

EESTI EVANGEELIUMI LUTERI USU KIRIKU
Lakewoodi Pühavaimu koguduse
TEATED

TEENISTUSED september - detsember 2022

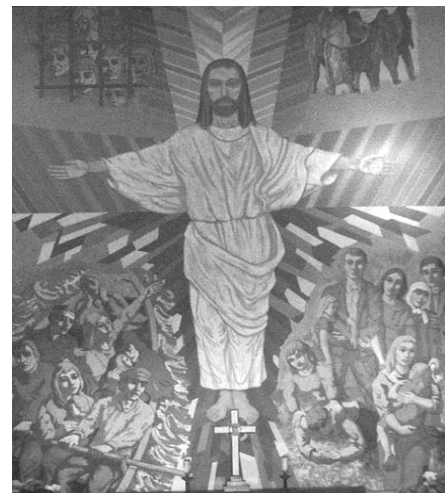
SERVICES from September to December 2022

Teenistused iga kuu **teisel ja neljandal pühapäeval** kell 11:00

Teenistused peetakse eesti keeles

Services every second and fourth Sunday at 11 am

All services will be in Estonian



JUMALATEENISTUSED SEPTEMBRIS 2022

Jeesus ütles: Paluge, ja te saate, et teie rõõm oleks täielik! Johannese evangeelium 16: 24,

Until now you have not asked for anything in my name.

Ask and you will receive, and your joy will be complete. Gospel of John 16: 24

**TÄHELEPANU: Teenistused algavad septembrist alates
tund aega hiljem, kell 11 e.l.**

TULGE KIRIKUSSE!

OOTAME TEID!

Pühapäeval, 11. septembril kell 11.

Kristus ütleb: Mida te iganes olete teinud kellele tahes

mu kõige pisematest vendadest, seda te olete teinud minule. Matteuse evangeelium 25: 40

*"The King will reply, 'Truly I tell you, whatever you did for one of the least
of these brothers and sisters of mine, you did for me.' Matthew 25:40*

Epistel: 1. kiri Timoteosele 1: 12-17. Evangeelium: Luuka 15: 1-10

Epistle: First letter to Timothy 1: 12-17. Gospel: Luke 15: 1-10

Pühapäeval, 25. septembril kell 11. Pögenike abistamine.

Heitke kõik oma mure tema peale, sest tema peab hoolt teie eest. 1. Peetrus 5: 7

Cast all your anxiety on him because he cares for you. ! Peter 5: 7

Epistel: 1. kiri Timoteosele 6: 6-19. Evangeelium: Luuka 16: 19-31.

Epistle: First letter to Timothy 6: 6-19. Gospel: Luke 16: 19-31

TEENISTUSED OKTOOBRI 2022

Kuu loosung: Suured ja imelised on sinu teod, Issand Jumal, Kõigeväeline.

Õiged ja tõelised on sinu teed. Ilm. 15: 3

"Great and marvelous are your deeds, Lord God Almighty.

Just and true are your ways, King of the nations. Rev 15: 3

Pühapäeval, 9. oktoobril kell 11. Lõikustänupüha. ARMULAUD.

Kõikide silmad ootavad sind ja sina annad neile nende roa omal ajal. Psalm 145: 15

The eyes of all look to you, and you give them their food at the proper time. Psalm 145: 15



Epistel: Teine kiri Timoteosele 2: 1-19. Evangeelium: Lukas 17: 11-19
Epistle: Second letter to Timothy 2: 1-19. Gospel: Luke 17: 11-19

Pühapäeval, 23. oktoobril kell 11. Usupuhastuse püha.

Tee mind terveks, Issand, siis ma saan terveks; aita mind, siis ma saan abi.
Jeremija 17: 14

Heal me, LORD, and I will be healed; save me and I will be saved, for you are the one I praise.
Jeremiah 17: 14

Epistel: Roomlastele 3: 19-28. Evangeelium: Johannese 8: 31-36.

Epistle: Romans 3: 19-28. Gospel: John 8: 31-36

TEENISTUSED NOVEMBRIS 2022

Kuu loosung: Häda neile, kes hüüavad kurja heaks ja head kurjaks, kes teevad pimeduse valguseks ja valguse pimeduseks, kes teevad kibeda magusaks ja magusa kibedaks! Jesaja 5: 20

Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter. Isaiah 5: 20

Pühapäeval, 13. novembril kell 11. IGAVIKUPÜHA,

SURNUTE MÄLESTUSPÜHA. ARMULAUD. Holy Communion.

Me kõik peame saama avalikuks Kristuse kohtujärje ees. 2. Korintlastele 5: 10

¹⁰ *For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad. 2. Corinthians 5:10*

Epistel: Koloslastele 1: 12-20. Evangeelium: Luuka 23: 33-43

Epistle: Colossians 1: 12-20. Gospel: Luke 23: 33-43

Pühapäeval, 27. novembril kell 11. KRISTUSE OOTUSE PÜHA teenistus.

Vaata, sulle tuleb sinu kuningas, õiglane ja aitaja. Sakarja 9: 9

See, your king comes to you, righteous and victorious. Zachariah 9:9

Epistel: 1. korintlastele 15: 1-8. Evangeelium: Luuka evangeelium 24: 1-12

Epistle: 1 Corinthians 15: 1-8. Gospel: Luke 24: 1-12.

TEENISTUSED DETSEMBRIS 2022

Kuu loosung: Tõstke oma pea ja vaadake, sest teie lunastus läheneb. Luukas 21:28

Lift up your heads, because your redemption is drawing near." Luke 21: 28

Pühapäeval, 11. detsembril kell 11. KRISTUSE VALITSUSE teenistus.

Valmistage kõrbes Issanda teed, vaata, Issand Jumal tuleb jõuliselt. Jesaja 40: 3

Epistel Jakoobuse 5: 7-10. Evangeelium: Matteuse 11: 2-11

Epistle: Jakob 5: 7-10. Gospel Matthew 11: 2-11

Pühapäeval, 25. detsembril kell 11 JÕULUPÜHA teenistus.

KRISTUS MEIE KESKEL.

Liturgiline teenistus jõuluevangeeliumi lugemisega.

Teenistusele järgneb KOHVILAUD ja jõululaulude laulmine.

Ärge kartke! Sest vaata, ma kuulutan teile suurt rõõmu, mis saab osaks kogu rahvale, et teile on täna sündinud Taaveti linnas Päästja, kes on Issand Kristus. Luukas 2: 10

Epistel: Efeslastele 1: 15-23. Evangeelium: Luuka 24: 44-53

Epistle: Ephesians 1: 15-23, Gospel: Luke 24: 44-53





LEERIPÜHA TEENISTUS
Laupäeval, 22. oktoobril kell 2 p.l. LEERIPÜHA teenistus
Lakewoodi Pühavaimu kirikus.
Leeri õnnistamisele tulevad:
Veronika Liivak, Mikko Liivak,
Kristjan Tõotsov ja Mikk Aasmaa

ESTONIAN LUTHERAN CHURCH OF THE HOLY SPIRIT

607 East 7th Street, Lakewood, NJ 08701, phone 732-370-8317

Rev. Thomas Vaga, piiskop electus, phone 732-363-0532 (home), 732-245-2584 (cell)

Õpetaja/Pastor Markus Vaga, phone 908 256-4055

Õpetaja abi diakon/Deacon: Kalju Ets, phone 848-525-9823

Organist/Organist: Maria Zumpano

Esimees /President of the Church council: Kenneth Ling, tel.: 732-363-2458

Abiesimees/ Vice President of the Church council: Eda Taps 732 363251

Sekretär/ Secretary: Ingrid Kangur 732 363 1044

Altari toimkond/Altar team: Hille Carpino, Imbi Sepp ja Lydia Erakare

Kassapidajad/Treasurers: Luule Prima, telefon 732-363-3612 / assistant: Maria Star Zumpano

Ehitustoimkond/Building committee: Raivo Reinup ja Erik Must

Revisjoni komisjon/Auditors: Anita Pallop, Imbi Sepp ja Uno Taps

Nõunikud/Councilors: Karin Must, Andres Simonson, Airi Vaga ja Tõnis Vaga

KOGUDUSE ANNETUS / LIIKMEMAKS ON \$75.00 AASTAS.

Annetusümbrikud on kirjale kaasa lisatud. Kiriku aadress on:

607 East 7th Street, LAKEWOOD NJ 08701

YOUR DONATIONS ARE NEEDED AND APPRECIATED

From years back there is a tradition that the congregation has a "membership fee",
our's is only \$75.00 a year but our congregation appreciates any donations as well.

Koguduse õpetaja sõnum

Selle kirjutuse teemaks on „kodu“, mitte meie kodu siin ilmas, vaid meie kodu, mis ootab meid igavikus. Mõnedel meist on olnud võimalus reisida selle suve jooksul, mõned on saanud reisida isegi Eestisse, teised on teinud lühemaid reise. Me kõik teame, et varem või hiljem reisi kestel hakkame mõtlema oma kodu peale. Tahame jälle koju saada, kus kõik on tuttav ja kindel. Peatame korra tulevikus ja mõtleme kodule, mis ootab meid igavikus. Me oskame öelda Meie Isa palve peast. Algame tervitusega „Meie Isa, kes sa oled taevas...“ Jeesus andis meile selle palve. Tema ütles meile, kus meie taevane Isa on, „TAEVAS“. Kui Jeesus pärast surnuist ülesärkamist ütles oma jüngritele, et Ta läheb Isa juurde ja et ka jüngrid teavad hästi, kuhu Ta läheb. Aga jüngrid ei saanud aru, mida Jeesus mõtles oma väljendusega. Siis Jeesus kinnitas, et Tema, on tee, tõde ja elu ja mitte keegi ei saa taevariiki muidu kui Tema kaudu. Jeesus aitab meid saada taevasse, kus meie Isa elab oma inglitega ja oma Poja Jeesusega.

Millal me aga saame Taevase Isa juurde, taeva kodusse. Me elame siin maa peal. Mõnele meist on antud palju aastaid. Kui oleme terved ja ilma valusid, me ei muretse, kuid jälle mõned kannatavad haiguste ja viletsuste käes ja on saavutanud oma arvates juba vanaduse piiri ja ihkavad siit lahkuda. Sain ühel õhtul telefonikõne ühelt endiselt koguduseliikmelt. Olin teeninud seda kogudust mitmeid aastaid, pidanud piiblitunde ja jumalateenistusi. Olime kõik siis päris

noored, nn. "meheas", kuid nüüd olen ka mina vanaduse aastates, samuti selle koguduse liikmed. Vananemise käigus oleme hakanud mõtlema rohkem ja rohkem elu lõpule, surmale. Tema kõne põhjuseks oli küsimus, mis juhtub ta ihule, kui ta sureb. Vastasin talle ja sellega meile kõigile, et pärast maist surma, me saame uue ihu, jumaliku ihu. Meie hing on ju surematu. Loeme Piiblist, et surma puhul hing läheb tagasi Isa juurde, kes selle on andnud ja ihu muutub põrmuks, kust tema on võetud. (Koguja 12:7) Lohutav on mõelda elule pärast elu, nagu õpetaja Uno Plank kirjutab oma jutluste raamatu pealkirjas. Elu pärast elu on Taevase Isa juures, kuhu Jeesus on läinud meie eel meile aset, elukohta, valmistama.

Elame praegu väga raskel ajal, kus paistab, et see maailm on täis ebaõigust, valetamist, vägivalda, riidu, vargust ja ebaõiglasi otsuseid, Mõtleme Ukraina riigi ja rahva peale. Millised kannatused neile on antud. Rahvas peab oma kodumaalt põgenema Venemaa vallutajate eest, 7dame, et Ukraina pagulased saaksid peatselt kodumaale tagasi. Loodame, et nende saatus poleks sama kui meil, kes pidime jääma pagulusse kümneteks aastateks ja kui Eesti viimaks taastas oma iseseisvuse, tuli see paljudele meist nn. liiga hilja, et tagasi kodumaale minna. Oleme olnud õnnelikud siin Ühendriikides, abiellunud, saanud järeltulejaid mitmes põlves. Me ei aktiivselt mõtle enam oma maha jäänud kodudele Eestis, sest meie ei saaks enam tagasi ega jaksaks ka seal nn. uut elu alustada. Oleme rahul siin ja mõtleme uue lootuse ja rõõmsa ootusega oma uuele ja igavesele elule taevariigis.

Uue Testamendis Ilmutuse raamatus loeme taeva kirjeldust järgmiselt: Ma nägin uut taevast ja uut maad; sest esimene taevas ja esimene maa olid kadunud ning merd ei olnud enam. Ja ma nägin püha linna, uut Jeruusalemma, taevast Jumala juurest alla tulevat. Ja ma kuulsin valju häält troonilt hüüdvat: „Vaata, Jumala telk on inimeste juures ning tema asub nende juurde elama ning nemad saavad tema rahvaiks ning Jumal ise on nende juures nende Jumalaks. Tema pühib ära iga pisara nende silmist ning surma ei ole enam ega leinamist ega kisendamist, ning valu ei ole enam, sest endine on möödunud.” Tema ütles mulle: „Ära pane pitseriga kinni selle raamatu ennustuse sõnu, sest aeg on lähedal!”

Püskop Thomas

WHO IS A GOOD SAMARITAN?

Luke 10:25-37

Sometimes it feels that whenever Jesus needs to make a point, He talks about Samaritans. A good Samaritan is someone who helps a stranger. In fact, here in New Jersey and many other states, there are laws that we call “Good Samaritan Laws” which generally protects people from any civil liability if they render aid at an accident scene. They’re intended to stop bystanders from being hesitant to help because they have a fear of being sued for possibly causing harm in the process.

In today’s text, the priest and the Levite are certainly not following the Good Samaritan law, choosing instead to keep walking. So let us focus on them first. The priest was not like priests, pastors, or even rabbis today. In ancient Israel, the priesthood was something men were born into. They were all descendants of Aaron, the older brother of Moses. If someone wasn’t



from Aaron's lineage, they couldn't be a priest. They were the only ones who could officiate offerings in the Temple. So ritual cleanliness was of vital importance. Having contact with the dead or bloody would have made a priest ritually unclean.

The same way, the Levite, who was a direct descendent of the tribe of Levi, was someone who had to remain ritually clean. Levites served important functions in the temple, like serving as guards, singing, or playing music, as well as having other religious and even political duties. He, too, had to remain ritually clean in order to do his job.

And here's the interesting point of the story: neither man did anything biblically wrong! In both cases, these men passed by the beaten man who had been left for dead because the law of Moses was very clear about how they should live and how they should always remain ritually clean. So, they were doing precisely what they had been commanded by the Law.

The lawyer, listening to Jesus telling the parable, would have known this, too. Up to this point, he was following the story very clearly. We, too, have followed the story to this point. But here's where we might lose the actual purpose of the story; and that is, the parable of the Good Samaritan isn't about good deeds versus bad deeds. Maybe it's not about deeds at all.

Take note how Jesus doesn't praise the Samaritan for his deeds, any more than He condemns the priest or Levite for theirs. He's making a bigger point about religion, which He does so often throughout His ministry. During Jesus' time, religion had all-encompassing power. To live the right, proper, and moral life was the most important thing; every rule had to be followed and every law had to be kept. This was the *only* way a person could even hope of remaining on good terms with God.

And this would have resonated with the lawyer because he wasn't a lawyer in our modern terms. Instead, the lawyers of Jesus' time were tasked with interpreting and explaining the often-complex laws of the Bible and determining what a good person could or should do, and what they could not do, because God's law was the law of the land.

With that, life became legalistic; people lived according to *Thou Shalts* and *Thou Shalt Nots*. They lived according to religious laws. To the priests, Levites, and lawyers – and any devout Israeli – following the law was the most important thing, even if that meant ignoring someone in need. And so, the law's requirement to stay ritually clean was more important than the life of another person. Because in order to get rid of the sins that people created because it was impossible to follow every law, people had to go to the Temple and sacrifice an animal. And as we saw earlier, only the priest could perform this sacrifice for the people to atone for their sins. So we are back to the importance of being ritually clean, and avoiding the dying and the dead. But another thing the law taught the people was that anyone outside of their own tribe and people was unclean and unholy.

Which brings us to today. We look at our world today, and we often see that we've become like the priest and the Levite, drawing into our own worlds. We create our own neighbourhoods that draw us together with others who are just like us. We create neighbourhoods in our political affiliations, our national identities, and even our denominations.

The churches we belong to, the Party we vote for, and the country we live in – we make

these our neighbourhoods, and we consider them better than others because we think we are “right” and others are “wrong.” We think we’re holy and blessed, which leads us to view others who aren’t like us as bad or unholy.

But none of these things – the church we belong to, what our politics are, or the country we live in – literally none of these things are what the world needs or makes it a better place. We only manage to make it easier for us to justify crossing to the other side of the street and passing by others who are not like us.

We as Christians **must** live differently than that. We belong to something bigger than any place or country or group on earth. We belong to God, and we are explicitly commanded by Jesus to go into the whole world – the entire world – to preach and teach and live the Good News of Jesus Christ.

Jesus teaches us to be like a Samaritan and to treat others – even our enemies - like our neighbours. This teaching would have struck the lawyer hard – because he didn’t see the Samaritan as good or clean or right. And if we think about it, it can be difficult for us, too. Let’s change that word “Samaritan” to something we consider the exact opposite of who we identify with. Now behave with compassion towards them. That’s hard and very uncomfortable.

Jesus, throughout the Gospels, teaches us to go outside our comfort zones. He constantly reminds us to go outside our neighbourhoods. But we don’t want to, because we’ve convinced ourselves like the priest and the Levite that we’re right and everyone else is wrong. And that is a sin.

“For *all* have sinned and fall short of the glory of God,” Paul reminds us in Romans. Everyone has sinned, including us good, holy Lutherans. The fact is it doesn’t matter how hard we try we *are* going to sin. But that’s not meant to be a depressing reminder, and it’s not meant to discourage us, because Jesus was teaching us these things for a very specific reason; to help us accept that He is the Way, the Truth, and the Life. No one comes to the Father except through Him.

So here’s a lesson for us from today’s parable: Let’s not be the priest or the Levite. And maybe, let’s not even think of ourselves as the Samaritan. Instead, let’s consider that we may be that man who was robbed, and lay bleeding and dying on the side of the road. Both the priest and the law – earthly religion and politics - has passed us by, unable to save us. But the one who *did* stop and save us was Jesus. He took us in, bound our wounds, and paid for our care – all with his precious blood, shed on the cross for our sins.

Paul writes in today’s Epistle lesson: “*He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption and the forgiveness of sins.*”

Because Jesus has saved us, we have become members of His kingdom, joining together with all the saints throughout time. And His kingdom, as we know, is not of this world; it has no beginning or end; it has no boundaries, and lasts forever. And that is a big neighbourhood!

Pastor Markus