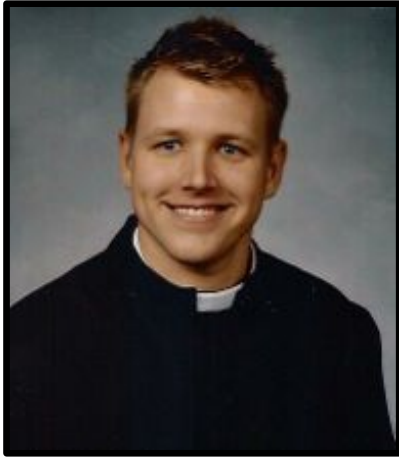

IMMANUEL LUTHERAN CHURCH

600 EAST NORTHLINE ROAD, TUSCOLA, ILLINOIS, 61953 ✉ (217) 253-4341 ✉ WWW.IMMANUELTUSCOLA.ORG

Volume 1, Issue 3

November 2010



From Pastor's Desk

As Christians in this world, we celebrate two Christmases. The one with colorfully-wrapped presents, beautifully-decorated homes, and enough cookies, pies, and candy to last the whole year. The other with the Feast of the Incarnation of our Lord Jesus Christ who came to be our savior from sin. Both require preparation.

Advent is the church's preparation for Christmas. Advent, which means coming, is the penitential season that prepares us for Jesus' coming. And He comes in three ways—His first coming in the flesh at his nativity, His second coming in judgment, and His continual coming in Word and Sacrament.

We prepare for the first two by way of the third. That is, God prepares us for Christmas and His return in judgment by coming to us in Word and Sacrament.

Therefore, to aid in your observance of Advent, Immanuel, beginning on Wednesday, December 1, at 7:00 p.m., will have the first of four midweek Advent services (12/1; 12/8; 12/15; 12/22). These service help us contemplate and focus our attention on repentance—sorrow for sin and trust in Jesus who saves us from our sin.

Second, we will celebrate the Lord's Supper every Sunday during the season of Advent. Repentance is never only feeling sorry for our sins,

but also always trusting in Him who delivers us from that sin. It is a turning away from sin and selfishness; while also a turning toward God and His grace and mercy. The Lord's Supper is where God most clearly gives us His grace and mercy.

The Lord's Supper gives us what Jesus won on the cross: forgiveness of sin, life, and salvation. Thus, we are joined to Jesus' life, death, and resurrection. We bear in our bodies His

crucified and risen body and blood. This is how repentance is stirred up in us, how we turn away from ourselves and toward God.



Pastor Braaten

GREETERS LIST

- Nov. 7 Donna & Gunnar Campbell – West
Jim Dyer – East
- Nov. 14 Joan Vukelich – West
Becky Kappes – East
- Nov. 21 Geof & Sue Danielson – West
Tim & Tresa Pollock – East
- Dec. 5 Harold & Irene Wattjes – West
Donna & Gunnar Campbell – East
- Dec. 12 Jim Dyer – West
Joan Vukelich – East
- Dec. 19 Becky Kappes – West
Geof & Sue Danielson – East
- Dec. 26 Tim & Tresa Pollock – West
Harold & Irene Wattjes – East

GREETERS NEED

Please contact the church office

COFFEE COMMITTEE

- Nov. NEED A VOLUNTEER
- Dec. NEED A VOLUNTEER
- Jan. Harold & Irene Wattjes

If you would be willing to volunteer for coffee and donuts, please contact the church office.

ALTAR COMMITTEE

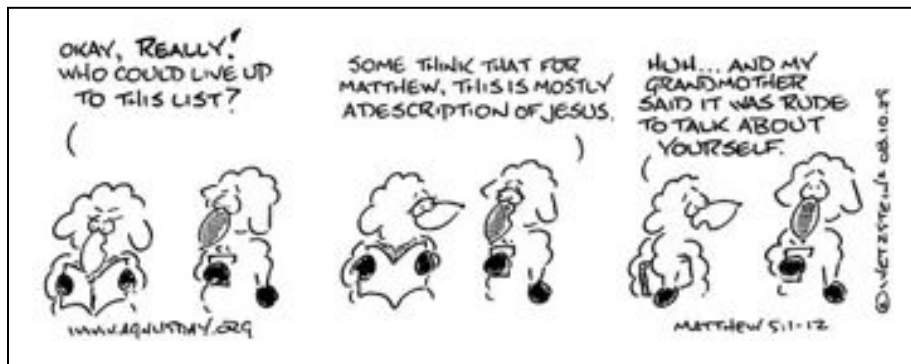
- Nov. Irene Wattjes & Sherrie Hoel
- Dec. Joan Vukelich, Delores Ford & Margaret Stilwell
- Jan. Ruth Bretz & Joan Vukelich

THANKSGIVING EVE SERVICE

Please join Immanuel for our annual Thanksgiving Eve service on Wednesday, November 24, 2010 at 7:00 p.m.

ATTENDANCE		OFFERINGS		
Saturday	Sunday	General	Missions	Building
10/2 22	10/3 91	2706.48		165.00
10/9 22	10/10 67	1149.00		
10/16 16	10/17 78	2325.06		10.00
10/23 24	10/24 73	2721.00		
10/30	10/31			
84	309	8901.54		175.00

Average: 98




EDUCATION CORNER

The Celebration of Holy Christmas: A Children's Christmas Program

The Board of Education has selected this year's Christmas Program. This Christmas program is a German children's Christmas program, a translation and revision of Rev. Friedrich Lochner's *Liturgie für einen Kinder-Gottesdienst zur Feier der heiligen Weihnacht* by Rev. John Fenton.

Rev. Friedrich Lochner (1822–1902) originally wrote this program in 1869 for his congregation, Trinity Evangelical-Lutheran Church in Milwaukee. For several decades it was the only children's program used at Trinity Church. As late as 1949 it was hailed as "unsurpassed . . . in spite of the many other [children's programs] that have appeared since then."

The program's central thought can be summarized in this way. The Christian celebrates Christmas in joyful thanksgiving for the birth of Jesus Christ. God the Father promised this birth in the beginning and repeated His promise down through the ages. It was not the birth of any ordinary man, but God Himself


“ . . . As late as 1949 it was hailed as “unsurpassed . . . in spite of the many other [children's programs] that have appeared since then.”

being born a man of the Virgin Mary. This birth of the Son of God is for our good because, through the life and death and resurrection of Jesus, God offers to all mankind freedom from the guilt of sin and the fear of death. Throughout the program the children encourage the congregation to take to heart and take comfort in our Lord's birth as the Savior of the nations. In this way this children's program is a suitable preparation for the full Christian Christmas celebration; namely, the Service of our Lord where the benefits of His birth are unmistakably distributed in the Word and Supper of our Christ.

This year's program is set for Sunday, December 12, at 6:00 p.m. Practices are set for four consecutive Sundays—November 21 and 28; December 5 and 12—from 11:15 a.m. until 12:00 noon (just after Sunday School). We have a part for everyone.

We will be inviting the community of Tuscola that they may learn of the incarnation and birth of our Lord Jesus along with us. Invite your friends and family. And may our Lord Jesus in His Word here presented deepen our understanding, increase our appreciation, and encourage our faithful thanksgiving for His holy and perfect birth.



IN THE NEWS

Letter to the Editor—One-Issue Voting

The Tuscola Journal

by Rev. Jason Braaten

One-issue voting isn't just for Christians anymore. It's for everyone who desires to maintain equal rights under the law. The issue in question? Abortion.

The abortion debate isn't about choice, privacy, or even trusting women to decide what's best for their bodies. The issue at the center of the abortion debate answers one question: What are the unborn?

If the unborn aren't full-fledged members of humanity, there's nothing to discuss. We are free to do whatever we want. If, however, the unborn are human, if they are full-fledged members of humanity, then they deserve full protection under the law.

Thankfully, the medical community has answered this years ago. Virtually every embryology textbook supports the claim that the unborn are full and distinct human beings.

In a long report to Congress in 1981, a subcommittee of the Senate Judiciary Committee on separation of powers noted: "Physicians, biologists, and other scientists agree that conception marks the beginning of the life of a human being—a being that is alive and is a member of the human species. There is overwhelming agreement on this point in countless medical, biological, and scientific writings." Simply put, science doesn't allow for any

other conclusion: the unborn are full-fledged members of humanity from the very beginning.

But how does this affect us. How are our freedoms and safety endangered? Why should everyone be a one-issue voter?

Whenever one person or class of people are denied the rights fundamental to them under our founding documents (the Declaration and the Constitution) without adequate justification, we put the protection of our own rights in jeopardy also.

That is, since the unborn are full members of humanity, we can't end their life without adequate justification. And when we do end their lives, we set a precedent for ending the life of anyone who doesn't meet those subjective requirements. But that's the problem: humanity isn't established in the courts. It's established in nature. And the justifications presented for abortion don't meet the required justification to end the life of a human being.

This is a well-worn path. It's the same issue that Abraham Lincoln clarified in his 1849 presidential debates with Stephen Douglas. During these debates, Lincoln demonstrates that slavery is not only unjust, but also endangers the freedom of all because it ignores constitutional (i.e., natural) rights. He said:

"You say 'A' is white and 'B' is black. It is color, then: the lighter having the right to enslave the darker? Take care. By this rule,

“... the unborn are full-fledged members of humanity from the very beginning.”

you are a slave to the first man you meet with a fairer skin than your own.

“You do not mean color exactly—You mean the whites are intellectually the superiors of the blacks, and therefore have the right to enslave them? Take care again: By this rule you are to be a slave to the first man you meet with an intellect superior to your own.

“But you say it is a question of interest, and, if you can make it your interest, you have the right to enslave another. Very well. And if he can make it his interest, he has the right to enslave you.”

There is no moral difference, no distinction in natural rights between the adult you are today and the embryo you once were. There can't be because we're all members of humanity. The only difference is found in size, level of development, environment, and degree of dependency.

And these differences, when you press them, as Abraham Lincoln did with the issue of slavery, arrive at the same conclusion: By this rule you may be killed by the first person bigger, more

May be killed by the first person bigger, more developed, in a different environment, or has a lesser degree of dependence than you.

Voting pro-life is voting for constitutional rights, natural rights. It's the one issue that counts. And if a candidate can't be trusted to see this, how can he be trusted with anything?

Reprinted from The Tuscola Journal published October 27, 2010.

MISSION NEWS

Milk Money...for needy kids, at Tuscola schools, is being collected in the Narthex. Please put your donation in the milk job that is marked “milk money”.

Coming Soon . . . Will be a collection of money to buy Christmas gifts for needy children in the Tuscola area. All money collected, up to \$200, will be matched by Thrivent Financial for Lutherans. Watch for an announcement in the bulletin and a collection box in the Narthex.

December Bi Monthly Mission . . . Will be on Saturday, December 4 and Sunday, December 5. All loose money in the office plate to Beth's Place.



From the LCMS President

*For his word life disdained,
And have become his martyrs* (Luther's Works, 53:214).

The familiar term martyr comes from a Greek New Testament word often translated "witness." In its simplest (legal) use, a witness is merely one who recounts the facts observed (Matt. 18:16). Thus, it was crucial for the place of Judas among the Twelve to be filled with "a witness of the resurrection" (Acts 1:22), since the apostolic band was told by the risen Christ, "You shall be my witnesses . . . to the ends of the earth" (Acts 1:8). John's Gospel and letters show a particular interest in such "bearing witness" (*martyria*)—an understandable fact

away the sin of the world" (John 1:29). Finally, like Jesus, John the Baptizer sealed that witness with his own blood. How many faithful Christians have been safely guided to Jesus by John's witness? Countless millions.

The greatest witness, however, is not John, but Jesus Himself. Paul bids Timothy to "fight the good fight of faith, take hold of the eternal life for which you were called when you confessed the good confession before many witnesses." For, as Paul continues, "Jesus Christ Himself bore witness to Pontius Pilate in the good confession" (1 Tim. 6:12, 13).

Today the fundamental gift and task of the Lutheran Church is to bear witness to Jesus Christ—to His Gospel and all its facets (AC VII 2; FC EP X 7). This is our task toward each other. This is our task over against those who do not know Jesus. This is also the sacred vocation and ecumenical task of the Missouri Synod to world Christianity. We exist to bear witness—even to the point of suffering and death (and it may well come to that sooner than later here in the West)—to salvation by grace alone, through faith alone, on account of Christ alone. This Gospel is God's own testimony about Himself. This is the very confession of Christ Himself. This is the witness of the apostolic Church and the Church of all ages. This is the witness sealed by the blood of Jesus, the blood of John the Baptizer, and the burning of John and Henry, confessed and sung by Luther.

"Therefore, since we are surrounded by so great a cloud of witnesses [such as Brothers John and Henry, Luther, John the Baptist, and especially Christ] . . . let us run with endurance the race that is set before us . . ." (Heb. 12:1).

e-mail: president@lcms.org

Rev. Matthew C. Harrison

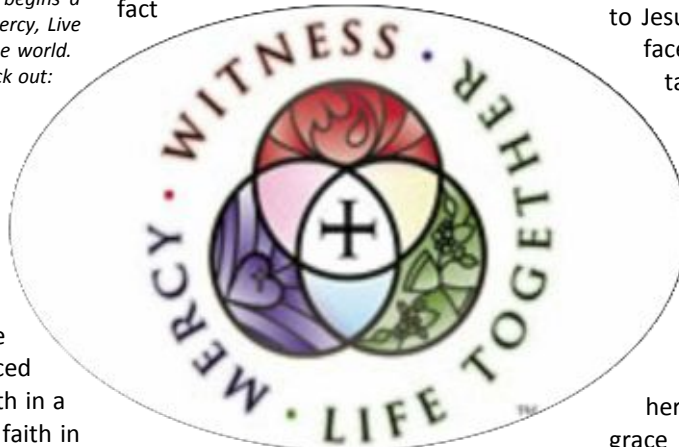
Witness: Before God, to the World

In this month's letter, President Harrison begins a series of three articles on the "Witness, Mercy, Live Together" emphasis for the Church and the world. To find out more about these themes, check out: www.lcms.org/emphasis.

The Lutheran Reformation had been in full swing for nearly six years, but Martin Luther had yet to write his first hymn. A profound event moved his poetic and musical soul. Within a short period following, most of the hymns and liturgies he produced during his lifetime would gush forth in a flood of firm conviction and deep faith in Christ. What was the event?

Two young men, Augustinian brothers like Luther, were burned at the stake in Brussels on July 1, 1523 for preaching the Gospel of free forgiveness in Christ. They were the first "martyrs" of the Lutheran Reformation. Luther wrote a hymn in the popular ballad form of the day, used by the town criers of his day to deliver the latest news from village to village. Luther's ballad spread the news of these martyrs' deaths, as well as the precious Gospel for which they died.

*The first right fitly John was named, So rich he in God's favor;
His brother, Henry—one unblamed, Whose salt lost not its savor.
From this world they are gone away, The diadem they've gained;
Honest, like God's good children, they*



since John was writing late in the first century as the eyewitnesses to the events surrounding Jesus were quickly passing into eternity.

Of John the Baptizer, the text says, "And there came a man sent from God by the name of John. This one came as a witness (*martyrian*) . . . that all might believe through him" (John 1:7). The text of John 1 is worth a careful read. What is John's testimony of Jesus? "This is the witness (*martyria*) of John . . . He confessed and did not deny, and he confessed, 'I am not the Christ'" (John 1:19–20). John called for repentance (John 1:23) and then pointed to Jesus with a witness so profound it has been repeated in the liturgy of the Church since at least the seventh century: "Behold, the Lamb of God who takes

CHILDREN'S PAGE

THANKSGIVING NAME CARDS


When you set your table this Thanksgiving, use these homemade name cards with a special message for each guest.

What you need:

- Index cards, any size (one per person)
- Markers
- Fall stickers (optional)
- Fall foam shapes (optional)

What you do:

1. List everyone who will be at your Thanksgiving dinner.
2. Fold each index card in half so it can stand.
3. On one side of each card, write a person's name.
4. Decorate around each name with markers, stickers or foam shapes.
5. On the blank side of each card, write a different Bible verse about blessings or giving thanks. Suggestions include 1 Chronicles 16:34; 1 Chronicles 29:13; Psalm 107:8; Psalm 118:21, 28; or 1 Thessalonians 5:18.
6. Another idea is to write one or more words from one verse on each person's card (depending on the number of guests and words). You can write the verse in order and have people read around the table, or you can mix up the words so guests have to put them in the correct order. (Remember to list the Scripture reference.)



Multiply your thanks

We have so many reasons to give thanks to God. When we take time to count our blessings, we realize they just keep multiplying and adding up.

Use your multiplication or addition skills to answer each equation. Then use the word key below to write out Psalm 100:4 (NIV).

WORD KEY
 22= him 16= courts 4=gates 24=name 9=praise 8=and 2=to
 12= his 18= give 6= with 10= Enter 20= thanks 15= thanksgiving

"

$\frac{\quad}{5 \times 2 \text{ or } 5 + 5}$	$\frac{\quad}{12 \times 1 \text{ or } 7 + 5}$	$\frac{\quad}{2 \times 2 \text{ or } 3 + 1}$
$\frac{\quad}{6 \times 1 \text{ or } 5 + 1}$	$\frac{\quad}{3 \times 5 \text{ or } 5 + 5 + 5}$	$\frac{\quad}{4 \times 2 \text{ or } 6 + 2}$
$\frac{\quad}{6 \times 2 \text{ or } 6 + 6}$	$\frac{\quad}{8 \times 2 \text{ or } 8 + 8}$	$\frac{\quad}{3 \times 2 \text{ or } 3 + 3}$
$\frac{\quad}{3 \times 3 \text{ or } 3 + 3 + 3}$;	$\frac{\quad}{9 \times 2 \text{ or } 9 + 9}$
$\frac{\quad}{1 \times 2 \text{ or } 1 + 1}$	$\frac{\quad}{11 \times 2 \text{ or } 16 + 6}$	$\frac{\quad}{8 \times 1 \text{ or } 3 + 5}$
$\frac{\quad}{9 \times 1 \text{ or } 5 + 4}$	$\frac{\quad}{3 \times 4 \text{ or } 4 + 4 + 4}$	$\frac{\quad}{8 \times 3 \text{ or } 8 + 8 + 8}$

"

Answer: "Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name." (Psalm 100:4, NIV)

