



From Pastor's Desk A Report from the Synod Convention

By Rev. Jason M. Braaten

“Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”

Acts 2:38-39

The 65th regular convention of The Lutheran Church—Missouri Synod centered on these words of St. Peter. It was about Baptism and all its gifts. President Matthew Harrison set the tone for the Convention in his sermon saying, “let’s go about our business as the baptized.” It was repentance and forgiveness, the Holy Spirit and those far off. The whole

thing was a joy—work, but joy—and I’m glad to be home!

I hope to give you a feel for what the convention in St. Louis was all about. I can’t cover everything (thank me later!), but this way you’ll get a glimpse of the work we did. I’d love to tell you more about it, especially some of the resolutions we passed—just ask. In the meantime, here’s what went on.

Convention is (mostly) business. It’s simply a large voter’s meeting, determining the way we structure, finance, and encourage ourselves to live together as the baptized. Synod includes all our congregations as well as all our pastors, DCE’s, and commissioned teachers. When Synod meets in

Convention, it's the pastors and laity elected to represent their little grouping of congregations called circuits. (And by the way, apparently 75% of the voting delegates were at their first convention ever! That was me!)

Synod in Convention advises the workers and congregations in various ways, but doesn't demand anything to or from us—it's no coercive hierarchy! For example, we encouraged the District Presidents to address each congregation's proper administration of the Lord's Supper (Resolution 4-10); we encouraged support for Lutheran Services in America and Lutheran World Relief (2-03). We commended and gave thanks for LCMS Disaster Response (2-01) and praised God for Lutheran Immigration and Refugee Services (2-02). However, no resolution forces a congregation to do anything.

As you can imagine, many of these are obviously good for us as the baptized to be about. Overall, the convention went extremely well, speaking with one voice about many things. I was impressed and surprised by the number of resolutions that passed with well over 90% in favor! Some were:

- To Highlight and Strengthen the Global Seminary Initiative (1-01A), which sends pastors from our Synod to teach at seminaries around the world;
- To Recruit and Place More Career Missionaries (1-11), we intend to double our missionaries to 240;
- To Prepare LCMS Congregations and Pastors for Defense of Our Christian Faith (1-09A), which speaks of the need to know our faith and have the ability to speak it to others;
- To Encourage Further Support for Campus Ministry (1-15A), this particularly reminds us of the need to support the Lutheran Student Center in town;
- To Update Synod's Catechetical Materials (3-13A), which calls for a revision of the questions found at the back of the Catechism to reflect the questions of our day;
- To Encourage Daily Family Devotions (3-14A);
- To Encourage Further Discussion with Wisconsin Evangelical Lutheran Synod and Evangelical Lutheran Synod (4-05); and
- To Encourage Confession and Absolution for Pastors (4-13).

Part of our work was also identifying areas we need more study as a Church. For this we called for various task forces:

- To Address Questions Regarding Service of Licensed Lay Deacons (4-06A), this is something we've struggled with for almost 25 years! Hopefully this will help return us toward a unity in the truth;
- To Appoint a Task Force to Study the Call Process for Returning Missionary and Military Chaplains and Other Rostered Church Workers without a Call (3-10A) – there are roughly 217 pastors who, for various reasons, don't have a call to serve a church. Their families struggle to make ends meet, many suffer from depression, and little hope is offered. God willing, this task force will help match these men to congregations thirsting for a pastor; and,
- To Speak Regarding Employment of Women in Military Combat (2-12A) – this resolution defends our Church's position on the natural distinctions between men and women—especially in opposition to the Department of Defense, which

just last January lifted our nation's exclusion of women in combat positions.

But perhaps the most important changes offered by this convention were the following three:

- To Set Forth Clear Mutual Expectations in Carrying Out Office of Visitation (7-01A), and with it, To Return to Use of Title 'Circuit Visitor' (7-02A);
- To Provide a Procedure for Establishing Policies Governing the Specific Ministry Pastor Program (5-03E); and,
- Affirming Fellowship with the
 - Evangelical Lutheran Church of Liberia (4-01);
 - Siberian Evangelical Lutheran Church (4-02); and,
 - Lutheran Church of Togo (4-03).

Visitation held our Synod together. To visit means to encourage, support, examine, and admonish. That's what the circuits were for, and after them the District Presidents and the Synod President. The Circuit Visitor was to come to the church of a pastor, review his preaching, teaching, and life; and do the same for the congregation. This visitation was a regular part of the church's life together and allowed for a deeper unity among our churches. Changing the title from Circuit Counselor back to its original Circuit "Visitor," moves the emphasis from counseling in the face of problems, to pro-active visitation, leading to further joy.

Probably the most contentious point was the discussion of the Specific Ministries Pastor (SMP) Program. Thankfully our church recognized the great need for oversight that will help us carry out more responsible training of our clergy—and both Seminaries supported this strongly. The SMP Program is only 3 years old and I helped by teaching

one of the classes this past year. Much is being done well, but there's also room for improvement. Oversight should help here.

While the previous two items were debated, the next wasn't at all! In fact, the whole convention with great joy stood and applauded the Churches that sought fellowship with us. Hear that? They sought fellowship with us! They want our teaching and preaching. They want our shared liturgy. We've had wonderful conversations with the Lutherans in Liberia for a few years now, and over a decade with the saints in Siberia. While the Synod President formally declared fellowship over the past couple years, the Synod affirmed and rejoiced in our fellowship with these baptized saints. We pray for more of this to come! In the meantime, do read Bishop Amos Bolay's convention essay (lcms.org)! And with the Church in Togo—this is actually a mission of the LCMS. The convention recognized them as an independent Lutheran Church, which we fully support.

Now, some of what we do is purely mutual encouragement. We rejoiced that Concordia University Chicago celebrates its 150th Anniversary next October and that Concordia Seminary – St. Louis begins its 175th year in September. We showed support for the Wittenberg Project, especially as we approach the 500th anniversary of the Reformation. With joy we stood to honor many missionaries and servants of this church.

Then there were elections. Generally, those already serving were re-elected—a sign that things are going well for our church. These elections placed pastors and laity into various positions in the service of the church. Some went to boards of the colleges and universities, others as regents at the seminaries. And some will assist the work of the LCEF and the Concordia Historical Institute.

Aside from the work, two major aspects can't be overlooked: study and prayer. Four essays were presented by theologians, missionaries, and parish pastors. They're on the Synod's website above; I encourage you to read through them—you'll delight in each.

Also, every day was marked by prayer. Our Synod's chaplain, Rev. Will Weedon, led us in services from our hymnal, which allowed those of us walking in late (shh...don't tell anyone!) to participate from memory. The music was beautiful, led by Kantor Philip Magness (who serves in Broken Arrow). We sang from the treasures of the church—old and new. The preaching was excellent; the choirs, solos, and accompaniments added to the beauty; and somehow, in a convention hall, it even felt like church!

Dr. Leopoldo Sánchez preached, asking us “Who are you wearing?” Sometimes we get lost in the ‘wardrobe’ of labels (Gucci, Abercrombie, conservative, liberal, etc.) , but in baptism we've been clothed with Christ:

“For as many of you as were baptized into Christ have put on Christ.” (Gal 3:27)

Then Dr. Tilahun Menedo, native Ethiopian and now president of Concordia College Alabama—Selma, showed that St. Philip Gospels Jesus to the Ethiopian Eunuch in Acts 8. Gospel there is a verb—it's doing the work. Philip delivers Christ simply by speaking the word, and that word links the Eunuch to baptism as they come upon water.

The Rev. Alexey Streltsov, Rector of the Lutheran Theological Seminary—Siberian Evangelical Lutheran Church, reminded us that we're not only saved from hell, but for our life together as the baptized—saved for joy, washed with rebirth!

With the theme Baptized for this Moment, it's hard to go wrong. Baptism is about joy. It's about our witness to Christ like St. John the Baptizer. It's about the mercy of God shown in the forgiveness of our sins. It's about His compassion for the lost, for us. It's about our common life together, koinonia in the Name of the Father and the Son and the Holy Spirit. That's what convention was to be about.

Our Lord does all things well—even when we don't. Baptism reminds us of that. Gathering some 1500 delegates—with differing opinions, backgrounds, ideas, and passions—we're bound to forget who we are and who our neighbor is in Christ. Throughout the convention—but especially at its beginning—President Harrison constantly called us back to this, to what it means to be the baptized. Here are a couple snippets from his sermon:

- “Every great advance in the Church began with the cry, ‘Back!’ Back to the Scriptures. Back to the Confessions. Back to Luther, Walther, and Pieper. Back!”
- “Baptized sinners: That's what you are. O boy, have I got great news for you! Luther said—about Jesus' own Baptism—that here ‘Christ sticks Himself into the water,’ and when we go into the water in Baptism, we pull Him out with us.”

It's all in the water—you, me, this convention, our Church—and together we're in it with Christ.

For more, check out: www.issuesetc.org/tag/convention.

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In the News

Message decoded: 3,000-year-old text sheds light on biblical history

By Sasha Bogursky

A few characters on the side of a 3,000-year-old earthenware jug dating back to the time of King David have stumped archaeologists until now -- and a fresh translation may have profound ramifications for our understanding of the Bible.

Experts had suspected the fragmentary inscription was written in the language of the Canaanites, a biblical people who lived in the present-day Israel. Not so, says one expert who claims to have cracked the code: The mysterious language is actually the oldest form of written Hebrew, placing the ancient Israelites in Jerusalem earlier than previously believed.

"Hebrew speakers were controlling Jerusalem in the 10th century, which biblical chronology points to as the time of David and Solomon," ancient Near Eastern history and biblical studies expert Douglas Petrovich told FoxNews.com.

"Whoever they were, they were writing in Hebrew like they owned the place," he said.

First discovered near the Temple Mount in Jerusalem last year, the 10th century B.C. fragment has been labeled the Ophel Inscription. It likely bears the name of the jug's owners and its contents.

If Petrovich's analysis proves true, it would be evidence of the accuracy of Old Testament tales. If Hebrew as a written language existed in the 10th century, as he says, the ancient Israelites were recording their history in real time as opposed to writing it down several hundred years later. That would make the Old Testament an historical account of real-life events.

According to Petrovich, archaeologists are unwilling to call it Hebrew to avoid conflict.

"It's just the climate among scholars that they want to attribute as little as possible to the ancient Israelites," he said.

Needless to say, his claims are stirring up controversy among those who do not like to mix the hard facts of archaeology -- dirt, stone and bone -- with stories from the Bible.

Tel Aviv University archaeologist Israel Finkelstein told FoxNews.com that the Ophel Inscription is critical to the early history of Israel. But romantic notions of the Bible shouldn't cloud scientific methods -- a message he pushed in 2008 when a similar inscription was found at a site many now call one of King David's palaces.

At the time, he warned the Associated Press against the "revival in the belief that what's written in the Bible is accurate like a newspaper."

Today, he told FoxNews.com that the Ophel Inscription speaks to "the expansion of Jerusalem from the Temple Mount, and shows us the growth of Jerusalem and the complexity of the city during that time." But the Bible? Maybe, maybe not.

Professor Aren Maeir of Bar Ilan University agrees that some archaeologists are simply relying too heavily on the Bible itself as a source of evidence.

"[Can we] raise arguments about the kingdom of David and Solomon? That seems to me a grandiose upgrade," he told Haaretz recently.

In the past decade, there has been a renaissance in Israel of archaeologists looking for historical evidence of biblical stories.

FoxNews.com has reported on several excavations this year claiming to prove a variety of stories from the Bible.

Most recently, a team lead by archaeologist Yossi Garfinkel wrapped up a ten-year excavation of the possible palace of King David, overlooking the valley where the Hebrew king victoriously smote the giant Goliath.

Garfinkel has another explanation as to the meaning behind the Ophel Inscription.

"I think it's like a [cellphone] text," Garfinkel told FoxNews.com. "If someone takes a text from us 3,000 years from now, he will not be able to understand it."

The writing on the fragmented jug is a type of shorthand farmers of the 10th century used, in his opinion, and not an official way of communication that was passed on.

"What's more important is that there is a revolution in this type of inscription being found," Garfinkel told FoxNews.com. There have been several from the same time period found across Israel in the past five years.

"When we find more and more of these inscriptions, maybe not until the next generation, we may have a breakthrough," he said.

Read more: http://www.foxnews.com/science/2013/07/31/3000-year-old-inscription-translated-biblical-history/?cmpid=NL_FNTopHeadlines#ixzz2ajNbczPR



The Book of the Month **Divine Kingdom, Holy** **Order: The Political** **Writings of Martin** **Luther**

The canon of western political theory has long misrepresented Luther's political thought, mistaking it as a forerunner of the 'freedom of conscience' or the 'separation of church and state,' or an ancestor of modern absolutism and even German totalitarianism. These misleading interpretations neglect Luther's central point: temporal government is a gift from God, worthy of honor and respect, independent yet complementary to the purpose and mission of the Church. Spanning Luther's career as a reformer, the writings in this

anthology will demonstrate his resolve to restore temporal government to its proper place of honor and divine purpose.

Carty provides a fine overview of Luther's theological, biblical, and practical reflections on the role of politics in the life of a Christian. In a world infected by confusions between politics and faith, the book serves as a useful antidote: a fine introduction that will benefit scholars, pastors, and lay persons interested in Luther's remarkable view of this important topic.

Education Corner

Sunday School and Catechism Classes begin in September

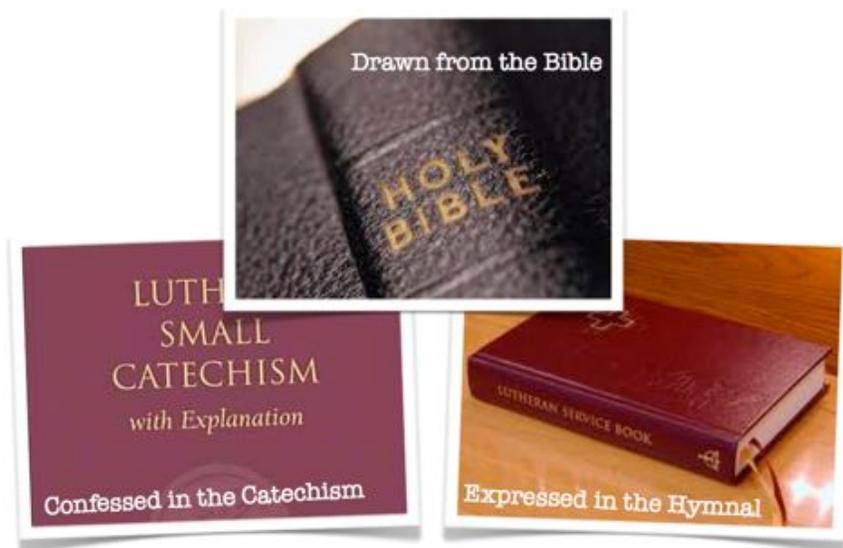
By Rev. Jason M. Braaten

Finding time to pass on and discuss with our children what we believe as Lutherans and why we believe it isn't always easy. In this fast-paced, go-go-go world, it's difficult enough just to find time to sit down and have a meal together, let alone discuss these important truths.

While difficult, it's also necessary. If we don't give our children a Christian worldview, a worldview rooted in the Holy Scriptures and our

students are introduced to their teachers and how each Sunday School class will be organized. Classes will begin on Sunday, September 15, at 10:30 AM.

Catechism Classes will begin on Sunday, September 8, 11:30 AM–1:30 PM. Before we begin, however, parents will meet with pastor at a mandatory Parent/Pastor Meeting on Sunday, August 25, at 11:30 am to discuss the Catechism schedule. Please mark your calendars for that.



Lutheran heritage, they will be unprepared to sort through the competing ideas that permeate our culture. But the good news is that together we can do it. And that's just what we'll do beginning this September when Sunday School and Catechism classes start up again.

Sunday School will begin on Sunday, September 8 with a Rally Day Extravaganza. Parents are encouraged to meet in the Fellowship Hall while the

Catechism students will have eight take-home, discussion exams. These discussion exams are done together with parents. There will be weekly term and catechism quizzes to track progress, two written assignments, and finally, the students will have a final, oral exam before the Board of Elders and any other member who wishes to attend on our last session. Confirmation Day is scheduled for the Feast of Pentecost on Sunday, June 9 at the 9:00 AM Divine Service.

Facts and Figures; Dates and Times

Greeters List

| | |
|--------|--|
| 4 Aug | Jim Dyer (West) Laverl Byers (East) |
| 11 Aug | Joan Vukelich (West) Ruth Sims (East) |
| 18 Aug | Tim & Teri Pollock (West) Donna Campbell (East) |
| 25 Aug | Harold & Irene Wattjes (West) Jim Dyer (East) |
| 1 Sep | Joan Vukelich (West) Laverl Byers (East) |
| 8 Sep | Ruth Sims (West) Tim & Teri Pollock (East) |
| 15 Sep | Donna Campbell (West) Harold & Irene Wattjes (East) |
| 22 Sep | Jim Dyer (West) Joan Vukelich (East) |
| 29 Sep | Laverl Byers (West) Ruth Sims (East) |

Coffee Committee

| | |
|-----|-------------|
| Aug | Ruth Sims |
| Sep | Ann Carroll |

Funeral Committee

| | |
|-----|--------------|
| Aug | Tammy Kresin |
| Sep | Joan Rahn |

Altar Committee

| | |
|--------|--------------|
| 4 Aug | Wanda Long |
| 11 Aug | Wanda Long |
| 18 Aug | Sherrie Hoel |

| | |
|--------|----------------|
| 25 Aug | Sherrie Hoel |
| 1 Sep | Sherrie Hoel |
| 8 Sep | Dolores Ford |
| 15 Sep | Dolores Ford |
| 22 Sep | Dolores Ford |
| 29 Sep | Janet Stumeier |

Elder On Duty – Communion

| | |
|--------|----------------|
| 4 Aug | Josh Whitson |
| 11 Aug | Josh Whitson |
| 18 Aug | Geof Danielson |
| 25 Aug | Geof Danielson |
| 1 Sep | Jack Appleby |
| 8 Sep | Jack Appleby |
| 15 Sep | Josh Whitson |
| 22 Sep | Josh Whitson |
| 29 Sep | Josh Whitson |

Altar Flowers

| | |
|--------|----------------------|
| 4 Aug | Tom & Ruth Bretz |
| 11 Aug | Geof & Sue Danielson |
| 18 Aug | OPEN |
| 25 Aug | OPEN |
| 1 Sep | Greg Nau |
| 8 Sep | OPEN |
| 15 Sep | Marlena Henley |
| 22 Sep | OPEN |
| 29 Sep | OPEN |

| ATTENDANCE | | | | OFFERINGS | | |
|--------------|------------|--------|---------|-------------------|----------------|----------------|
| Date | Saturday | Sunday | Special | General | Missions | Building |
| 7/7 | 16 | 72 | 0 | \$2,901.66 | \$20.00 | \$0.00 |
| 7/14 | 20 | 66 | 0 | \$2,041.50 | \$0.00 | \$0.00 |
| 7/21 | 19 | 83 | 0 | \$1,985.50 | \$0.00 | \$20.00 |
| 7/28 | 20 | 58 | 0 | \$2,440.60 | \$0.00 | \$0.00 |
| Subtotal | 75 | 279 | 0 | \$9,369.26 | \$20.00 | \$20.00 |
| Total | 354 | | | \$9,369.26 | \$20.00 | \$20.00 |

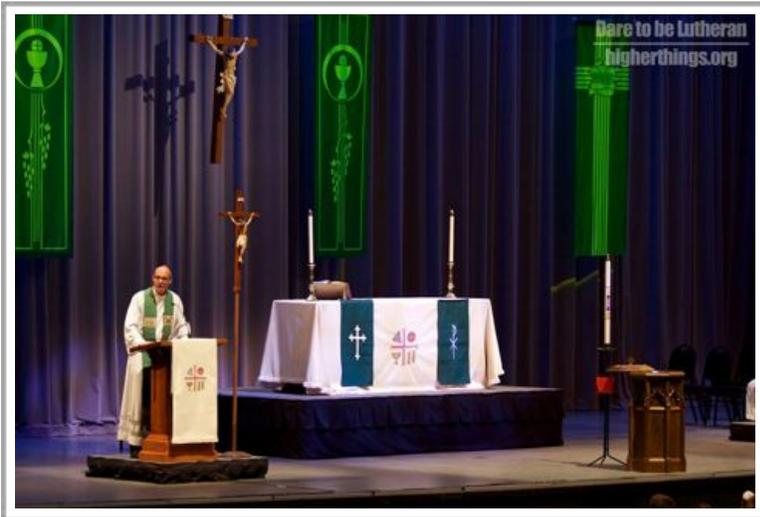
August 2013 Church Calendar

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|--|--|--|--|---|
| <p>4</p> <p>8:00 Morning Missionary S.A.M.E.'s Pambly</p> <p>9:00 AM Drive Service/Communion</p> <p>10:30 AM Awake Corp Training</p> <p>10:30 AM Bible Class</p> | <p>5</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> <p>8:00 PM Elders Meeting</p> <p>Chris & Diana Slovans</p> <p>Glen & Janet Stumstad</p> | <p>6</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> <p>Courtney Arthur</p> <p>Josh Dyer</p> | <p>7</p> <p>7:30 AM Melina</p> | <p>8</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> <p>Leonard & Karen Ruantz</p> <p>Margaret Stevill</p> <p>Tim & Ruth Brink</p> | <p>9</p> <p>Pastor's Day Off</p> | <p>10</p> <p>8:30 PM Drive Service/Communion</p> <p>Doy & Margie Slovans</p> |
| <p>11</p> <p>9:00 AM Drive Service/Communion</p> <p>10:30 AM Bible Class</p> <p>Mavis Eversole</p> <p>Children's Sermon Day</p> | <p>12</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> | <p>13</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> | <p>14</p> <p>7:30 AM Melina</p> <p>7:00 PM Organ Committee Meeting</p> | <p>15</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> <p>Diane Slovans</p> <p>Jan Brink</p> | <p>16</p> <p>Pastor's Day Off</p> | <p>17</p> <p>8:30 PM Drive Service/Communion</p> <p>Kenny Kroon</p> |
| <p>18</p> <p>9:00 AM Drive Service/Communion</p> <p>10:30 AM Awake Corp Training</p> <p>10:30 AM Bible Class</p> | <p>19</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> <p>8:00 PM Board of Education Meeting</p> <p>Ryan Slovans</p> | <p>20</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> | <p>21</p> <p>7:30 AM Melina</p> | <p>22</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> <p>Sharon Allen</p> | <p>23</p> <p>Pastor's Day Off</p> | <p>24</p> <p>8:30 PM Drive Service/Communion</p> |
| <p>25</p> <p>9:00 AM Drive Service/Communion</p> <p>10:30 AM Bible Class</p> <p>4:00 PM Church Picnic</p> | <p>26</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> | <p>27</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> <p>7:00 PM L.B.W.B.L.</p> <p>Tammy Kroon</p> | <p>28</p> <p>7:30 AM Melina</p> <p>11:30 AM T.A.M.A. Meeting</p> <p>Rev. Graham</p> | <p>29</p> <p>7:30 AM Melina</p> <p>8:00 AM Staff Meeting</p> <p>12:00 PM Ladies Aid Social Luncheon/Bible Study</p> | <p>30</p> <p>Pastor's Day Off</p> | <p>31</p> <p>8:30 PM Drive Service/Communion</p> |

September 2013 Church Calendar

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|---|---|---|---|--|--|
| <p>1</p> <p>8:30 AM Divine Service/Communion</p> <p>10:30 AM Sunday School & Bible Study</p> <p>Catechism Recitation Day</p> | <p>2</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>6:30 PM Elders Meeting</p> <p>Neil Olinger</p> <p>Payton Danielson</p> <p>Kathlyn Danielson</p> <p>Lauren Bratton</p> | <p>3</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>Haley Ely</p> <p>Greg & Donna Campbell</p> | <p>4</p> <p>7:30 AM Matins</p> | <p>5</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>Ellen Henniger</p> | <p>6</p> <p>Richard Zentler</p> <p>Alexis Moss</p> <p>Ryan & Sarah Wyckoff</p> <p>Pastor's Day Off</p> | <p>7</p> <p>8:30 PM Divine Service/Communion</p> <p>James Dyer</p> <p>Corinne Oye</p> |
| <p>8</p> <p>8:00 AM Divine Service/Communion</p> <p>SUNDAY SCHOOL BALLY DAY</p> <p>10:30 AM Bible Class</p> <p>11:30 AM Catechism</p> <p>Children's Sabbath Day</p> | <p>9</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>5:00 PM Mission Meeting</p> | <p>10</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>11:30 AM Consult Pastor's Conference</p> <p>Peggy Long</p> <p>Blake Stokes</p> | <p>11</p> <p>7:30 AM Matins</p> <p>Lucas Stevens</p> | <p>12</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>Ryan Wyckoff</p> | <p>13</p> <p>Quynne & Laura MacChesne</p> <p>Pastor's Day Off</p> | <p>14</p> <p>8:30 PM Divine Service/Communion</p> <p>Tony Rubin</p> |
| <p>15</p> <p>8:00 AM Divine Service/Communion</p> <p>10:30 AM Sunday School & Bible Study</p> <p>11:30 AM Catechism</p> <p>Catechism Recitation Day</p> | <p>16</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>6:00 PM Board of Education Meeting</p> | <p>17</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> | <p>18</p> <p>7:30 AM Matins</p> <p>Elizabeth Anderson</p> <p>Leonard Smith</p> <p>Margie Stevens</p> | <p>19</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> | <p>20</p> <p>Pastor's Day Off</p> | <p>21</p> <p>8:30 PM Divine Service/Communion</p> <p>Bridgeth Everette</p> <p>Kathlyn Oer</p> |
| <p>22</p> <p>8:00 AM Divine Service/Communion</p> <p>10:30 AM Sunday School & Bible Study</p> <p>11:30 AM Catechism</p> <p>Mary Snyder</p> | <p>23</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> | <p>24</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>Gary & Becky Kappas</p> | <p>25</p> <p>7:30 AM Matins</p> <p>11:30 AM T.A.M.A. Meeting</p> | <p>26</p> <p>7:30 AM Matins</p> <p>8:00 AM Staff Meeting</p> <p>1:30 PM Ladies Aid</p> | <p>27</p> <p>Tom Havel</p> <p>Jensen & Nicole Wrenke</p> <p>Travis & Christy Rehn</p> <p>Pastor's Day Off</p> | <p>28</p> <p>8:30 PM Divine Service/Communion</p> <p>Wendie Long</p> |
| <p>29</p> <p>8:00 AM Divine Service/Communion</p> <p>10:30 AM Sunday School & Bible Study</p> <p>11:30 AM Catechism</p> <p>7:00 PM Youth Group</p> | <p>30</p> <p>Margen Reha</p> <p>OOO Pastor's Fall</p> | | | | | |

From Above Youth Conference



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Immanuel's stained glass window in the Narthex.

IMMANUELMONTHLY
600 E Northline Road
Tuscola, IL 61953
www.immanueltuscola.org