



IMMANUEL LUTHERAN CHURCH - STEGER, IL

24 WEST 34TH PLACE

STEGER, IL. 60475

(708) 754-2345

WEBSITE: www.ilcsteger.org



Twin Spires

MARCH / APRIL, 2019 A+ D

Pastor's Message

“Behold the Man”

Jesus, that is. He is everything Adam and every man since was supposed to be but wasn't. These words of Pontius Pilate ring so true, though Pilate himself was in the process of doing a less-than-manly thing when he said this, cowardly condemning Jesus to death. Our Lord ironically proved to be *the Man* regardless. And of course, He also was true God. He was not only *in* the image of God, but *the* image of God Himself (Col. 1:15), how we see the Father.

In the Nicene Creed when we confess our “one Lord Jesus Christ... was incarnate of the virgin Mary, and was made *man*,” it is not just making a redundant statement there (saying both He was incarnate, and made man). His incarnation and being made man happen at the same time, to be sure. But the line “and was made man,” is meant to highlight that the Son of God became everything man should be.

All of us are short of that, but Jesus wasn't. He lived the perfectly innocent and obedient life of faith in the Father, and unlike Adam He stepped in to rescue His bride the Church, giving His life as the perfect sacrifice to redeem us from our sins. The fact He went to the depths to redeem us doesn't diminish His divinity or his manhood, but rather, exalts it. And now He is our destiny.

Beholding Him is humbling for us. In one way, it kills the old Adam in us, as we're reminded how He lived up to the perfect standard of God's Law, while we haven't. Looking at Jesus and then at ourselves while hearing the Law's conviction, we're reminded that we deserve death. God's perfect standard of holiness demands it. Yet, we do behold Him because He doesn't leave us dead. He has another word for us. His death and resurrection were for us, for our pardon, and with this He gives us new life and standing as newborn men (and women) through Holy Baptism. Accordingly, as we live by faith in this, He ever renews us by His absolving words. And as we do live in Him, we continue to behold Him in faith because He teaches us how to live and how to be, fulfilling the Law.

Though we do all year, Lent is the time we especially return to Baptism - repenting of our sins, but thankfully recalling how we live because of the grace He won for us through His bitter sufferings and death. In accord with this, **“Behold the Man”** is our particular theme this year for our Lent Evening Prayer series.

Below are the themes for the given weeks. Please welcome the visiting circuit pastors in our pulpit rotation.

- | | |
|----------|-----------------------------------------|
| March 6 | Ash Wednesday |
| March 13 | “A God who Has a Mother” (Pr. Ron Rock) |
| March 20 | “A God who Thirsts” (Pr. Dietrich) |
| March 27 | “A God who Prays” (Pr. Juhl) |
| April 3 | “A God who Hungers” (Pr. Mandel) |
| April 10 | “A God Exposed” (Pr. Estby) |

Jesus said, “The poor you will always have with you” (MATT. 26:11). The Early Church knew this acutely. Poverty and suffering were a normal part of everyday life for the rank and file who populated the Roman Empire. The support structure of the Roman Empire was already starting to unravel by the third century, especially when it came to services for the poor and indigent. The Church thus encountered myriad opportunities to pick up the slack.

‘What the soul is in the body’

When a devastating plague afflicted the empire in the mid-third century (AD 250–270), killing up to 5,000 Romans per day, Cyprian, the North African bishop of Carthage (d. AD 258), urged his parishioners to tend to the sick and dying, though many of the pagans around them were fleeing for fear of contracting disease. These Christians were not spared the ravages of the plague — which perplexed them, since at least some thought that their faith would protect them from getting sick. Even so, Cyprian urged Christians across the social strata, from the wealthy to the impoverished, to go out into the streets and enter the homes of the sick and dying to offer aid and comfort (Cyprian, *On Mortality* 8, 16).

Modern Christians often picture the Church of the early centuries as hunkering down in the catacombs, besieged by persecution, cut off from society in fear for their lives. Nothing could be further from the truth, although there was plenty of episodic and localized persecution. Rather, Christians understood themselves as the soul of the body politic. They could not abandon those who had been abandoned. “What the soul is in the body, this is what Christians are in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world” (*Epistle to Diognetus* 6). Their presence was balm and healing to a world plagued by sin, death and destruction. But that is not how they were often seen by the elite of society.

‘See how they love’

Living a half-century before Cyprian, another North African from Carthage, Tertullian (AD 160–220), defended Christians against the charge that they were not only detrimental to society, but actually dangerous. Rumors circulated about their secretive worship practices and their refusal to honor the Roman gods. This was tantamount to insurrection in the eyes of many

who believed the Christians were responsible for the ills being visited upon Roman society. This resulted in localized persecutions in various places around the empire, including Scilli, whose martyrs were tried in Carthage around AD 180. Less than two decades later (AD 197), Tertullian wrote an *Apologia*, or “defense,” of Christians that spoke specifically about the support network his community of faith in Carthage provided to those in need in his city, despite the discrimination they often faced in the public sphere. The church kept a “treasure-chest” for the relief of those in need, which members voluntarily contributed to once a month. He calls the gifts people donated “piety’s deposit fund”:

We don’t take the gifts and spend them on feasts, drinking-bouts, or fancy restaurants. Instead we use them to support and bury poor people, to supply the needs of boys and girls who have no means and no parents. We support the elderly confined now to their homes. We also help those who have suffered shipwreck. And if there happen to be any in the mines, or banished to the islands, or shut up in the prisons — for nothing but their fidelity to the cause of God’s Church — they then become the nurslings of the confession they hold [as we take them in to help them]. Primarily it is the acts of love that are so noble that lead many to put a brand upon us. “See,” they say, “how they love one another.” (Tertullian, *Apology*, 39)

Tertullian and the Christians of Carthage no doubt wore that “brand” of love with pride and, at the same time, humility.

‘The treasury of the wealthy’

Mercy and care were a recurrent theme in the Early Church both before and after Christianity became a legal religion by Constantine’s Edict of Milan (AD 313), issued shortly after the end of the Diocletian persecutions (AD 304–311). By the fourth century (AD 300–399), Christianity had permeated all levels of society, from the lowliest slaves to members of Caesar’s household.

Many bishops had previously been wealthy landowners or government officials, and they used their inherited wealth to provide aid both inside and outside of the Church. One such bishop was Ambrose of Milan, who lived in the fourth century and was pastor of the church where the emperor attended. Before becoming a bishop, he had served as a city magistrate. He knew the needs of the society and culture of his

Though often misunderstood and even persecuted by the pagans around them, early Christians worked and gave selflessly to help those in need.

day intimately because he had worked among the people. He also knew how the system worked and could use his power and influence to tap into governmental services while supplementing those services with those of the Church. As a former magistrate, he was called on not only to hear disputes but also to provide aid for the poor and indigent — often from his own funds. Though many bishops, like Ambrose, came from wealthy families, they chose to use (and often use *up*) their wealth not in the pursuit of personal luxury but, rather, in service to the Church and their communities.

Basil of Caesarea (AD 330–379), also known as Basil the Great, was another bishop who used the estate he had inherited from his parents to help those in need. But even more importantly, he called on his parishioners to match, if not exceed, his generosity. Together they established one of the first-ever public hospitals, which they called the Basileiad, after the bishop. This mission of mercy served as a place of refuge for the sick, the poor, the destitute and immigrant strangers. It was not only a hospital; it was a soup kitchen and a homeless shelter, and it offered a safety net for those who were less fortunate. The aid people received at the Basileiad was accompanied by compassion and respect. It provided what Basil’s friend Gregory of Nazianzus called a “double relief,” meeting the needs of the body as well as the soul. Gregory called Basil’s project a “new city” within a city, the “storehouse of piety and the treasury of the wealthy ... where disease is regarded in a religious light, and disaster is thought a blessing, and sympathy is put to the test” (Gregory of Nazianzus, *Oration 43: 35, 63*).

‘A just, useful and suitable intercession’

Shortly after his ordination to the priesthood in AD 386, John Chrysostom preached a series of sermons on repentance and almsgiving in the wealthy city of Antioch where he had grown up as a child. If Chrysostom’s sermons are any indication, there was a large disparity between the haves and the have-nots of Antioch — and Chrysostom, an enthusiastic champion of the less fortunate, made sure that none of his hearers were left in doubt about whose side he was on:

Today I stand before you to make a just, useful and suitable intercession. I come from no one else; only the beggars who live in our city elected me for this purpose, not with words, votes, and the resolve of a common council, but rather with their pitiful and

most bitter spectacles. In other words, just as I was passing through the marketplace and the narrow lanes, hastening to your assembly, I saw in the middle of the streets many outcasts, some with severed hands, others with gouged-out eyes, others filled with festering ulcers and incurable wounds, especially exposing those body parts that, because of their stored-up rottenness, they should be concealing. I thought it the worst inhumanity not to appeal to your love on their behalf, especially now that the season forces us to return to this topic.

This particular sermon was preached during the winter months when life is especially difficult for the poor. “During the season of winter,” Chrysostom further pleaded,

the battle against [the poor] is mighty from all quarters, and the siege is twice as great — the famine that devours the viscera from within and the frost that freezes and deadens the flesh from without. Therefore, they need more nourishment, a heavier garment, a shelter, a bed, shoes, and many other things. And, indeed, what is altogether grievous, they cannot find work easily, since the season of the year does not allow it. Therefore, their need of the bare necessities is much greater, and besides, work passes them by, because no one hires the wretched, or summons them to service.¹

If his congregation didn’t step up, he told them, they would be guilty of dereliction of duty towards their neighbor. And there was to be no investigating whether or not a poor person was worthy of the generosity he received. Jesus’ words encapsulated the motivation for this generosity: “Freely you have received. Freely give” (MATT. 10:8).



The early Christians took Paul’s words seriously when he exhorted the Galatians, “... as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith” (GAL. 6:10). Pastors like Chrysostom reminded their congregations that there was not a single epistle of Paul that did not mention care for the poor and that God had a special concern for those in need. Acts of mercy were not — and are not — optional for those who themselves have received mercy. LW

¹ John Chrysostom, “Homily 10: A Sermon on Almsgiving,” in *Fathers of the Church: St. John Chrysostom on Repentance and Almsgiving*, trans. Gus George Christo, vol. 96 (Washington, DC: Catholic University of America Press, 1998), 131–32.

The Rev. Dr. Joel Elowsky is professor of historical theology at Concordia Seminary, St. Louis, where he also directs the Center for the Study of Early Christian Texts. He is a researcher for the Center for Early African Christianity at Yale University in New Haven, Conn., and he previously served as operations manager/research director for Thomas Oden’s 29-volume *Ancient Christian Commentary on Scripture* (InterVarsity).





ELDERS REPORT

We want to remind everyone that we are beginning the Lenten season where we especially mourn our sins as well as remember with thanksgiving the great cost that Jesus Christ paid for us on the cross for our salvation. Ash Wednesday is on March 6 this year and we will have our traditional Ash Wednesday service at 7pm (Divine Service with Corporate Confession and Absolution).

We continue with Wednesday Lenten prayer services at 7pm through April 10. The pastors in our circuit will again do a 'pulpit rotation' where each one visits the other churches in the circuit throughout Lent to deliver God's special message. And as we have also done in the past, following the mid-week services we will be having refreshments and the opportunity to talk and visit with our fellow members and our visiting pastor. It really is an enjoyable time.

All of the special service times (including Holy Week) are shown on our Twin Spires calendars. Please make every effort to come to these special services. Besides the Sunday service, the mid-week services provide additional insight to all that God has done for us in sacrificing His son. We look forward to seeing everyone there.

Respectfully submitted, The Board of Elders

CHURCH ATTENDANCE

	2018		2019
	1-7-2018	54/42	1-6-2019 66/55
	1-14-2018	56/48	1-13-2019 53/42
	1-21-2018	64/53	1-20-2019 37/29
	1-28-2018	63/52	1-27-2019 50/42
	2-4-2018	40/35	2-3-2019 70/56
	2-11-2018	28/22	2-10-2019 70/58
	218-2018	65/55	2-17-2019 69/53

SUNDAY SCHOOL NOTES

With Lent and Easter fast approaching, the children are preparing for the season. They will be singing in church and we will once again have the Palm Procession on Palm Sunday. Each of our Sunday School families should have received a devotional book for the season. This is a good way to share the events of the season with your family and to help your child gain a greater understanding of our Lord's passion and resurrection. If you have not received a book, please let me know.

Again, I'd like to remind you that the children will continue to collect shelf stable food items for the pantry on the first Sunday of each month through May. But we will be happy to accept them at any time during the month!

And, again this year, we will use the children's weekly offerings from January through Easter to support the Lutheran World Relief livestock program. Last year the children were able to purchase many farm animals to help people in developing countries. Thanks to a generous donation to this project, we are off to a great start! Our children are learning that there are many ways to help our neighbors.

God's blessings to you!
Candy Pfeifer



"Let the little children come to me...."

MATTHEW 19:14

CHOIR & BELL NEWS

I thought I would do something a little different in this issue of the Twin Spires. Rather than write about a Lent and an Easter hymn, I thought I would explain what the titles of some of the prelude and postlude music mean. Generally I try to play music that is based on the hymns Pastor has chosen for that Sunday. I look at the tune names (found in capital letters in the lower right corner of the hymn page). I do “rotate” the music so I am not playing the same pieces every year. Because of this I may not have an arrangement based on one or more hymns chosen for that Sunday. In that case I look for music that is not based on hymns, but still fits the style of the hymns or is appropriate for a church service.

What does _____ mean? You can fill in any of the following musical terms.

Prelude: music played before the service

Fugue: a piece built on a subject that continues to play in the different voices (right hand, left hand and pedal)

Voluntary: a piece played on the organ before, during, or after the service.

Ricercare: a piece that is built on technical skills

Tocatta: also a piece built on technical skills, but has light fingering and fast movement

Canzona: a song

Gigue: a jig or dance

Fantasy or Fantasia: a piece that is free in style and form

Andantino: a piece that is a little faster or slower than andante

Air or aria: a song

Adagio: a movement played slowly

Rondo: a piece that has a section that repeats, ABA form

Allegro: a fast movement

Interlude: a shorter piece of music

Lento: a piece played slowly

Sonata: a one instrument piece that has a couple of parts (movements)

Rebakah Meissner

Immanuel Lutheran Church

Voter's Assembly meeting – January 27, 2019

Pastor opened the meeting with a prayer.

Tom Roberts asked if there were any new members, there were none. Tom Roberts asked if there were any questions regarding the minutes from the last meeting. A motion to accept the minutes as written was given by Greg Paul; seconded by John Stachulak and approved unanimously.

Treasurer's Report

Bill McCarthy gave the Treasurer's report.

..... Omitted For Privacy. For More Details, Please Contact The Church Office

Cal Yoder made a motion to accept the Treasurer's report and Greg Paul seconded. Motion was accepted unanimously.

Tom Roberts reported that Paul Sengstock is our newly appointed chairman for the Board of Elders.

Board Reports

Paul Sengstock gave the Elder's report. We have a new website as of January. It has been updated and there is a lot of information and an emphasis on visitors. They had a Men's Club meeting 1/10/19 at the Loft in Crete. The next meeting is 2/28/19. Ash Wednesday is March 6th and is the beginning of Lent. We will have the pulpit rotation with refreshments. They want to have 2 phone tree lists. One for death or sickness and the other for possible closure. Pat Stewart will put this in the bulletin.

The Trustees report was given by Tom Roberts since Greg Paul was unable to attend meetings due to work schedule. They tried to update the budget but didn't have the adequate reports. Pat Stewart is using Shepherds Staff for attendance and is in the process of putting financials on it.

The Board of Education report was given by Candy Pfeifer. They had a very nice Christmas program with pizza, mostaccioli, and salad. Their food drive was a success and Candy Pfeifer received a thank you from the Crete food pantry for so much food. They will continue to collect food the first Sunday of each month. Starting in January they will take all the Sunday school offerings and choose a livestock for Lutheran's World Relief.

The Board of Stewardship report was given by Lois Genova. Everything is on hold for now but will be restructured. We will then be more in compliance with the Constitution.

Paul Sengstock made a motion to approve the Board reports; seconded by Greg Paul and passed unanimously.

Committees Reports

The Altar Guild report was given by Lois Genova. Beverly Myhre and Becky Mann took care of January and Candy Pfeifer, Barbara Coy, Lois Genova, and Diane Nasiatka are taking care of February, March and April. They will have a planning meeting March 2nd at 10 a.m. They are looking into the purchase of a Fair Linen. The fan blows wax on it and was purchased in 2010. A new linen costs \$400.00 to \$600.00. They are using a back up for now. Cal Yoder made a motion to accept the Committee Report; seconded by Christine Meyer and passed unanimously.

Pastor reported two official acts; a baptism and a funeral. Also we have 2 new members. Pastor has two catechesis classes going at this time. Pastor thanked everyone for allowing him to go to the March for Life and LCMS Life Conference. It was very good, inspiring, and encouraging. We had a bake sale to help with his air fare, the conferences are already in our budget. He would like to claim the same amount for housing allowance as last year for 2019. Paul Sengstock made a motion to keep Pastor's housing allowance at the current amount for 2019; seconded by Lois Genova and passed unanimously.

Old Business

Late September we nominated President Harrison as President again. They never received our nomination, therefore, we will let them know we nominated President Harrison. John Stachulak sends cards to visitors who sign in the visitor's book in the Narthex.

New Business

Lois Genova asked about a door offering for the Illinois District. We will do that quarterly and Pat Stewart will put it in the bulletin. This is the year of the Synod Convention and each congregation has a Pastoral and a lay vote. We need a lay delegate and Paul Sengstock volunteered to take that responsibility. John Stachulak made a motion to have Paul Sengstock as our lay delegate; seconded by Lois Genova and passed unanimously.

There being no other business, Sue Paul made a motion to adjourn the meeting; seconded by Greg Paul and passed unanimously.

The meeting closed with The Lord's Prayer.

Respectfully submitted,
Theresa Yoder

Happy Birthday



<u>March Birthdays</u>	<u>April Birthdays</u>
Andrew Zepeda	Deborah Rhodes
Barbara Coy	Terri Yoder
Eloise Offdenkamp	Gerald Azzarello
Frank Becvar	Grace Merrell
Gerald Zeman	John Stachulak
Jim Baine	Mary Youngberg
Juanita Cristelli	James Rich Sr.
Norene Mannel	Nacho Zepeda
Richard Metzger	
Susan Paul	
William McCarthy IV	

Happy Anniversary

<u>March Birthdays</u>	<u>April Birthdays</u>
Marty & Sandra Boudreau	Dennis & Christine Meyer
Patrick & Lynda Earley	John & Mary Stachulak
Warren & Jean Smart	LeRoy & Robbin Jaworoski
	Paul & Kristine Sengstock
	Robert & Patricia Dickover

Happy Anniversary

Did you know???

The idea of fiddling with the clock has been around since antiquity, but it was not until World War 1 that governments around the globe officially adopted daylight saving time. Why? To conserve resources such as fuel and extend the workday for the war effort. The Germans and Austro-Hungarians did it first, in 1916, and the Allies followed shortly after. To clear up confusion about the concept, the Washington Times used a comic strip to explain the first “spring forward” in the United States in 1918. (reprinted from November, 2018 issue of Readers Digest)

Saturday, March 9th set your clocks ahead 1 hour.



2019 Official Acts

Transferred in through Affirmation of Faith on January 6th - Terry and Michelle.

Marriage of Amy Tim Guido on February 23rd.

<u>MISSION</u>	<u>\$ Amount</u>
Issues, Etc.	\$78.00
Hearts for Jesus	\$60.00
Higher Things	\$65.00
Local Congregation	\$83.00
LCMS Armed Forces	\$65.00
PASS	\$79.00
Lutherans for Life	\$90.00
Lutheran Church Charities	\$73.00
LCMS Seminaries	\$78.00
Luther Academy	\$73.00
LCMS-World Relief	\$53.00
Salam Christian Fellowship	\$40.00



LENTEN SERVICES

ASH WEDNESDAY @ 7:00 PM: MARCH 6
Divine Service w/Corporate Confession & Absolution

Evening Prayer @ 7:00 PM: March 13, 20, 27, APRIL 3, 10
PALM SUNDAY APRIL 14
MAUNDY THURSDAY: APRIL 18
GOOD FRIDAY: APRIL 19
EASTER APRIL 21

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**NOTE: Some portions of the Twin Spires
(online version only) were modified and / or
removed for security privacy reasons.**

**Please contact the church office or
webmaster with any questions.**

SCHEDULE:

(September to May: Winter Schedule)

Sunday:

8:15-8:40 AM Private Confession and Absolution
8:45 AM: Sunday School
9:00 AM: BIBLE CLASS
10:00 AM: DIVINE SERVICE

Monday:

9:30 AM: Bible Class

Mon.-Thurs:

8:30 AM: MATINS

Saturday:

8:30 AM: MATINS

LENTEN SERVICES

ASH WEDNESDAY March 6 @ 7PM
Lenten services will continue on Wednesdays:
March 13, 20, 27, April 3 & 10 @ 7PM

Maundy Thursday (April 18) @ 7 PM
Good Friday (April 19) @ 7 PM
EASTER VIGIL (APRIL 21st) @ 7:00AM
EASTER DAY (April 21) @ 10 AM

MARCH 2019

PLEASE NOTE VOTERS MEETING

ON MARCH 24th

Sat., March 9th -set your clocks ahead 1 hour before going to bed.

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2 8:15am Matins
3 8:10-8:40am PC&A** 8:45am Sunday School 9:00am Bible Class 10:00am Divine Service	4 8:15am Matins 9:30am Bible Class 7:00pm Bd. of Trustees	5 8:15am Matins	6 ASH WEDNESDAY 8:15am Matins 7:00pm DIVINE SERVICE W/Corporate Confession & Absolution	7 8:15am Matins 9:30am Bd. of Ed.	8	9 **DAYLIGHT SAVING TIME BEGINS**
10 8:10-8:40am PC&A** 8:45am Sunday School 9:00am Bible Class 10:00am Divine Service	11 8:15am Matins 9:30am Bible Class	12 8:15am Matins <i>Circuit meeting @ St. Paul's (Beecher)</i>	13 8:15am Matins 7:00pm Lenten Evening Prayer (Elders serve)	14 8:15am Matins	15	16 8:15am Matins
17 8:10-8:40am PC&A** 8:45am Sunday School 9:00am Bible Class 10:00am Divine Service	18 8:15am Matins 9:30am Bible Class 7:00pm Planning & Coordinating meeting	19 8:15am Matins	20 8:15am Matins 7:00pm Lenten Evening Prayer (Altar Guild serves) 8:00pm Bd. of Elders	21 8:15am Matins 10:00am Altar Guild	23	23 8:15am Matins
24 8:10-8:40am PC&A** 8:45am Sunday School 9:00am Bible Class 10:00am Divine Service VOTER'S MEETING	25 8:15am Matins 9:30am Bible Class	26 8:15am Matins	27 8:15am Matins 7:00pm Evening Prayer (Bd of Stewardship serves)	28 8:15am Matins	29	30 8:15am Matins
31 8:10-8:40am PC&A** 8:45am Sunday School 9:00am Bible Class 10:00am Divine Service						

****Private Confession & Absolution**
 Marty Boudreau/Tom Metzger & Volunteer

ps 1-22-2019

APRIL 2019

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7 8:10-8:40am PC&A** 8:45am Sunday School 9:00am Bible Class 10:00am Divine Service	8 8:15 am Matins 9:30am Bible Class 7:00 pm Bd of Trustees	9 8:15 am Matins	10 8:15 am Matins 7:00pm Lenten Evening Prayer (Choir serves)	11 8:15 am Matins	12	13 8:15 am Matins
14 PALM SUNDAY 8:10-8:40am PC&A** 8:45am Sunday School 9:00am Bible Class 10:00am Divine Service	15 8:15 am Matins 9:30am Bible Class	16 8:15am Matins	17 8:15am Matins	18 MAUNDY THURSDAY 8:15am Matins 7:00pm Divine Service	19 GOOD FRIDAY 7:00pm Tennebrae Service	20 8:15 am Matins
21 EASTER 7:00am Easter Vigil 8:30am Easter Breakfast 10:00am Easter Divine Service	22 8:15 am Matins 9:30am Bible Class 7:00pm Planning & Coordinating	23 8:15 am Matins	24 8:15 am Matins 7:00pm Bd. of Elders	25 8:15 am Matins 6:00 pm Divine Service	26	27 8:15 am Matins
28 8:10-8:40am PC&A** 8:45am Sunday School 9:00am Bible Class 10:00am Divine Service	29 8:15 am Matins 9:30am Bible Class	30 8:15 am Matins	31 8:15 am Matins			

****Private Confession & Absolution**

ELDER

Tom Roberts

USHER SCHEDULE

Joan Kraus/volunteer

2-25-2019

DIVINE SERVICE RESUMES ON THURSDAY, APRIL 25th AT 6 PM

(There is NO Voter's meeting in April.)