



From Pastor's Desk

The Trumpet None Can Silence or Mistake

By Rev. Jason M. Braaten

From chaos to order. From cacophony to symphony. In the beginning, in perfect love, the Holy Trinity called forth creation out of nothing. The Spirit hovered. The Father spoke. And His Voice was the Word which would become Flesh. The Trumpet sounded forth and creation became. And it was good. All creation joined the song of God's love and echoed back His grace and peace in perfect harmony. Rock and fur, leaf and feather, Adam and Eve, all things were good, and all things sang God's praise.

But then, in the garden, came a cracking, rasping voice, in a minor key, in evil monotone, with nearly perfect tenor, with alluring tones, it sang: "God is not true." And Adam and Eve dropped the instruments of love and took up the chorus, "God is not true." Chaos returned for the sake of pride. That first and feeble failure, Adam inflicted all the universe with the curse. And the din that ensued was so great it nearly drowned out the adoration, by creation, of Her God. Creation fell back to strident cacophony and death was born.

But that most Holy Trinity would not let Satan win. He raised the creative Trumpet to His lips, again. The Trumpet Promise blasted forth: "I will send My Son. He will be Enmity between Satan and Eve. He will restore." And that simple shepherd, on Chaldea's dusty plain, Father Abraham heard the call. And he picked up the song of God's love and sang. And once again creation praised Her God. From him issued forth a mighty people, a mighty chorus praising God's love

and mercy and peace. Sing Jacob, sing Moses, sing David too. Sing Rahab, Tamar, and Bathsheba. Sing Isaiah, Jeremiah, Hosea, and Malachi. Sing the song the Trumpet played, the promise of God's Redeemer yet to come, of living forgiveness not yet born.

But the false note was still there. The rasping monotone in minor key, in nearly perfect tenor, with alluring tones, it had not quit. It still pulled at the hearts of men with false promises and with false threats, but like the sirens of Greek Mythology, with deadly seduction nonetheless. And so strong it played at times it nearly drowned out the adoration, by creation, of her God.

And so that most Holy Trinity, who would not let Satan win, raised the creative Trumpet of His love to His lips again. And in Nazareth, the royal peasant girl of David's line, the Virgin pure, heard the song from Gabriel's mouth. And near Bethlehem, she sang along: "My soul doth magnify the Lord!" And soon scared shepherds, an angelic chorus, and wise men from the East joined in too, and took up the song that none could deny: "Glory be to God on high!" Sing Simeon, sing Anna, sing John on Jordan's bank. Creation praised her God, sung adoration for the goodness of Him who is, who was, who ever shall be, who gives, who loves, who keeps His promises.

But still, the evil serpent's voice was there, in rasping monotone, with ever-alluring, deadly seduction it sang. And once again the hearts of men were bound to him in sin. And to "God is not true," they added that hateful line "Crucify

Him!' And so loud, in one voice they cried, united in their hatred and greed, and it nearly drowned out the faithful singers adoring God. The earth quaked. The sun went dark. But! But - the Temple veil was torn in two. The graves were opened and the dead alive. The New Adam, the perfect Adam, who did all that Adam should have done but did not, breathed His last and died, that Adam might enjoy the benefits not only of creation but also of redemption, of restoration, of heaven!

And there, at the foot of the cross, a lone voice rang out which remembered the song of God's love. Crystal clear the solo rang. It was not the Mary's. It was not John. It was the centurion. That unlikely Gentile singer praised God at Jesus' death and sang: "Surely this Man was the Son of God." For a fearful Sabbath the faithless and unfaithful disciples failed to rest for anxiety and sorrow. They had thought Him the One. And now they mourned the loss of Him, as though He were dead, as though He had failed and Satan won, as though God were not true.

And so that most Holy Trinity, who would NOT let Satan win, raised the creative Trumpet of His love to His lips, once again! The Trumpet blasted free the sealing stone. It rolled away. The guards were frozen like dead men. And the Mary's came, with still half-plugged ears and sleepy eyes not knowing what was in store, and along with that Resurrection Trumpet, to them, the angel sang: "He has risen. He is not here." And soon the Eleven, at the women's call, picked up that song and by them thousands were added who once again sang the song of God's risen Love. Sing James and John. Sing Peter and Andrew. Sing Thomas and Nathaniel, too. Sing Stephen, and from the Road to Damascus all the way to martyrdom in Rome, sing Paul! Sing the story of God's love that would not let Satan win, sing of the cross and empty tomb! To all creation sound the Trumpet and let them know that God has won, that death is swallowed up in death and the Satan is cast down. Let them know that death has no sting and the grave now no victory. Death is dead. Life lives!

And so that song went forth from those Eleven to the thousands on Pentecost, to a multitude that today no one, save God, can number. And the Promise to Father Abraham is fulfilled in you. All over the world these Easter weeks God's people sing: "He is risen. He is risen, indeed. Hallelujah!"

But still, that rasping, defeated voice in evil monotone, it will not quit. It tugs at the hearts of men. It recruits. Men pick up the hateful tones. And here we are, with half-plugged ears and sleepy eyes and the battle close at hand. The enemy's camp makes such a racket at

night, as to nearly drown out our praise, our thanks. We seem so insignificant arrayed against the mighty hosts of Hell, as insignificant as one Man weak, bloody, and dying between two thieves with truth called blasphemy nailed above His head.

Truth be told, we, too, have reveled in that drunken hate. We have sat at the enemy's fire and warmed ourselves by selfish glee. And the doubts arise in our hearts. The Tempter whispers in our ear: "Is it too late? Can I still come Home? Can I be forgiven?" Yes! Yes! For this He came, for this He died, for this He rose: To love you, to forgive you, to win you, to have you. Because that most Holy Trinity will not let Satan win. He will not!

Steals upon the ear the distant triumph song, and hearts are brave again and arms are strong! The Resurrection Trumpet and its triumphant cry floats to us across the plain. Soon, soon to weary warriors cometh rest! Soon that Trumpet shall sound its last great "Hallelujah" and the dead will rise, and our bodies will be reunited in their proper place, with our souls, before our Lord in heaven, where we shall sing His praise forevermore, where sin will harass us no more! Jesus Christ glorified will come to judge the quick and the dead, and then that rasping, defeated voice will be silenced once and for all by the Resurrection Trumpet that none can silence or mistake. And the hearts of men will be free as the hearts of men were meant to be!

You who have ears to hear, hear the song. As Abraham's true children, clinging to the faith that Abraham confessed, and as Our Lord's own dear brothers, sing along. Let creation yet again sing the praise, the adoration of her God, that most Holy Trinity, who would not let Satan win! Sing Luther, sing Walther, sing Fort Wayne! Sing the song of God's love. Sing the song of Christ crucified and risen unto all the ends of the earth: He is risen. He is risen, indeed. Hallelujah!

From the President The Joy of Everyday Life

By Rev. Matthew C. Harrison

The word for “church” in the New Testament is *ecclesia*. It means, literally, “called out.” Christians are “called out” by Christ—out of and away from sin, death, and the devil. But this does not mean that we are called away from living real lives, or as Luther put it, should “live in a corner.” To be sure, Jesus from time to time retreated to “rest for a while” (Mark 6:31) with his apostles, but quickly returned to the fray, to his sacred vocation of accomplishing our salvation. Our souls find their “rest” in Christ (Matthew 11:29), but this very spiritual peace and joy in Christ drives us back into life with both feet. If peace is joy at rest, then happily meddling in the affairs of folks around us who need us is joy in action.

The secret to living a good news life in a bad news world is coming to the deep conviction that the high callings of God, the vocations that he regards as great and marvelous, are those in which we serve folks right under our nose. “There is [according to Martin Luther] nothing more delightful and lovable on earth than ones neighbor. Love does not think about works, it finds joy in people” [Gustaf Wingren, *Luther on Vocation* (Muhlenberg, 1957), 43]. The gravitational pull of Christ draws us to himself for grace and mercy and peace and joy, and then hurls us into the world around us. For the great majority of us, that does not mean being called to serve as a missionary in Africa, or even as a pastor or deaconess or parochial school teacher. It means that we are driven—freely compelled (“The love of Christ compels us”; 2 Corinthians 5:14)—to serve our spouse in love, to care for our



children, to help our next door neighbor, to help the poor, hurting, and suffering in our church, to love our grandparents, and to serve our community. And no matter what or where our calling, we are placed in a context to serve those right around us. “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me” (Matthew 25:40). That goes as much for changing diapers as it does for slogging to make a buck to put food on the table and pay the bills. “For whatever does not proceed from faith is sin” (Romans 14:23). But it is also true that whatever we do in faith is delightful and pleasing to God. We can do it with full confidence that, in Christ, all our sins are covered, and our vocations as father, mother, son, daughter, clerk, farmer, technician, teacher, fireman, or nurse are vocations in which the Lord delights with joy.

But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, “Let the one who boasts, boast in the Lord.” (1 Corinthians 1:27-31)

—Excerpted from *A Little Book on Joy: The Secret of Living a Good News Life in a Bad News World* (Lutheran Legacy, 2009), 153–159.

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The Book of the Month Lutheranism 101: The Lord’s Supper

Here you stand, wondering what the Lord’s Supper is all about. Well, let us introduce you to the latest addition to the Lutheranism 101 family!

LUTHERANISM 101: THE LORD’S SUPPER examines what Scripture and the Confessions have to say about Jesus’ gift of His true body to eat and His true blood to drink.

What Lutherans believe and teach about the Lord’s Supper makes us distinct from all other Christians. We believe the Lord’s Supper is a life-giving blessing given by God to the Church. It is a miracle in bread and wine established by the God-man Jesus Christ.

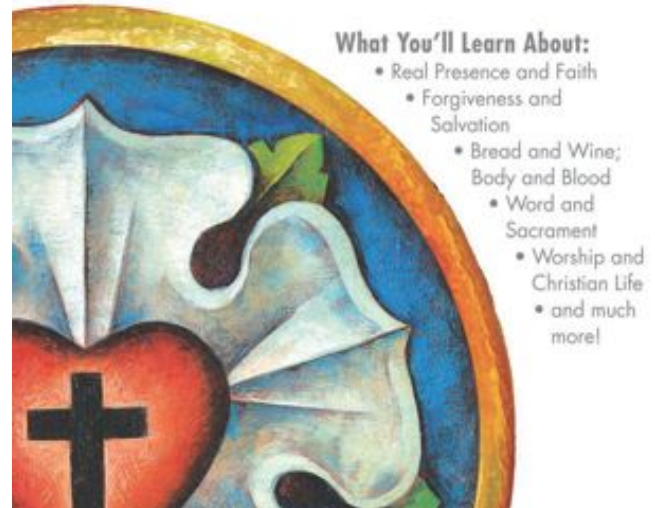
Using the same conversational style and design as Lutheranism 101, THE LORD’S SUPPER gives

- An overview of Jesus’ teaching regarding the Lord’s Supper
- A discussion of problems that happen when some either don’t believe what Scripture says about His Supper, or try to say more than Scripture says

Quick, Usable, Comprehensive, Concise

Lutheranism 101

THE LORD’S SUPPER



- A discussion of how belief in who Jesus is affects what we believe about the Sacrament and what we receive.

Each chapter concludes with several questions that can be used to further the study and the discussion about the material. For those who may be leading a group discussion based upon the chapter, and for those individuals who want to check their answers against the author’s comments, a free downloadable guide is available online at lutheranism101.com.

Books in the Lutheranism 101 Family

[Lutheranism 101](#) - The book that started it all, offering a quick, concise, yet comprehensive book that offers a fresh examination of Lutheran beliefs and heritage.

[Lutheranism 101 The Course](#) - The Course works closely with Lutheranism 101 to take the reader deeper into the teaching, doctrine, or practice being presented.

[Lutheranism 101 The Lord’s Supper](#) - The volume examines what Scripture and the Confessions have to say about Jesus’ gift of His true body to eat and His true blood to drink.

[Lutheranism 101 For Kids](#) - Designed to teach pre-confirmation children about the Lutheran faith and God’s love for them in Christ.

Facts and Figures; Dates and Times

Greeters List

7 Apr	Jim Dyer – East Joan Vukelich – West
14 Apr	Laverl Byers – East Ruth Sims – West
21 Apr	Tim & Teri Pollock – East Donna & Gunnar Campbell – West
28 Apr	Jim Dyer – West Joan Vukelich – East
5 May	Laverl Byers – West Ruth Sims – East
12 May	Tim & Teri Pollock – West Donna & Gunnar Campbell – East
19 May	Harold & Irene Wattjes - West Jim Dyer – East
26 May	Joan Vukelich – West Laverl Byers – East

Coffee Committee

Apr	Arleigh & Mary Jane Jones
May	Pastor & Lauren Braaten

Funeral Committee

Apr	Theresa Fields
May	Ruth Sims

Altar Committee

7 Apr	Theresa Fields
14 Apr	Sue Danielson
21 Apr	Sharon Allen
28 Apr	Sharon Allen
5 May	Sharon Allen
9 May (ASCENSION)	Pastor Braaten
12 May	Janice Arthur
19 May	Janice Arthur
26 May	Ruth Bretz

Elder On Duty – Communion

7 Apr	Steve Hilgendorf
14 Apr	Steve Hilgendorf
21 Apr	Geof Danielson
28 Apr	Geof Danielson
5 May	Geof Danielson
9 May (ASCENSION)	Josh Whitson
12 May	Steve Hilgendorf
19 May	Steve Hilgendorf
26 May	Josh Whitson

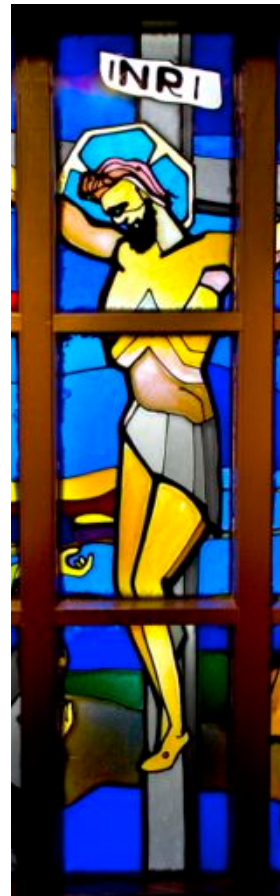
ATTENDANCE				OFFERINGS		
Date	Saturday	Sunday	Special	General	Missions	Building
3/3	15	85	0	\$2,757.50	\$20.00	\$200.00
3/6	0	0	34	\$237.00	\$0.00	\$0.00
3/10	16	81	0	\$1,827.25	\$0.00	\$5.00
3/13	0	0	38	\$230.00	\$0.00	\$40.00
3/17	23	84	0	\$2,575.50	\$200.00	\$20.00
3/20	0	0	35	\$376.00	\$0.00	\$0.00
3/24	23	85	0	\$1,504.50	\$0.00	\$0.00
3/28	0	0	58	\$804.00	\$0.00	\$20.00
3/29	0	0	52	\$230.00	\$0.00	\$0.00
3/31	35	140	41	\$4,761.00	\$10.00	\$0.00
Subtotal	112	475	258	\$15,302.75	\$230.00	\$285.00
Total		845		\$15,302.75	\$230.00	\$285.00

April 2013 Church Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 7:30 AM Matins 8:00 AM Staff Meeting 8:00 PM Elders Meeting Joan Mulligan	2 7:30 AM Matins 8:00 AM Staff Meeting Jill Zurbier	3 7:30 AM Matins Deddy Koppers	4 7:30 AM Matins 8:00 AM Staff Meeting Carlson Rensie	5 Pastor's Day Off	6 8:30 PM Divine Services/Communion Shelene Hall
7 8:00 AM Divine Services/Communion 9:30 AM Sunday School & Bible Study 11:30 AM Communion 11:30 AM Church Council Harold Ridge Collection: Restoration Day	8 7:30 AM Matins 8:00 AM Staff Meeting 8:00 PM Massacre Meeting Doris Slaughter Irene Wright Joan & Bob Vukobrat	9 7:30 AM Matins 8:00 AM Staff Meeting 11:00 AM Circuit Pastor's Conference	10 7:30 AM Matins Tina Rensie	11 7:30 AM Matins 8:00 AM Staff Meeting	12 Elin & Matt Ferguson Pastor's Day Off	13 8:30 PM Divine Services/Communion Joyce Alexander
14 8:00 AM Divine Services/Communion 9:30 AM Sunday School & Bible Study 11:30 AM Communion Scott Dehn Children's Service Day	15 8:00 PM Board of Education Meeting 7:30 PM Women	16	17	18	19	20 8:30 PM Divine Services/Communion
21 8:00 AM Divine Services/Communion 10:30 AM Sunday School & Bible Study 11:30 AM Communion	22 Avery Alexander Kathleen & Leonard Strommen	23 Leona & Dick Christensen	Pastor at Graduate School Class			27 8:30 PM Divine Services/Communion
Collection: Restoration Day	CID Spring Pastors' Conference			25 1:30 PM Ladies Aid / meet at church then go to Breakfast James Whitson Josh Whitson Tyler Kress	26	Pastor on Vacation
28 8:00 AM Divine Services/Communion 9:30 AM Sunday School & Bible Study 11:30 AM Communion 7:00 PM Youth Group	29 Elias Whitson Pastor on Vacation	30 Paul Nix				

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Immanuel's stained glass window in the Narthex.

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