.