



February/March 2018

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Immanuel Lutheran Church
1285 Main Street
Hamilton, Ohio 45013

Address Service Requested

Immanuel Lutheran Church & School



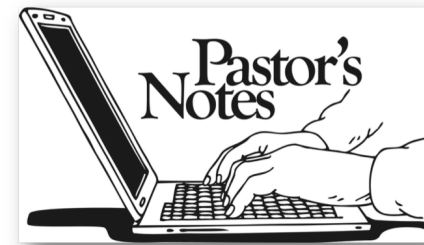
THE

IMMANUEL RECORD

February/March 2018

Kevin Jud, Pastor **Lukas Bickel**, Principal
Pam Stumpf, Director of Music
Missionaries: **Lutheran Malaria Initiative**
Pastor James May – Lutherans in Africa
Pastor Mark Rabe – Ethiopia
Pastor Dan Conrad – Mexico

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FEBRUARY / MARCH 2018

Dear Brothers and Sisters in Christ,

The Christmas sign is still up in front of church because it has been too cold and now too wet to get it changed. We have just celebrated Epiphany, and it is time to look forward to the observance of Lent.

Immanuel is in a time of great change and opportunity. We have approved the construction of four new classrooms in the rear of the education wing to allow us to continue to expand the school by splitting fifth and sixth grades and seventh and eighth grades. What a tremendous opportunity to reach out to these children with the Good News of forgiveness in Jesus Christ. So many students have come to the waters of baptism and become a part of Immanuel even if they are not with us on Sunday. We have been blessed to be able to undertake this project due to the generosity of a couple who did estate planning to remember Immanuel in their Will.

We are striving to try to connect school families to Sunday morning worship, and I celebrate how welcoming we are to new folks who come in. Keep your eyes open for visitors and continue to welcome them and treat them as part of the family.

Invite your family, friends and neighbors to join us on Sunday for worship to hear the Good News.

Remember Lent begins on February 14th with Ash Wednesday services at noon and 7:15 PM and then Wednesday services throughout Lent at noon and 7:15 PM. Holy Week begins with Palm Sunday on March 25, Maundy Thursday on March 29, Good Friday on March 30, and Easter Sunday on April 1.

See you Wednesday and Sunday.

Peace in Christ,



Pastor Kevin Jud



February/March 2018 Worship Schedule

Sunday Services 8 AM & 10:45 AM

Ash Wednesday Services, February 14, Noon and 7:15 PM

Wednesday Lenten Services, February 21, 28 &

March 7, 14, 21, Noon & 7:15 PM

Maundy Thursday Services, March 29, Noon and 7:15 PM


Good Friday Services, March 30, Noon and 7:15 PM

Easter Sunday Services 7 AM and 10:45 AM

Easter Breakfast 8:30 AM

| <u>SEASON</u> | <u>DATE</u> | <u>FESTIVAL</u> | <u>1ST Reading</u> | <u>PSALM</u> | <u>EPISTLE</u> | <u>GOSPEL</u> |
|----------------------|-------------|---------------------------------|-----------------------------------|---------------------|-------------------------------|--------------------|
| | Feb. 4 | Fifth S. after the Epiphany | Is. 40:21–31 | Ps. 147:1–11 | 1 Cor. 9:16–27 | Mark 1:29–39 |
| | Feb. 11 | The Transfiguration of Our Lord | 2 Kings 2:1–12 or Ex. 34:29–35 | Ps. 50: 1–6 | 2 Cor. 3:12–13 (14–18); 4:1–6 | Mark 9:2–9 |
| ASH WEDNESDAY | Feb. 14 | Ash Wednesday | Joel 2:12–19 | Ps. 51:1–13 (14–19) | 2 Cor. 5:20b–6:10 | Matt. 6:1–6, 16–21 |
| LENT | Feb. 18 | First S. in Lent | Gen. 22:1–18 | Ps. 25: 1–10 | James 1:12–18 | Mark 1:9–15 |
| | Feb. 25 | Second S. in Lent | Gen. 17:1–7, 15–16 | Ps. 22: 23–31 | Rom. 5:1–11 | Mark 8:27–38 |
| | Mar. 4 | Third S. in Lent | Ex. 20:1– | Ps. 19 | 1 Cor. 1:18–31 | John 2:13– |

| SEASON | DATE | FESTIVAL | 1 ST Reading | PSALM | EPISTLE | GOSPEL |
|------------------|---------|---|----------------------------|----------------------------------|---------------------|---|
| | | | 17 | | | 22 (23–25) |
| | Mar. 11 | Fourth S. in Lent | Num. 21:4–9 | Ps. 107: 1–9 | Eph. 2:1–10 | John 3:14–21 |
| | Mar. 18 | Fifth S. in Lent | Jer. 31:31–34 | Ps. 119: 9–16 | Heb. 5:1–10 | Mark 10:(32–34) 35–45 |
| HOLY WEEK | Mar. 25 | Palm Sunday /Sunday of the Passion | Zech. 9:9–12 | Ps. 118: 19–29 or Ps. 31:9–16 | Phil. 2:5–11 | Mark 14:1—15:47 or Mark 15:1–47 or John 12:20–43 |
| | Mar. 29 | Holy (Maundy) Thursday | Ex. 24:3–11 | Ps. 116:12–19 | 1 Cor. 10:16–17 | Mark 14:12–26 |
| | Mar. 30 | Good Friday | Is. 52:13—53:12 | Ps. 22 or Ps. 31 | Heb. 4:14–16; 5:7–9 | John 18:1—19:42 or John 19:17–30 |
| EASTER | Apr. 1 | The Resurrection of Our Lord <i>Easter Sunrise</i> | Ex. 15:1–11 | Ps. 118: 15–29 | 1 Cor. 5:6b–8 | John 20:1–18 |



Return from Exile

A LENTEN JOURNEY

Join us for a new Lenten series!

Beginning Feb. 14
Noon and 7:15 PM

 This Lenten season, join us for a journey. As Christians, we embark upon a daily movement from exile—from life under the burden of sin to the joy of the Gospel that is ours in Christ Jesus. We will contemplate the reality of our earthly journey with eyes fixed on the destination—the empty tomb and the open gates of everlasting life, with the confidence of knowing that we do not walk alone!

February Service Schedule

Sunday, February 4

8: 00 a.m.

Elders: Jeff Martin, Mark Morgan
Acolyte: Joey D'Angora
Greeters: Bruce & Andrea Brinker

10:45 a.m.

Elders: Shawn Pugh, Tim Rasch
Acolyte: Jack Heitger
Greeters: Tim & Nancy Rasch

Sunday, February 25

8: 00 a.m.

Elders: Mark Morgan, Phil Howard
Acolyte: Dawson Yauger
Greeter: Pam Naab

10:45 a.m.

Elders: Dan Heitger, Shawn Pugh
Acolyte: Logan Sackenheim
Greeters: Rick & Vickie Baker

Sunday, February 11

8: 00 a.m.

Elders: Mark Morgan, Jeff Martin
Acolyte: Brianna Crooke
Greeters: Larry & Sue Head

10:45 a.m.

Elders: Tim Rasch, Tim Stumpf
Acolyte: Landon Harley
Greeter: Carolyn Ott

Ushers for February

8:00 a.m.

Carl Ferris, Head Usher
TBD
Dale Yauger

10:45 a.m.

Russell Farmer, Head Usher
Cameron Farmer
Evan Vogel

Sunday, February 18

8: 00 a.m.

Elders: Jeff Martin, Eric Schlade
Acolyte: Dale Yauger
Greeters: Dennis & Virgie Rutledge

10:45 a.m.

Elders: Tim Stumpf, Dan Heitger
Acolyte: Rebecca Jud
Greeter: Brandon Pugh

Altar Guild for February

Chris Hilbert
Janet Jones



March Service Schedule

Sunday, March 4

8: 00 a.m.

Elders: Jeff Martin, Eric Schlade
Acolyte: Ethan Flohr
Greeters: Werner & Pauline Schwitalski

10:45 a.m.

Elders: Shawn Pugh, Dan Heitger
Acolyte: Hannah Reynolds
Greeters: Tim & Nancy Rasch

Sunday, March 25

7:00 a.m.

Elders: Mark Morgan, Phil Howard
Acolyte: Dale Yauger
Greeters: Larry & Sue Head

10:45 a.m.

Elders: Tim Rasch, Shawn Pugh
Acolyte: Landon Harley
Greeters: Rick & Vickie Baker

Sunday, March 11

8: 00 a.m.

Elders: Mark Morgan, Eric Schlade
Acolyte: Joey D'Angora
Greeters: Dick & Candy Tendam

10:45 a.m.

Elders: Dan Heitger, Tim Stumpf
Acolyte: Desiree Downing
Greeter: Carolyn Ott

Ushers for March

8:00 a.m.

Wayne Alverson, Head Usher
TBD
TBD

10:45 a.m.

Gregg Kamp, Head Usher
Dave Schul
Waldo Kallenberger

Sunday, March 18

8: 00 a.m.

Elders: Jeff Martin, Eric Schlade
Acolyte: Brianna Crooke
Greeters: Bruce & Andrea Brinker

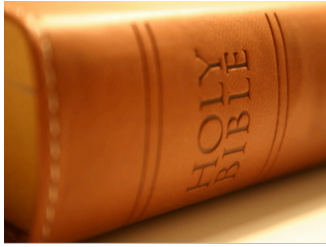
10:45 a.m.

Elders: Tim Stumpf, Tim Rasch
Acolyte: Jack Heitger
Greeter: Brandon Pugh

Altar Guild for March

Pam Rupp
Christina Pugh





Weekday Bible Studies:

Men's Monday Night Bible Study: Meets at 7 PM. Currently finishing the Book of Daniel before starting another book. All men are welcome. Led by Gary Miller.

Tuesday Morning Bible Study: Meets at 10:30 AM downstairs at Bradford Place on Millville Avenue for an informative and interactive study. Topics include: Prophecies of the Messiah in the Psalms, Why Doctrine Became So Important in the Church. Led by Pastor Lyle Rasch.

Sunday Morning Bible Studies:

Sunday School Classes: Children and Youth Sunday School Classes are held each Sunday at 9:45 AM.

Mike Head's Bible Study: Currently an in-depth study of Ephesians. Meets in the 5th and 6th grade room, which is the last classroom on the left down the back hallway.

Matt Franke's Bible Study: A study of the lessons for the day in an interactive group format. Meets in the 7th and 8th grade room, which is the next-to-last classroom on the left down the back hallway.

Pastor Jud's Bible Study: Meets at 9:45 in the Library/Multi-purpose room. Currently studying the NEW edition of *Luther's Small Catechism*.

Read Through the New Testament During Lent 40-Day Plan

*Lent begins on Ash Wednesday and leads up to Easter
40 days excluding Sundays.*

| | |
|-----------------------|----------------------------|
| Day 1 Matt. 1-7 | Day 21 Acts 16-20 |
| Day 2 Matt. 8-12 | Day 22 Acts 21-26 |
| Day 3 Matt. 13-18 | Day 23 Acts 27-Rom. 4 |
| Day 4 Matt 19-24 | Day 24 Rom. 5-10 |
| Day 5 Matt. 25-28 | Day 25 Rom. 11-1 Cor. 1 |
| Day 6 Mark 1-6 | Day 26 1 Cor. 2-9 |
| Day 7 Mark 7-11 | Day 27 1 Cor. 10-15 |
| Day 8 Mark 12-16 | Day 28 1 Cor. 16-2 Cor. 9 |
| Day 9 Luke 1-4 | Day 29 2 Cor. 10 – Gal. 4 |
| Day 10 Luke 5-9 | Day 30 Gal. 5 – Phil. 1 |
| Day 11 Luke 10-13 | Day 31 Phil. 2 – 1 Thes. 2 |
| Day 12 Luke 14-19 | Day 32 1 Thes. 3-1 Tim.5 |
| Day 13 Luke 20-24 | Day 33 1 Tim. 6 – Heb. 1 |
| Day 14 John 1-5 | Day 34 Heb. 2 - 10 |
| Day 15 John 6-9 | Day 35 Heb. 11 – James 5 |
| Day 16 John 10-14 | Day 36 1 Pet. 1 – 1 John 1 |
| Day 17 John 15-19 | Day 37 1 John 2 - Jude |
| Day 18 John 20-Acts 4 | Day 38 Rev. 1 - 7 |
| Day 19 Acts 5-9 | Day 39 Rev. 8 - 15 |
| Day 20 Acts 10-15 | Day 40 Rev. 16 – 22 |





Greetings from your extended community at Immanuel Lutheran School!

When it is mentioned that Immanuel Lutheran School is the primary method of outreach for Immanuel Lutheran Church, it's likely to cause one to evaluate the validity of the statement. Statistical data like budget allocations, enrollment figures, and employee rolls are an easy way to rationalize the claim. However, these numbers do not testify to the effectiveness of the outreach.

If I were to attempt to view the school through the lens of a church member who does not frequent the building during the week, it would be fairly easy to call the school's outreach into question. After all, the most common method of schooling in America focuses on academics and has zero outreach/ministerial components. Is a Lutheran day school all that different from that model? How effective has outreach been within the school? Are time, treasures, and talents being well spent on the day school? Who are these students? Are not most of the kids in the school already being spiritually fed?

When trying to answer, we first must understand that we do not convert. We simply converse. It is the Holy Spirit that calls people out of darkness. We trust that what the Word God sends out through the people at Immanuel will not return empty. We must also be patient in His timing.

With this perspective, we rejoice that God has not withheld from us the tangible fruits of our labor. He has entrusted us with not only sowing but reaping as well! In the past 3.5 years, over 35 students have drowned their old Adam and been marked by God in the waters of Baptism. In a new offering last year, 8 students chose to take first communion after Pastor's unit on the Lords Supper. We expect a similar response this spring. This is all in addition to our weekly worship and daily discipling, which totals 10,000 hours before the date of their 8th grade graduation.

We treasure the day-in and day-out opportunity to be a God-fearing neighbor to the students and their families—like when we rallied around the 8th grader who was in the car accident, or when we, without question, absorb children into childcare because the parents have to attend to a family emergency, or when we are the loving impartial party that can peacefully mediate a messy dispute between family members, or when we have meaningful conversation with them at a church/school function. God is at work each time we love our neighbor in these practical ways.

One third of school-aged children in our congregation attend our school. Those 15 students account for less than 10% of our student body. Of our 190 students, 94 are unchurched and nearly 106 are not baptized. These numbers bring to light the fact that you do not need to travel to a far-off land to be a missionary!

When I think of the decisions made by Immanuel Lutheran Church over the last decade or so, I'm reminded of the parable of the talents. In terms of enrollment, you as a congregation were faithful with the "little" you had during the recession and now you are being blessed with "much". I applaud your December vote to "double down" on the school mission with a building expansion.

I pray that the Spirit leads you to continue to find new ways to engage in the mission work that takes place in this building throughout the week. That could mean adding us to your daily prayers or attending our various activities and events. I welcome your ideas on how to apply your gifts and abilities within the school. With your continued help and presence, even more school families will transfer their comfort with the school community to their comfort with the church community and attend Sunday worship to receive the full bounty of His good gifts.

I find it very difficult to imagine the thoughts of a church member who questions the purpose of the Lutheran day school. This is most likely because I am yet to meet a single member who does! Immanuel is tremendously blessed to be united in Spirit around the importance and purpose of our unique mission and ministry. I gladly walk alongside you in this momentous next step in our effort to make Him known!

Lukas Bickel, principal



Youth News for Winter - Spring 2018



February 11 – Fasching

March 11 – First Communion Prep, Grades 5-8

March 16-18 – 7th – 12th Grade Retreat

May 5 – Yard Sale

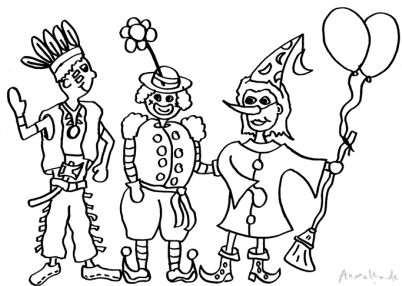
May 6 – Confirmation Sunday

May 18-20 – 3rd – 6th Grade Retreat

Fasching

German “Mardi Gras”

Sunday, Feb. 11th, 12:30 PM – 2:30 PM



Live German Band!!

Dinner with “Kid-Friendly”
Food Available
(Free will offering)

Charity Auction of Homemade
Pies and Donated Items

We are holding our Fasching celebration as
a last big party before Lent begins with Ash
Wednesday on February 14th.

Kids’ activities.

This is an opportunity to support our youth trip to
Germany in Dec. 2019. If you are unable to attend, please
consider making a donation to help out the youth.

First Communion

Preparation Mini-Retreat
At Immanuel Lutheran Church
Sunday, March 11, 2018 Noon – 4:30 PM



This retreat is for Immanuel youth in grades 5 to 8 who desire to prepare for their first communion on Maundy Thursday, March 29, 2018.

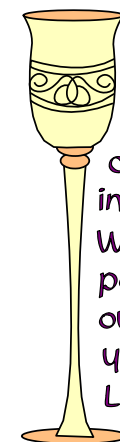
Pizza Lunch and an afternoon of instruction.

This is a great opportunity to grow closer as a group as we prepare for the sacrament of Holy Communion.

We will gather Sunday after late service in the meeting room.

If you are absolutely unable to attend this session, but would like to prepare for first communion on Maundy Thursday, please contact Pastor as soon as possible to make arrangements: pastorjud@hotmail.com or 513-309-1550.

Pastor Jud is here to serve the youth of Immanuel. If you have questions, concerns, or complaints, need someone to talk to, or need to have private confession, please call 893-6792, cell 309-1550, or email pastorjud@hotmail.com.



This cup
is the new
covenant
in my blood,
which is
poured
out for
you.
Luke 22:20

March 16-18, 2018

Grades 7-12



At Camp Lakeview near Seymour, IN

Cost \$55. Check to
Immanuel Lutheran Church
(scholarships are available if needed)

We will depart Friday at 6 PM from Church (eat before you come) and return Sunday around 2:30 PM.

Sign up on youth bulletin board at church.



YARD SALE

Please Start Saving Donations

Save your treasures for the Immanuel Youth Group
Spring Yard Sale.

Saturday, May 5th, 8 AM – 3 PM
to raise money for Summer Servant Events



Drop off will begin the
afternoon of Thursday,
May 3rd Call the church
office at 893-6792 or
Pastor at 309-1550 for
pick up of large items.

Clothing, toys, small appliances, furniture,
household items, tools, etc.

Summer Servant Events

**Sign Up begins Sunday, January 28,
9:15 AM at Pastor's Study**

MAKING DISCIPLES CALDWELL, OHIO



Ages: 13 and up

Cost: \$150

Dates: June 17-22

Description: Participants will build wheelchair ramps and repair homes of Appalachians, will minister/deliver Bags of Hope, will learn basics of disaster response, will serve seniors, disabled, and veterans in need.

WESTERN NORTH CAROLINA SERVANT EVENT

Location: Emmanuel

Lutheran Asheville, NC

Start Date: 07/07/2018

End Date: 07/18/2018

Event Type: Construction
Environment Outreach
Multicultural

Participant Age: Must have
completed 9th grade

Registration Cost: \$275.00

Description: Serve Appalachian families in need by performing various construction tasks, including general home repair, painting, and digging new septic tank systems. This event not only includes working with Appalachian families on their homes, but allows interaction with this culture and the opportunity to witness the Words of Christ. Groups are limited to five youth and two adult participants. Visit www.washingfeet.org for more information.



**You can earn half off either servant event if
you work the summer yard sale.**

Youth Note:

If money issues would prevent you from participating in a youth activity, please contact Pastor Jud so that alternate arrangements can be made.



*Immanuel
Evangelical
Lutheran
Church
122 Years Old
1896 - 2018*

Church History Continued

Today I would like to reminisce about our Church 30-34 years ago. It was a time when Christ and church were at the center of our hearts and families. It was a time when church and serving the Lord came first. It was a time when many stores and businesses were closed on Sundays so that people could have time for worship and time to spend with our families. It also was a time when there were no sporting events, dance classes, and other various activities to play or watch on television during the Sunday morning hours.

I would like to share some facts about our church family during that time period. The 1983 and 1984 editions of the **RECORD** continued to be printed by Don and Virginia Elrod as a contribution to the church. This paper had a succession of editors in that period. It was the envy of the rest of the Circuit, with its many pictures and articles covering all phases of life at Immanuel. The Elrods would deliver the printed pages to church and we would get a volunteer crew to assemble and staple the pages together, label them, sort them into zip codes, and deliver them to the post office. We were mailing out over 450 newsletters at the time. Our many, many thanks to the Elrods for serving the Lord and their church for about 25 years.

Each issue had articles by the president of the congregation, the treasurer, the school principal, a Sunday School report and reports from all societies. Each issue began with an editorial written by the Pastor. The year began with a communicant membership of 815, with an average attendance at both services together of 327. Lenten attendance averaged 180 each service. One factor in the steady

attendance was the work of the deacons, who were concerned about those in their district.

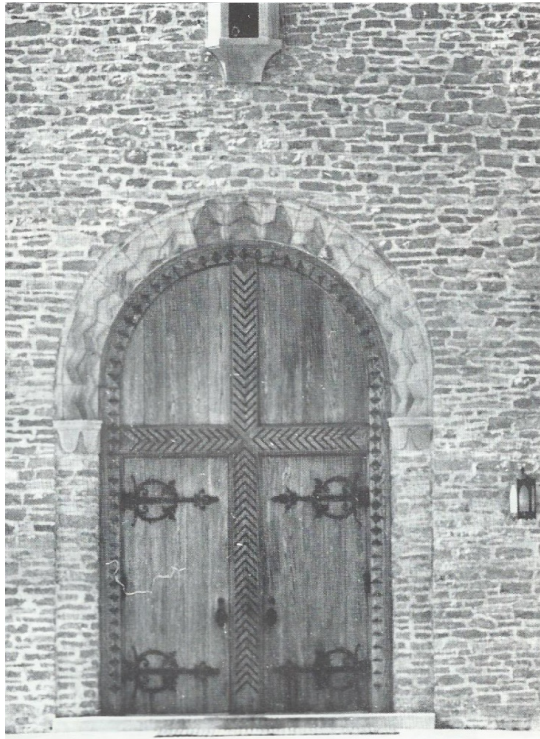
The school enjoyed two productive years with Janet Sohngen acting as Principal. The Sunday School had an enrollment of 175 children and 35 adults. Virginia Elrod was the superintendent. Teachers were honored for years of faithful service. Leading the list was Emma Ziegler, who retired after 40 years of teaching. Nancy Heck was recognized for 30 years, Gertie Davis for 23, Pam Naab for 12 and Doris Kramer for 12. The Vacation Bible School had another two-week summer weekday morning session with the tireless help of many teachers, cookie bakers and many others. As a closing to VBS on Friday evening there was a lawn fete for the families to show off the work, crafts, and accomplishments of the children. Hot dogs, ice cream, and games were enjoyed by all.

The Rev. Erwin Tepker, a son of Immanuel, was honored in a special service for his 50 years in the ministry. The Crossways two-year Bible study attracted 50 adults who were able to get an overview of the entire Bible. Carl and Marie Tepker retired as custodians after years of keeping the church and school spotless. Dr. Earl Leyrer was called home by His Lord. Earl had been president and held many other offices and was an outstanding example to all. Another example of Christian witness and devotion was Carl Schulze, who was also called home by the Lord.

A new item found in the sanctuary was an attendance book in each pew. Tapes of the church services were taken to the shut ins, also giving them the knowledge that they are still very much a part of the family at Immanuel.

Our youth group had a full program, including a retreat, a trip to the youth gathering, canoe trips, and the usual volleyball and other sports. Speaking of sports, the church fielded two softball teams. Manager for the group was Gary Malinak. Holding down first base was a tall, lanky player, whom everyone called "Duke". That was none other than our well-loved Pastor Duchow. (He was a pretty good ball player, too, and still plays on his church senior league.)

Through these years Immanuel has been blessed with many faithful officers and members. We must admit that **our name – Immanuel** – has truly reflected the fact that ***"God has indeed truly been with us"***.



Immanuel MEANS God with us. The doors of our church have been for many the gateway to heaven. May they always remain that way.

Submitted by Carolyn Ott
Church Historian

(To be continued in the next Record.)



In an effort to keep our altar flowers cost at \$15.00 per vase, The Fig Tree will not bill individuals. Please make checks payable to Immanuel Lutheran Church and put in the payment box on the side of the cabinet in the Narthex. You may also mail a check to the church. Do not put checks in the offering plate. If you have any questions, please contact Chris Hilbert at 513-895-1531 or 513-235-4845 or Chris Rasch in the church office at 893-6792. Thank you.
Please return the green plastic vase the flowers came in to the table outside Pastor's office. Thank you!



If you have a joy or sorrow to share for the prayer list, Please notify the church office at 893-6792



Pastor Jud's Honor System Bookstore is set up in the hall. Pay Pastor or place money in basket marked Bookstore

Hearing assist devices
Are available - Ask an Elder or Usher if you would like to use one.



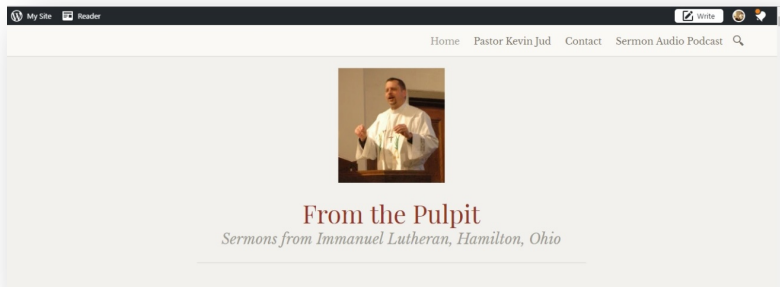
In His Service

Please keep praying for God's protection and care for all members of the military and their families.

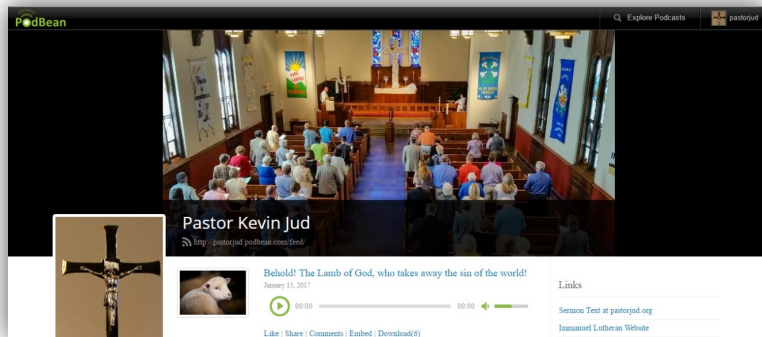
Especially: Matt Gille, Michael Telford, Chad Carpenter, and Andy Bowman

Sermons Online

Sermon Text www.pastorjud.org



Sermon Audio www.pastorjud.podbean.com



iTunes: www.bit.ly/pastorjud



Entire Service Audio in
Dropbox Folder
www.bit.ly/ImmanuelWorship

Lutheran Media Online



Issues, Etc.

Talk Radio for the Thinking Christian

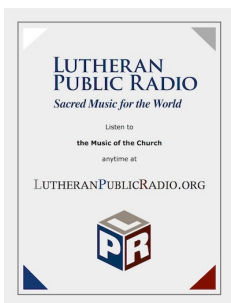
www.issuesetc.org



www.piratechristianradio.com



www.worldvieweverlasting.com



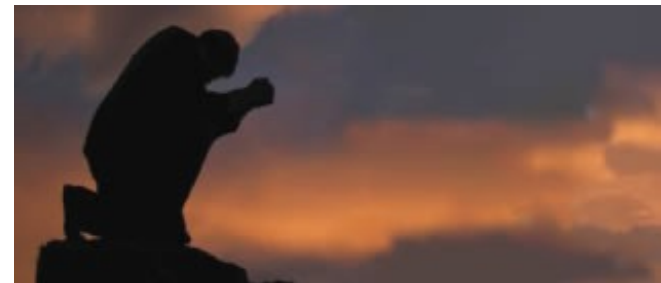
Keeping a Holy Lent

blogs.lcms.org/2008/keeping-a-holy-lent-2-2008
February 4, 2008

by Dr. Gregory J. Wismar

What is the holiest season of the Church Year?

Perhaps that seems an inappropriate question. After all, each season in the annual cycle we observe has its distinct spiritual character. There is the anticipation of Advent, the glorious rejoicing of Christmas, the exuberant triumph of Easter, and the resounding power of Pentecost. But what season invites us more than any other to a repentant reflecting, to a changing of the patterns of our lives, to a new dimension of devotion? That season is Lent, the period of preparation for the celebration of the resurrection of our Lord on Easter Day.



Each year on Ash Wednesday, the first day of Lent, the liturgy of the Church calls us to begin “a holy season of prayerful and penitential reflection,” when “our attention is especially directed to the holy sufferings and death of our Lord Jesus Christ.”

The words used in the Ash Wednesday rite of the *Lutheran Service Book Agenda* also remind us that “from ancient times the season of Lent has been kept as a time of special devotion, self-denial, and humble repentance born of a faithful heart that dwells confidently on His Word and draws from it life and hope.”

Each of the seasons of the church year is observed and celebrated, but Lent, and only Lent, is “kept.” The holy season of Lent invites us to be “keepers”—the people of God who keep the fast, keep the silence, and keep the focus throughout this singular season.

‘Keeping the Fast’

The custom of keeping the fast in Lent has been part of the holy observance of the season from its very beginnings. The biblical precedent for this custom is reflected in the very first hymn in the “Lent” section of *Lutheran Service Book (LSB)*. The hymn writer, Claudia Hernaman, starts with a reference to the time of Jesus’ temptation in the wilderness. She begins: “O Lord, throughout these forty days You prayed and kept the fast” (LSB 418, LW 92). In the final stanza of the hymn, however, she makes a thoughtful transition; she writes: “Be with us through this season, Lord.”

What Hernaman skillfully does is link the 40 days of Lent with the 40 days Jesus spent in the wilderness in prayer and fasting, with the inference that for those who would follow Jesus, Lent is a parallel experience.

The idea of the special nature of the 40 days is reflected in the English word *quarantine*, which has come to connote a time of separation from, and special attention to, the daily sequence of activity for the restoration of health and well-being. For Christians in previous centuries, the quarantine of the 40 days of Lent included going without regular meals for a period of time. That custom is still observed in various parts of Christendom today.

Fasting may be observed on one or more specific days of the week, often Tuesday and Friday, when food is limited to one meal each day.

In the Middle Ages, the time for that one meal was set at *None* (sounds like “known”), the ninth hour of the Roman day—three o’clock in the afternoon. Over the course of time, this single daily meal was moved to earlier in the day, but its “time name” remained—and became the word *noon* in our common English usage.

In the early church, people fasted for different lengths of time and abstained from various foods. In a 604 letter to Bishop Augustine of Canterbury, St. Gregory the Great (commemorated on Sept. 3 in LSB) wrote: “We abstain from flesh meat and from all things that come from flesh, as milk, cheese, and eggs.”

In its observance, however, the style of fasting was never to eclipse the *purpose* of fasting: a spiritual discipline with a positive purpose. Already in 461, Leo, the bishop of Rome, had written: “What we forego by fasting is to be given as alms to the poor.” In the Small Catechism and elsewhere, Martin Luther commends the practice of fasting as “fine outward training.”

In our day and age, some popular health experts promote the medicinal value of occasional fasting. For Christians, however, to *keep the fast* is to follow in the footsteps of Jesus in the wilderness, finding blessing and spiritual benefit in purposeful self-denial during Lent.



Photo: istockimages.com

‘Keeping the Silence’

Another spiritual dynamic of Lent is that it is a time to *keep the silence* in reflection and devotion. The language of Lent is purposefully quieted. The word *alleluia* is not used as an expression of praise in Lent. Our vocal and instrumental music is reflective and subdued.

Purple, the liturgical color customarily appointed for Lent, is the “quietest” of the colors used throughout the church year and is associated with penitence and sorrow.

In many churches, the crosses, crucifixes, and other religious artwork is “veiled”—covered with a transparent cloth throughout the 40 days to mute their brilliance and to add a solemn tone to the worship space. In some places, families also cover religious paintings and wall hangings in their homes.

Times of silence for personal reflection and prayer before individual or family devotions have special meaning in Lent. The words of one of the great Lutheran hymns of Lent serve as a call to an extra measure of devotion and prayer: “Jesus, I will ponder now / On Your holy Passion; / With Your Spirit me endow / For such meditation” (*LSB 440, LW 109, TLH 140*).

Today, establishing a proper setting for such reflection in our fast-paced and noisy world may take extra determination. Finding that place and observing that time, however, is another central component of the discipline of the holy season of Lent and is more than worth the effort.

Although much devotional material for the Lenten season exists, one of the best—and readily available—sources of such material is the corpus of Lenten hymns in Lutheran hymnals. Each hymn contains meaningful sacred lyrics from across the history of Christian poetic expression—ready to be rediscovered and taken to heart again and again, whether as part of keeping the silence or in concert with others.

(Being released later this year is the *Concordance to Lutheran Service Book*, a valuable reference tool for locating words and phrases in hymns that can further meditation and reflection. Concordances for our previous hymnals already are available for devotional and instructional use. Visit CPH.org for more information about these resources.)

‘Keeping the Focus’

The days and weeks of Lent call us to *keep the focus* of our lives of faith on Jesus, our Lord, and to learn more of Him and His loving plan of salvation for us. One of the classic hymn stanzas of the Lutheran church portrays that proper focus in this petition to the Lord:

*On my heart imprint Your image,
Blessed Jesus, King of grace,
That life’s riches, cares, and pleasures
Never may Your work erase;
Let the clear inscription be:
Jesus, crucified for me,
Is my life, my hope’s foundation,
And my glory and salvation!*
—LSB 422, LW 100, TLH 179

In the early centuries of the Church, the season before Easter was used to teach the faith to people who desired to convert to Christianity and asked to be baptized. The process of catechesis included a time when the candidates for Baptism were questioned about their understanding of what they had been taught regarding the basics of the faith.

In Latin, this sequence of inquiries was called *scrutinia*, from which our English word “scrutiny” is derived. At certain times during Lent, the greatest treasures of the faith were shared with the candidates for Baptism, including the Creed and the Lord’s Prayer. The Gospel account of the suffering and death of Jesus to pay the penalty for the sins of all mankind was told simply and directly as being of the greatest importance, as it still is.

The observance of a holy Lent has a sacred purpose and can be of great benefit. As we keep the fast, keep the silence, and keep the focus of Lent, it becomes a fuller and more meaningful season. The *LSB* Ash Wednesday order shares an appropriate prayer for all of us:

Let us pray that our dear Father in heaven, for the sake of His beloved Son and in the power of His Holy Spirit, might richly bless this Lententide for us so that we may come to Easter with glad hearts and keep the feast in sincerity and truth.

~~~~~

## From LutheranReformation.org

# Where Does God Reveal Himself?

POSTED DECEMBER 30, 2017

by Rev. Brian Flamme



marvel at delicate intricacy of a flower blossom, and find not a whisper or trace of what their ancestors called “God.” They’ll look at the pain and suffering that so often afflicts us and say, “There mustn’t be a God.”

As Christians we’re familiar with both extremes. Either some acquaintances hear God speaking his secret will through an assortment of signs or others hear nothing at all. To avoid falling into these traps, it’s good for us to meditate on what the church believes, teaches, and confesses about how God reveals himself to his creatures.

I bet that if you conducted a survey of the world’s population, a good portion of folks would say that God reveals Himself “everywhere.” They’ll claim that they can find God in the glimmer of their child’s eye, in the breathtaking colors of a sunset, and in the quiet moments of walking through a forest glade. In those moments of utmost sublimity, they imagine that they’ll touch the divine and discern something of his transcendent will. Still others, a growing segment of the population if the [expert surveyors](#) are to be believed, would argue that they find divinity nowhere. They stare out at the grandeur of the heavens, or

The old scholastic theologians and the later reformed theologians explored the question by making a distinction between general and special revelation.<sup>[i]</sup> God both reveals himself to all people generally through creation or God reveals himself specially through more narrow modes of communication, like in sending an angel to instruct Mary about the child she’s about to bear (Luke 1:31). Either way, the scholastics and reformed weren’t discussing an attempt on man’s part to lift himself into the heights of heaven. Both revelations occur according to God’s desire.

The medieval scholastic theologian Thomas Aquinas (1225-1274) explains, “Knowledge of God’s greatness and goodness cannot come to men except through the grace of divine Revelation, as we are told in Matthew 11:27: ‘No one knoweth the Son but the Father; neither doth anyone know the Father but the Son, and he to whom it shall please the Son to reveal him.’ Therefore Augustine says, in his commentary on John, that no one knows God unless He who knows manifests Himself. To some extent God makes Himself known to men through a certain natural knowledge, by imbuing them with the light of reason and by giving existence to visible creatures, in which are reflected some glimmerings of His goodness and wisdom, as we read in Romans 1:19ff...”<sup>[ii]</sup>



Aquinas articulates his idea about general revelation from the Scriptures. St. Paul says, ““For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they [the



gentiles] are without excuse” (Romans 1:20).<sup>[iii]</sup> Because this knowledge from reason is imperfect on account of our finite nature and corrupted by our wandering away from God through idolatry (Romans 1:21-23), Aquinas explains that something better is needed for man to reach his goal of achieving knowledge of the divine.

“In order that true knowledge of God might spread throughout the whole human race, God the Father sent the only begotten Word of His Majesty into the world, that through Him the entire world might come to a true knowledge of the divine name... He carries on His task without intermission through the Apostles and their successors; by their ministry men are brought to the knowledge of God, to the end that the name of God may be held in benediction and honor throughout the entire world.”<sup>[iv]</sup>



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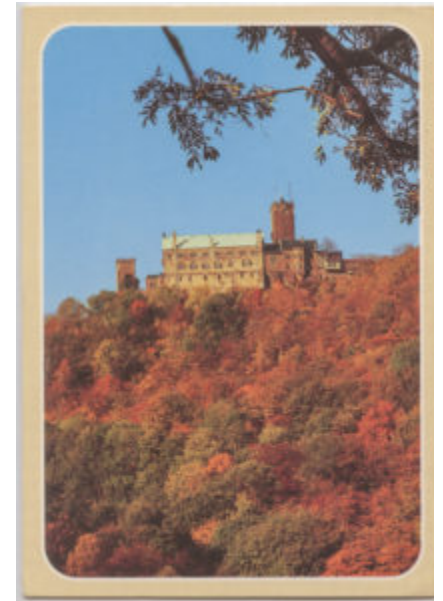
John Calvin (1509-1549), a radical reformer who came a generation after Luther, says much the same thing about God revealing himself generally to all people.

“Since the perfection of blessedness consists in the knowledge of God, he has been pleased, in order that none might be excluded from the means of obtaining felicity, not only to deposit in our minds that seed of

religion of which we have already spoken, but so to manifest his perfections in the whole structure of the universe, and daily place himself in our view, that we cannot open our eyes without being compelled to behold him.”<sup>[v]</sup> He also adds that there’s a special seed of knowledge that’s implanted in men’s minds.

“That there exists in the human mind, and indeed by natural instinct, some sense of the Deity, we hold to be beyond dispute, since God himself, to prevent any man from pretending ignorance, has endured all men with some idea of his Godhead, the memory of which he constantly renews and enlarges, that all to a man, being aware that there is a God, and that he is their Maker, may be condemned by their own conscience when they neither worship him nor consecrate their lives to his service.”<sup>[vi]</sup> But this isn’t sufficient for men to consecrate their lives to God’s service, Calvin explains, so God progressively added special, private revelations into the minds of his mouthpieces. These private revelations, organized according to progressive dispensations given over time, were compiled into the book we call the Scriptures.<sup>[vii]</sup>

Through the years after the Reformation this language of general and special revelations was taken up by the later Lutheran orthodox dogmaticians. And so general revelation, according to Hollatz (1648-1713), is that by which “God makes himself known both by the innate light of nature and by the effects conspicuous in the kingdom of nature. But we speak of the special and supernatural revelation, which is twofold, immediate and mediate. The Holy Spirit immediately illuminated the prophets and apostles, and suggested to them conceptions of things and of words concerning doctrines of faith and moral precepts. At the present day God reveals Himself to men by means of the Word written by the prophets and apostles.”<sup>[viii]</sup>



Again, Abraham Calov (1612-1686) writes, “But as one general revelation has been made in Nature, Rom. 1:19 sq., and another special one by verbal communication, it is first to be proved from nature that God is, inasmuch as God has revealed Himself unto all by His works, in the formation of this world; and subsequently it is to be shown that God has revealed Himself to the human race in a more perfect manner by the Word.”

Notice the slight, but significant, difference between Hollatz’ take on immediate revelation into a man’s mind and Calov’s distinct emphasis on God disclosing himself through “verbal communication.” It seems, at least in my humble estimation, that Calov mirrors the old Lutheran way of speaking about revelation. For earlier theologians like Luther, Chemnitz, and Gerhardt, revelation was synonymous with Christ held forth by Scripture.

Luther says that the doctrine of the Gospel is the “revelation of the Son of God.”



“This is a doctrine different from all others. Moses does not reveal the Son of God; he discloses the Law, sin, the

conscience, death, the wrath and judgment of God, and hell. These things are not the Son of God! Therefore only the Gospel reveals the Son of God. Oh, if only one could distinguish carefully here and not look for the Law in the Gospel but keep it as separate from the Law as heaven is distant from the earth!”<sup>[ix]</sup> Would Luther deny that God reveals himself in creation? Of course not. But through nature you’ll only get as far as the law.

On Romans 1:20 Luther writes, “The meaning of the law is, under various circumstances, known to the philosophers. But the promises of God belong to theology, and the gospel is not known to every creature because it is a mystery hidden from the world.”<sup>[x]</sup>



Why obsess over distinctions over revelation once we discover that nature and the natural inclinations of our conscience can only terrify men of God’s anger? The true revelation is the Scriptures that hold forth Jesus as

the end of the terror of the Law’s judgment. Natural theology can only take you as far as God’s existence and attributes, but it says nothing about his Son or grace. Natural theology, apart from the instruction of the prophets and apostles, is an impoverished doctrine of death. If the theologians have only their vain imaginings or cold philosophies, they’ll only get a dim picture of God as he revealed himself in power and wrath at Sinai. But godly theologians keep to the life-giving revelation of the Gospel and will not deviate from it. Gerhardt writes, “We conclude deductively that the adequate and proper principle of supernatural theology is divine revelation, which exists today only in Holy Writ, that is, written in the prophetic books of the Old Testament and in the apostolic books in the New testament. For this reason we say that the written Word of God, or (and this is the same thing) Holy Scripture, is the only and proper principle of theology.”

It’s good to remember that God reveals himself in the wonders of creation. We can and do discern his power and wisdom. But in decay and death we also see the preaching of his judgment. Nothing in creation nor in our hearts or imaginations can escape the grave’s last word in this world. To chase after God in such circumstances either leaves you in inescapable doubt or despair. In the Scriptures however, God reveals his greater Word, the Incarnate Word, his Son who suffers to save us from sin and death that he might bring all his saints to



resurrection, life, and a new heavens and earth free of the old corruption.

Where does God reveal himself? Stop looking and listen instead. Hear Jesus preach God's kindness in the words of the Bible.

*The Rev. Brian Flamme is pastor of Immanuel Lutheran Church, Roswell, New Mexico.*

[i] Revelation, of course, means an unveiling or disclosure.

[ii] Thomas Aquinas, *Aquinas's Shorter Summa* (Manchester: Sophia Institute Press, 2002), 348-349.

[iii] Other favorite verses used in support of the idea of general revelation come from the opening words of Psalm 19, "The heavens declare the glory of God, and the sky above proclaims his handiwork." Luther, however, when commenting on this verse asserts that it deals not with God revealing himself through nature, but through his preached Word. Luther says that when the heavens declare God's glory, "the apostles preach only about the righteousness which God works in us, not at all about the righteousness which men can produce" (LW 14:200).

[iv] Aquinas, 349-350.

[v] Institutes, I.5.1

[vi] Institutes, I.3.1

[vii] Institutes, I.6.1-4

[viii] As quoted in Heinrich Schmid, *Doctrinal Theology of the Evangelical Lutheran Church* (Minneapolis: Augsburg Publishing House, 1899), 26.

[ix] LW 26:72

[x] LW 38:258



Dear Brothers and Sisters in Christ,

Merry Christmas and soon a Happy New Year in the Lord! It is always exciting when I get to write that each year, as it means it is time for me to drive back to Ohio to see my family. This year, thanks to the new curriculum, I will also have a giant 6-week break between our semesters. This lets me take the family and spend a couple weeks at home.

I am also looking forward to Christmas this year as my wife will be 20 weeks along with our third child, and we will find out the gender! It is an exciting time of the year!

I hope you all are doing well and that you can enjoy and celebrate the birth of our Lord. I think about all of my sponsors and the people who have supported me throughout my time at the seminary. Looking at my seminary finance report as I close the halfway point of last year, I see both the cost of seminary AND how much people have given to support me and my family. I am in awe of your generosity and am incredibly thankful to you for all you have done for me. Thank you!

I look forward to next February when classes start again; at that point, I will be just a couple of months from that April 24<sup>th</sup> call day! In the meantime, I enjoy the gifts God has given me and eagerly await what He has next.

Thank you again for your love and generosity.

Your Brother in Christ,  
Tyson Bentz



*Thanks to all the angels at Immanuel who sent such lovely cards to brighten my days. They are so appreciated.*

*In Christian Love,  
Ethel Jasbring*

## February Birthdays

|                                |                                  |
|--------------------------------|----------------------------------|
| <i>Garnett Arnold ~ 2/1</i>    | <i>Justin Head ~ 2/15</i>        |
| <i>Sebastian Crooker ~ 2/1</i> | <i>Reba Burnette ~ 2/17</i>      |
| <i>Candy Tendam ~ 2/1</i>      | <i>Carolyn Ott ~ 2/17</i>        |
| <i>Virginia Elrod ~ 2/3</i>    | <i>Josh Yauger ~ 2/17</i>        |
| <i>Pierceson Bickel ~ 2/4</i>  | <i>Nathan Rhodes ~ 2/18</i>      |
| <i>Andrea Brinker ~ 2/4</i>    | <i>Ethan Flohr ~ 2/20</i>        |
| <i>Holly Rhodes ~ 2/4</i>      | <i>Austin Pugh ~ 2/20</i>        |
| <i>Garrett Wyson ~ 2/4</i>     | <i>George Downing ~ 2/23</i>     |
| <i>Elaina Downing ~ 2/6</i>    | <i>Courtney Jacobs ~ 2/23</i>    |
| <i>Scott Rupp ~ 2/6</i>        | <i>Melissa Roark ~ 2/23</i>      |
| <i>Cameron Farmer ~ 2/8</i>    | <i>Juda Yauger ~ 2/23</i>        |
| <i>Geoffrey Calvert ~ 2/9</i>  | <i>Waldo Kallenberger ~ 2/25</i> |
| <i>Melissa Garmon ~ 2/10</i>   | <i>Phil Howard ~ 2/26</i>        |
| <i>Bill Roark ~ 2/10</i>       | <i>Anna Rhodes ~ 2/26</i>        |
| <i>Skylar Crooke ~ 2/11</i>    | <i>John Barrett ~ 2/27</i>       |
| <i>Wendy Fonner ~ 2/11</i>     | <i>Alexis Carlson ~ 2/27</i>     |
| <i>Nicholas Jud ~ 2/11</i>     | <i>Jack Head ~ 2/27</i>          |
| <i>Dena Koehler ~ 2/12</i>     | <i>Amber Helson ~ 2/28</i>       |
| <i>Amy Barker ~ 2/13</i>       | <i>Lukas Bickel ~ 2/29</i>       |
| <i>Julie Barrett ~ 2/13</i>    |                                  |



## February Wedding Anniversaries

|                                       |                    |                 |
|---------------------------------------|--------------------|-----------------|
| <i>Gregg &amp; Debbie Glaser</i>      | <i>February 5</i>  | <i>46 years</i> |
| <i>Robert &amp; Danielle D'Angora</i> | <i>February 11</i> | <i>18 years</i> |
| <i>Don &amp; Virginia Elrod</i>       | <i>February 14</i> | <i>58 years</i> |
| <i>Fred &amp; Judy Southard</i>       | <i>February 17</i> | <i>28 years</i> |
| <i>Tim &amp; Emily Weller</i>         | <i>February 23</i> | <i>33 years</i> |
| <i>Waldo &amp; Janet Kallenberger</i> | <i>February 26</i> | <i>46 years</i> |

## March Birthdays

|                              |                                   |
|------------------------------|-----------------------------------|
| <i>Kippy Gille ~ 3/2</i>     | <i>Linda Peters ~ 3/15</i>        |
| <i>Kathleen Howard ~ 3/3</i> | <i>Heidi Bentz ~ 3/16</i>         |
| <i>Larry Parsley ~ 3/3</i>   | <i>Pauline Schwitalski ~ 3/16</i> |
| <i>Brigit Rader ~ 3/4</i>    | <i>Megan Howard ~ 3/17</i>        |
| <i>Alison Spoerl ~ 3/5</i>   | <i>Bob Hill ~ 3/19</i>            |
| <i>Naomi French ~ 3/6</i>    | <i>Hilbert Kamps ~ 3/19</i>       |
| <i>Andrew Fonner ~ 3/7</i>   | <i>Jeffrey Snell ~ 3/20</i>       |
| <i>Gerda Stickfer ~ 3/7</i>  | <i>Danielle Shepherd ~ 3/21</i>   |
| <i>Carolyn Tepker ~ 3/7</i>  | <i>Allyson Heitger ~ 3/23</i>     |
| <i>Dawn Farmer ~ 3/8</i>     | <i>Wayne Alverson ~ 3/24</i>      |
| <i>Josh Pelzer ~ 3/8</i>     | <i>Gertie Davis ~ 3/24</i>        |
| <i>Paula Allen ~ 3/10</i>    | <i>Jennifer Williams ~ 3/24</i>   |
| <i>Valetta Snell ~ 3/10</i>  | <i>Sydney Carlson ~ 3/25</i>      |
| <i>Bill Dawson ~ 3/11</i>    | <i>Neil Sohngen ~ 3/27</i>        |
| <i>Shirley Hill ~ 3/12</i>   | <i>April Brooks ~ 3/28</i>        |
| <i>Garry Gille ~ 3/14</i>    | <i>Kiler Thornsburg ~ 3/28</i>    |
| <i>Diana Pelzer ~ 3/15</i>   |                                   |



## March Wedding Anniversaries

|                                     |                 |                 |
|-------------------------------------|-----------------|-----------------|
| <i>Bob &amp; Shirley Hill</i>       | <i>March 4</i>  | <i>67 years</i> |
| <i>Marvin &amp; Marlene Beekman</i> | <i>March 6</i>  | <i>41 years</i> |
| <i>Jim &amp; Linda Peters</i>       | <i>March 8</i>  | <i>50 years</i> |
| <i>Doug &amp; Ruby Erbeck</i>       | <i>March 12</i> | <i>41 years</i> |
| <i>Sachiko &amp; Toshio Okamoto</i> | <i>March 20</i> | <i>58 years</i> |
| <i>Gary &amp; Phyllis McGuire</i>   | <i>March 31</i> | <i>39 years</i> |

## **LCMS Stewardship Newsletter Article January 2018**

It's a new year. It's a time when we take stock of the year past in order to improve the year to come. It's a time when we sit down to plan and implement what we want to accomplish and even change. Part of that is planning our stewardship for the coming year.

Often we find this difficult and daunting and even joyless. But it doesn't have to be. In fact, it is really quite simple and full of joy. So here are some tips to make that planning less stressful. You begin by answering these three questions: Who are you? To whom do I give? And how much?

So, who are you? The Table of Duties in the Small Catechism informs us. Are you a hearer of God's Word? Are you a citizen of society? Are you a member of a family? Stewardship covers these three estates: church, society, family. We don't particularly struggle to give to society or family. Our struggles, our difficulties and our questions arise in giving to the church.

So, what is our duty as members of the church with regard to giving? The Table of Duties, again, gives us a guide. If you are a hearer, a member of the church who receives instruction, St. Paul taught: "Anyone who receives instruction in the word must share all good things with his instructor" (Gal. 6:6). This means the local congregation is primary.

Your pastor is the one called to preach the Gospel to you and administer the Lord's blessed sacraments to you. Your congregation is the place where those things happen. Thus, when God calls us to give to the church, He has the local congregation in mind. For "the Lord has commanded that those who preach the gospel should receive their living from the gospel" (1 Cor. 9:14).

How much do we give to the local congregation? Our only instructions are these: to give regularly (1 Cor. 6:1–2), proportionally (1 Cor. 16:1–2; 2 Cor. 8:12), and generously (2 Cor. 8:20) of our first fruits (Gen. 4:4; Prov. 3:9; Lev. 27:30) with a spirit of eagerness (2 Cor. 9:2), earnestness (2 Cor. 8:7), cheerfulness (2 Cor. 9:7), and love (2 Cor. 8:23).

In other words, giving to the church is not to be an afterthought, given after everything else is spent. In this way, it is deliberate. We give regularly – weekly, bi-weekly, monthly, quarterly, or yearly – keeping in mind our own strengths, weaknesses, and limitations. We set it aside beforehand – before anything else is spent.

From those first fruits, we set aside a proportionate and generous amount. Ten percent was the standard for the Israelites. This was a command for the ancient Israelites. We can give as much as we want, but ask yourself: do we really want to be less generous than was commanded of the Israelites? Is the job of the New Testament Church bigger or smaller than the job given to Israel?

And how are we to give it? We give it with eagerness and earnestness. We give it cheerfully and with love, not out of compulsion. For through the preaching of the gospel and the administration of the sacraments, God has made us His children, forgiven us all our sins, given us grace upon grace, promised us life everlasting with Him in His kingdom, and filled us with His own Spirit, the Holy Spirit. This makes giving a joy, as Jesus said, “it is more blessed to give than to receive” (Acts 20:35).

It’s that easy. And it is joyful. For in stewardship, our gracious and giving Lord invites us to take part in the work that He accomplishes here on earth, providing for the ongoing preaching of the gospel as well as those who are in need. Taking part in that makes all our work holy – work that is done in service to the Lord as priestly members of His kingdom.

**Giving back to the Lord** a portion of what He has given you is acknowledging that all that we have and all that we are comes from the Lord as a gift.

It is not our life, our body, our time, our money; it all belongs to God.

And so our offering should be:

## **Regular**

### **Cheerful**

### **Sacrificial**

One of the best ways to do this is through the Simply Giving program of automatic giving. Simply complete the Authorization Form and return it to the church office. Thank you for your continued love and support of the Lord’s work at Immanuel Lutheran Church & School.



## AUTOMATIC GIVING

The Simply Giving® Program is an automated stewardship program that helps members live generously. It's a convenient, safe, and simple way for individuals to make automatic payments to nonprofit organizations through electronic funds transfer (EFT) directly from checking or savings accounts.



Thrivent Federal Credit Union has contracted with industry leader Vanco Payment Solutions to provide electronic payment processing services at reduced rates—so your generosity goes further.

Enroll today by using the form at church entrances or by contacting Chris Rasch at 785-2361 or email [immanuelhamilton@gmail.com](mailto:immanuelhamilton@gmail.com).

## GENEROSITY MADE EASY



### Continue Making Gifts After Your Death

Have you ever considered establishing an estate plan that continues your Christian gifting after your death? The ministries that you support financially during your life may continue to do their work even after you have gone to heaven. By including a gift to these ministries in your estate plan, you display the Holy Spirit's guidance in your life.

One of our favorite quotes is, “If you have assets and loved ones and you wish for your assets to get to the ones you desire them to, then you need a plan.” The same is true for making future gifts to your church after your death.

This information is provided to help you create a Lifetime Plan for Giving™ that provides for the people you love and ministries you care about.

Contact the LCMS Foundation Today! 800-325-7912  
[LCMSFoundation.org](http://LCMSFoundation.org)

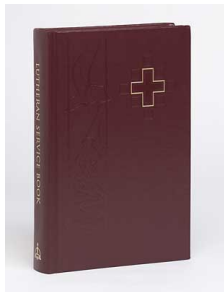
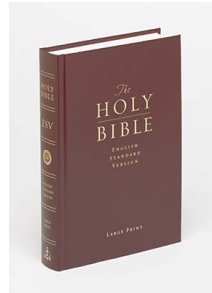


## New Hymnals and Bibles for Immanuel

We would like to provide ESV Bibles and Lutheran Service Book Hymnals in the pews so people can use them during worship.

If you would like to help provide either Bibles or Hymnals, you can do so and give them as a memorial in honor of a loved one who has gone to the Church Triumphant.

Cost of each Bible is \$12.



Cost of each Lutheran Service Book Hymnal is \$25.

Please complete a memorial form and put it in the offering plate or give it to Nancy Rasch or Pastor along with your donation. Please make checks payable to **Immanuel Lutheran** and put "Bibles or "Hymnals" in the memo.

I would like to purchase for Immanuel:

\_\_\_\_\_ **Bible(s)** @ \$12 each      \_\_\_\_\_ **Hymnal(s)** @ \$25 each

In honor of:

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In honor of:

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Our Ladies Aid Group is continuing our support of the **Galilean Children's Home** in Liberty, Kentucky. The home was started by Jerry and his wife, but she has now gone to be with her

Lord and Savior. With the help of wonderful volunteers Jerry has carried on by himself for over 10 years since her passing. The home is on a very large farm. They take in children with debilitating physical handicaps. Some of the people have been there over 40 years. Once they take a child in they take care of them until the Lord calls them home – no matter how old they become.

They also have a school, and many local children in the area also attend.

Another building houses babies who are BORN Free. Their mothers are in jail or prisons. The home takes in the children when they are born in prison, and



the mothers can take them home when they get out. They are adorable and they have around 30 babies and toddlers most of the time. One day a week, the staff drives the children to the prison to visit with their mothers so they can have some bonding time.

**Beginning next year we will be collecting money to buy them half a beef or pork or chickens. There is a great need for fresh meat to feed all the residents, staff and volunteers. May God richly bless them in the work they are doing.**



## Please consider a donation of Cookies



For Pastor Jud's  
Monday Night Bible Study  
At the Butler County  
Juvenile Detention Center

If you are able, please donate 2-3 packages of store bought cookies as a treat for the residents at JDC.

Each Monday evening at 6:30 PM Pastor Jud leads the boys at JDC in a Bible Study, often over the text from Sunday's sermon.

Please bring the cookies and put them in Pastor's Office or by his door.

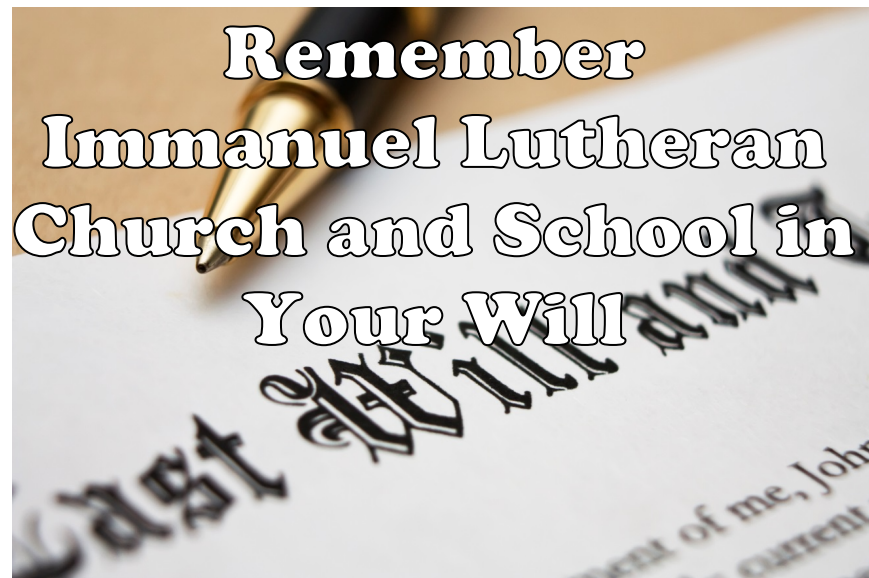
Thank you so much for your support of this ongoing ministry of Immanuel Lutheran Church.

## Individual Confession and Absolution:



Every Sunday we have the opportunity for confession and absolution together as the Body of Christ. This forgiveness is effective as if God Himself spoke the words of absolution.

If, however, you are troubled by a particular sin or struggle with a recurrent sin, you are welcome to take advantage of individual confession and absolution with Pastor Jud. Please call or text 513-309-1550 to schedule a time.



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**Deadline for the next RECORD is March 15th.**  
All materials should be e-mailed to [susanalverson@mac.com](mailto:susanalverson@mac.com).