



JOY

Lutheran Church

Bringing Joy to the Heart of Rockwall...

The 'Joyful Noise' Newsletter -July 24, 2026

"Make a joyful noise to the LORD, all the earth!" (Psalm 100:1)

302 N. Goliad Street • Rockwall, Texas • (214) 716-7539 • www.joylutheranchurch.org

THE NEXT PHASE OF OUR RENOVATION IS UNDERWAY!

This week the council approved moving forward to the next phase of our renovation and beautification project. The painters started on the fellowship hall this past Tuesday and will carry the work forward into the kitchen, the restrooms, the lower and upper foyers, the front wooden doors, and the stairwell. **Please consider making an additional offering this Sunday to help with our renovation.** If you can give a gift, make sure it is earmarked: *Joy Building Fund*. Due to this project, we are moving our Coffee & Connections fellowship into the middle overflow room at the back of the sanctuary following the worship service. Below we see the *before* and the *during*...





- Artists Gathering – Tuesday, July 28th at 10:00 am in the fellowship hall.
- Ladies Bunco Night – Wednesday, July 29th at 6:30 pm.
- Men's Fellowship – Wednesday, July 29th at 6:30 pm at Pastor Moore's (903 Windham Drive).
- Helping Hands Food Donation – Sunday, August 2nd at 10:30 at the front of the sanctuary.
- Young at Heart Luncheon – Wednesday, August 12th at 11:45 at Saltgrass Steak House in Rockwall.
- Church Council Meeting – Wednesday, August 12th at 6:00 pm.

Is God calling you into membership at Joy? Membership papers are available on the Guest Table at the back of the sanctuary. Have questions? Please see Pastor Martin.

Gail, Patrick, Patty, Lucy, Carol, Tommy & Laurie, Fred, Weston, Mary Kay & Mike, Brian & Kelli, Mary, Annette & Charles, Michael.



SUMMER SERMON SERIES:

"AND SO WE CAME TO ROME" (ACTS 28:14)

This Sunday I will be back in worship. We are so grateful to our seminarian, Blaine Davis, for leading us in my absence. We will pick back up in our Romans study this Sunday where we will work through the latter half of chapter 8. Here is a quote from Luther's sermon on John 15 which throws light on our Romans text – let it prepare your heart to receive God's word this Sunday:

"God is a master who knows how to convert whatever would hinder and harm us into that which furthers and helps us. Whatever is intended to take our life must preserve it. Whatever would cause us to sin and damn us must help to strengthen our faith and hope, must make our prayer more fervent and cause it to be heard more richly." – Martin Luther

"Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, that you obey this command without wavering. Then no one can find fault with you from now until our Lord Jesus Christ comes again." -St. Paul (1 Timothy 6:12-14)



CONFESSION: THE THREE-FOLD ECHO

What does it mean to say that Joy Lutheran is a Confessional Church, and why does it matter? Our governing body, the North American Lutheran Church (NALC) was born out of a desire to be faithful to Jesus Christ in a time of challenge and change. In 2010, pastors, lay leaders, and entire congregations from across North America gathered with a shared conviction: that the Church must remain anchored in the Word of God, centered on the Gospel, and committed to making disciples of all nations. From that beginning – just seventeen congregations – the NALC has grown to include more than 500 churches across the United States, Canada, and Mexico.

To say that we are a Confessional Church means that we receive our teaching from the ancient Church. Our doctrine is consistent with the apostolic faith as summarized in the Book of Concord. While Scripture is our final authority, we believe these confessions offer a clear and faithful summary of the apostles' teaching. For example, the *Augsburg Confession* includes 28 articles on matters of faith. The first 21 explain that the reformers were not departing from the historic catholic faith, but teaching what Christians have confessed *"in all times and places,"* as Saint Vincent of Lerins described the Christian faith around A.D. 434. It teaches that we confess God – Father, Son, and Holy Spirit – along with Original Sin; the Son of God, Jesus Christ; and justification by grace through faith. It also gives concise statements on the office of ministry, the new obedience of good works as a response to salvation, the nature of the Church, Baptism, the Lord's Supper, Confession and Absolution, repentance, the use of the sacraments, church order, and other doctrines Lutherans share with Christians who confess the historic, apostolic, catholic faith across the ages. The Augsburg Confession then presents seven additional articles on disputed matters that called for reform: receiving both bread and wine in the Lord's Supper, the marriage of clergy, the Mass – the Sunday Divine Service of Word and Sacrament – fasting, monastic vows, and finally, the power of the Church, or "ecclesiastical" authority.

In the New Testament, *confess* and *confession* appear in three main senses: (1) confessing faith; (2) confessing sin; and (3) confessing God's glory. To confess is to repeat back to God what He has first spoken to us in His Word. Ernst Kinder (1910–1970), a German Lutheran theologian who wrote extensively on the church and its confessions, emphasized this responsive character. For Kinder, confession of faith is not merely an historical document or a cold theological formula, but a living act of worship and obedience: *"The confession is the response of the church to God's Word. It is the echo of faith to God's revelation of salvation. The church of the gospel cannot exist without this echo of faith, and cannot properly carry on its service to the gospel without it. Only by means of such an echo does the gospel make fruitful progress."* (Ernst Kinder, *The Confession as Gift and as Task*, 1957)

Think of how this first use of confession functions in our worship... the Father has declared to us that this Jesus of Nazareth is His eternal Son, anointed by the Holy Spirit as Israel's Messiah. This revelation made at Jesus' Baptism in the Jordan (see Matthew 3:13-17) was confessed by Peter at Caesarea Philippi: *"You are the Christ, the Son of the living God"* (Matthew 16:16). Peter's confession is the kernel of every genuine creed and the content of faith itself (see Romans 10:5-13).

The second way confession is used in Scripture is as a true statement of our nature. God in His Law declares that we are sinners (see Romans 3:23). His Commandments, which we have not kept, witness to how we have failed to fear, love, and trust in Him above all things. This is sin that adheres to all the sons and daughters of Adam and makes us accountable to the Creator. In the confession of sins, we agree with God's verdict and say with David: *"Against you, you only have I sinned and done what is evil in your sight"* (Psalm 51:4). And *"if we say we have not sinned, we make him a liar, and His word is not in us"* (1 John 1:10). God says, "You are sinner," and we say back to Him, "I have sinned against you in thought, word, and deed." Just like Isaiah, we approach the Holy God only after we have confessed our sinfulness (see Isaiah 6:1-5) and received His gracious absolution (see Isaiah 6:6).

There is also the confession of God's glory. God has revealed His glory – that is, His saving presence in Christ – and we reflect that glory back to Him in praise to His name. Jesus praises, literally "confesses," His Father, who has concealed His wisdom from the learned of this world and revealed it to little children (see Matthew 11:25). Confession, as used in this third sense, gives all glory to the triune God (see Isaiah 6:3; Philippians 2:9-11). Building on the fourth century hymn, *Te Deum*, Hermann Sasse wrote: *"For the Lutheran Church a confession is nothing else than the great 'We praise Thee O God: we acknowledge Thee to be the Lord of a pardoned sinner.'"*

Sign-up Sheets are on the **BLESSINGS BOARD** in the Fellowship Hall. Please review these opportunities and see where God may be leading you to serve our church family.



LECTIONARY READINGS FOR THIS COMING SUNDAY -

First Reading- Deuteronomy 7:6-9

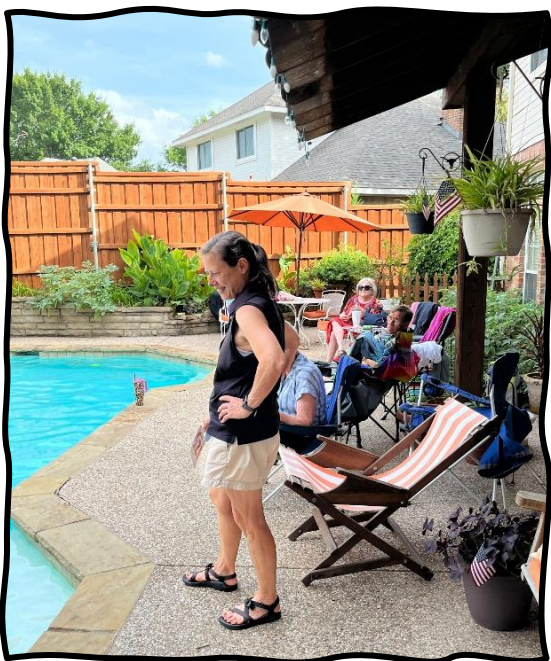
Second Reading- Romans 8:28-39

Responsive Reading- Psalm 125:1-5

Gospel- Matthew 13:44-52

OUR POOL PARTY & MOVIE NIGHT!

A great big THANK YOU to all who helped with our fun night -
a special thanks to our hosts: Steve & Kay Orr.





And now for something completely different...



"I can see it says 'Sistine Chapel',
but I'm telling you, you have the
wrong place."

"A joyful heart is good medicine, but depression drains one's strength."

(Proverbs 17:22, God's Word Translation)