

# Connections

Immanuel Lutheran Church in Houston Heights

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April 2021

## The Sights and Sounds of Holy Week

[Reprinted from the [Lutheran Witness](https://witness.lcms.org/2018/the-sights-and-sounds-of-holy-week/) website from March 26, 2018  
<https://witness.lcms.org/2018/the-sights-and-sounds-of-holy-week/>]



Hands grasp palm branches and voices soar with hosannas. Holy Week is here. A mere 40 days ago, on Ash Wednesday, children looked with wide eyes as their pastor smeared ashes **on foreheads and declared, "Remember, oh man, thou art but dust and to dust thou shalt return."**

Now, as Holy Week begins, their hands grasp the very palms that will next year comprise the ash that reminds them they are dust. How fitting that our palm waving and cries of **"Save us, now!" ("Hosanna!") connect us back to our remembrance that we are dust! As** our hosannas fade, we hear the Passion according to St. Matthew. How quickly the tone of our journey has changed!

Holy Week continues on Monday. While nothing changes with the paraments, the lectionary **leads us forward. Monday of Holy Week we read of our Lord's anointing in the** Gospel according to St. John. Tuesday of Holy Week we read the Passion according to St. Mark. Wednesday of Holy Week we read the Passion according to St. Luke. *The Lutheran Study Bible* provides a great illustration on pp. 1690-1691 that can aid in the reading and hearing of these accounts. In family or congregational settings, the readings can be made even more powerful by putting the words of the crowds into the mouths of the people. How jarring it is to speak **the "hosannas" with the Palm Sunday crowds and shortly thereafter shout "crucify Him"** with the Good Friday throng.

The words of Scripture lead us through Holy Week. Yet these words are not heard only in our readings. The Holy Week section of our hymnal gives us richness second only to Scripture. **Saints have sung "O Sacred Head, Now Wounded," "Upon the Cross Extended," "Sing, My Tongue, the Glorious Battle," and "The Royal Banners Forward Go" since as early as the sixth century.** What a glorious heritage of hymnody we have to escort us on our Holy Week journey!

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# Holy Week . . .

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Maundy Thursday brings us back to the Gospel according to St. John. We hear the account of Jesus washing His disciples' feet. Many of our congregations grace the altar with white paraments and bring back the greater Gloria in celebration of the institution of the Lord's Supper. After celebrating the Lord's Supper, we sit and watch as the altar is stripped. In some congregations, the cantor or choir chants Psalm 22 during the stripping of the altar. We hear at the beginning of this psalm, "My God, my God, why have you forsaken me?" and as the psalm continues, we feel a literal forsakenness as the altar and chancel become bare before our eyes. The silence at the end of the service is almost deafening.

The silence of Maundy Thursday continues on Good Friday. We may see black paraments on the altar on this day.

In the Chief Service, the Passion according to St. John carries us forward in our Holy Week journey, often broken up and interspersed with verses from the beautiful hymn, "O Sacred Head, Now Wounded." In the Reproaches, we hear the words of our Lord against His people and we, His people, respond with a cry for mercy. "Lamb of God, Pure and Holy," breaks through our cries for mercy, its repetition providing young and old alike a melody that gives shape to our pleas for mercy.

The Tenebrae service on Good Friday also begins in silence. Tenebrae is a Latin word

meaning "darkness." As the service progresses, so also does the darkness. Throughout the service, the lights are dimmed, seven candles may be extinguished one by one and congregants may leave in almost complete darkness. Sometimes, as the last candle is extinguished and darkness floods the nave, a loud noise, called the *strepitus*, is heard. Even when it is expected, it is a jarring noise, followed again by silence.

The darkness and silence overwhelm the senses. A longing for light and alleluias draws God's people, in eager anticipation, to the Vigil of Easter. The congregants may gather around a fire outside the church. Armed with candles, they are keeping watch, waiting for the Resurrection of Our Lord. Even though we know how the story ends, the sacred Triduum (Maundy Thursday, Good Friday, Holy Saturday) keeps the longing fresh and real each and every year. Taking away the Gloria, the alleluias, and even the light, stirs in us a yearning that is almost unbearable. Yet the Vigil of Easter, this most ancient of services, girds us for the last hours of our Holy Week Journey. The candles, the readings, the baptismal remembrance and the prayers lead us ever onward until we can finally say those most longed-for words, "Alleluia! Christ is Risen! He is risen indeed! Alleluia!"

*~Jocelyn Benson*

*Member, Saint Paul Evangelical Lutheran Church, Chatfield, Minn., and Head Teacher, Wittenberg Academy*



# What About . . . Fellowship in the **Lord's Supper**

The following article is another from the "What About" series by Dr. A. L. Barry, President, The Lutheran Church—Missouri Synod, ©2001. The entire series is at <https://steadfastlutherans.org/whatabout/>

**F**ellowship in the Lord's Supper is the basis for the practice of "close" or "closed communion." (The phrases "close communion" and "closed communion" refer to the and the same practice). This pamphlet will help you appreciate, understand and explain to others the practice of close communion.

What does God teach in His Word?

**"Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.' Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.' "** (cf. *Matt. 26:26–28; Mark 14:22–25; Luke 22:14–20; 1 Cor. 11:17–29*).

**"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer"** (*Acts 2:42*).

**"Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.** Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A

man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself " (*1 Cor. 11:26–29*).

What does the Lutheran church **believe about the Lord's Supper?**

The Lutheran church believes, teaches and **confesses that the Lord's Supper is the true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink.** We hold that the bread and the wine in the Supper are the true body and blood of Christ and that these are given and received into the mouths of all who commune. Those who **believe the promise: "Given and shed for you for the forgiveness of sins," receive forgiveness of sins, life and salvation.** This promise, along with the bodily eating and drinking, is the main thing in the Sacrament.

The Lutheran church rejects and condemns **incorrect understandings of the Lord's Supper**, such as the view that the sacrifice of the Mass delivers man from his sins, or that the substance of the consecrated bread and wine is actually changed into the body and blood of Christ. We also reject **and condemn the view that in the Lord's Supper the true body and blood of Christ is not received by the mouth of the communicants, under the bread and wine, but is received only spiritually in the heart by faith, or that the bread and wine are only symbols of the far-distant body and blood of our Lord.**

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# Fellowship . . .

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**How is the Lord's** Supper an expression of church fellowship?

**While the Lord's Supper is always a** personal matter, it is never a private matter. That is an important truth that is often overlooked. Those who commune at the same altar are thereby declaring publicly that they are united in the doctrine of the Apostles (*Acts 2:42*). Therefore, fellowship in the Supper is church fellowship. This is what is taught by Holy Scripture in 1 Cor. 10 and 11. Here is how **one of our church's teachers explained this** truth.

**"As there is** but one bread, one loaf, from which we eat, so we who are eating of this loaf are one body. The eating of one and the same loaf of bread unifies us to one **body. Our participation in the Lord's Supper** is a public profession on our part that we are not only in fellowship with Christ, but that we also are in fellowship with those **with whom we commune at the Lord's** Table. We all eat the same bread, the body of Christ. Through that act we indicate that we belong together. All of us Christians **who in the Lord's** Supper eat the body of Christ and drink His blood present ourselves as one spiritual family. What we eat and drink together, **Christ's body and blood, ties** us together more closely than the bonds of blood. We declare ourselves to be brothers and sisters in Christ. Upon this Bible **passage do we base the saying, 'Altar Fellowship is Church Fellowship.'**

**"This passage in Corinthians strikes** a crushing blow at unionism. To admit those who believe differently to our Communion, and so to our church fellowship, is a contradiction in itself. For those who approach the same altar together profess to be one—one in all points of Christian doctrine and practice—while in reality they disagree. It would be shameful hypocrisy on our part if we would have those who actually profess a different faith than we do **join us at the Lord's Altar"** (*Stoekhardt, 1 Corinthians, p. 60–61*).

Another teacher of our church had this to **say about why the Lord's Supper is an** expression of church fellowship:

**"The Holy Supper is one of the marks, one** of the banners of the church, one of the **seals of the church's doctrine and faith** (*Rom. 4:11; see 1 Cor. 10:21; Ex. 12:48*). In whichever church one receives the Holy Supper, one is confessing that church and its doctrine. There cannot be a more inward, brotherly fellowship than that into which one enters with those in whose fellowship he receives the holy Supper....Even one who confesses the Real Presence cannot ordinarily, except in the case of death, be admitted if he is and wants to remain, not a member of our orthodox church, but rather a Roman Catholic, Reformed, so-called Evangelical or Unionist, Methodist, Baptist, in short, a member of an erring fellowship. For the Sacrament, as it is a seal of faith, is also the banner of the fellowship in which it is **administered"** (*Walther, Pastoral Theology, p. 110–111, 149*).

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# Fellowship . . .

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**What is the Lutheran church's motive** for practicing close communion?

Our Synod's Commission on Theology and Church Relations offers the following helpful explanation of why we practice close communion:

"Close communion seeks to prevent a profession of confessional unity in faith where there is, in fact, disunity and disagreement. It would be neither faithful to the Scriptural requirements for admission to Holy Communion (*1 Cor. 11:27ff; cf. 10:16–17*) nor helpful to fallen humanity if the Christian Church welcomes to its altars those who deny or question clear Scriptural teachings.

"The reasons for the practice of close Communion are often misunderstood by Christians who have been accustomed to an 'open Communion' policy. In a tract titled, *Why Close Communion?*, the rationale for the practice of close communion is explained in this way:

'So it is not that a Lutheran congregation wants to bar fellow-saints from the blessings of the Eucharist when they practice Close Communion. It is not that they want to be separatistic, or set themselves up as judges of other men. The practice of Close Communion is prompted by love and is born of the heartfelt conviction, on the basis of Scripture alone, **that we must follow Christ's command. This means refusing the Lord's Supper to those whose belief is not known to us. It is not showing love to allow a person to do**

something harmful, even though he may think it is for his own good. It also means if they are members of a Christian body which departs from the full truth of the Scripture in some of its doctrines, that we must not minimize the evil of this false teaching by opening our fellowship to any **and all Christians who err in the faith'** [*Deffner, Why Close Communion?, p. 14*].

"In keeping with the principle that the celebration and **reception of the Lord's Supper** is a confession of the unity of faith, while at the same time recognizing that there will be instances when sensitive pastoral care needs to be exercised, the Synod has established an official practice requiring, **'that pastors and congregations of The Lutheran Church— Missouri Synod, except in situations of emergency and in special cases of pastoral care, commune individuals of only those synods that are now in fellowship with us. By following this practice whereby only those individuals who are members of the Synod or of a church body with which the Synod is in altar and pulpit fellowship are ordinarily communed, pastors and congregations preserve the integrity of their witness to the Gospel of Christ as it is revealed in the Scriptures and confessed in the Lutheran confessional writings.'**"

"The Office of the Keys is less than faithfully exercised when admission to the Sacrament is granted to all who come to the altar regardless of their faith and congregational and/or denominational affiliation. The practice of open Communion renders it difficult, if not impossible, for church discipline to be exercised in a way

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# Fellowship . . .

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that honors the ministrations being carried out by those to whom the responsibility of spiritual care for a member of God’s flock has been entrusted” (*Heb. 13:17; cf. John 20:22–23; Acts 20:27–28; 1 Cor. 4:1–2. Theology and Practice of the Lord’s Supper, pp. 21–23).*

## Conclusion

On the basis of God’s Holy Word, our Lutheran church continues to practice the ancient, Biblical and confessional practice of close communion as an opportunity to give joyful witness to our unity in the true faith. We practice close communion with the belief that this is what the Lord would have us do as we faithfully administer His body and blood in His holy Sacrament.

Close communion is not a practice unique to The Lutheran Church—Missouri Synod. It is also practiced by the majority of Christians in the world who are members of the Roman Catholic and Orthodox communions.

Hopefully, this brief explanation will help you, or someone else, understand that our love for our Lord and His Sacrament, and our love for the individual, is the reason why we practice close communion.



# holy week

## Divine Services

**Maundy Thursday**  
**April 1 • 7:00 pm**

**Good Friday, April 2 • 7:00 pm**

**Easter Vigil, April 3 • 6:00 pm**

**Easter Sunday, April 4 • 9:00 am**

Breakfast following the service

*prepared by the Elders*

*(No Bible Class nor Sunday School)*

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## Focus on Stewardship

Our Father in heaven sent His Son, Jesus, to be our Savior. His atoning sacrifice is the first fruits of all the dead, a pleasing aroma to His Father, so that His perfect life and death count for all who believe in Him. He claimed us as His own children in Holy Baptism. He sustains and strengthens our faith with His Holy Word and His Body and Blood.

As new creatures, who have put on Christ, we bear good fruit. We do the good works prepared for us, which He makes known to us in His Word. By faith then, trusting in the Word of God, we do what he says because He does not lie and always keeps His promises. For **"without faith it is impossible to please God,** because anyone who comes to him must believe that he exists and that he rewards those **who earnestly seek him"** (*Heb. 11:6*).

**And so the Lord promises: "Honor the Lord** with your wealth and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with **wine"** (*Prov. 3:9-10*). How do we honor the Lord with the wealth that God has given us in His generosity? By giving generously to those whom the Lord has called us to love and support your family, your society, and your church. And His promise is that, in so doing, you will never lack.

A common counterpoint is: **"But that's from the Old Testament!"** Our Lord Jesus Himself gives us similar promises in the New Testament. He says, at the conclusion of the parable of the talents: **"For to everyone who has will more be given, and he will have an abundance"** (*Matt. 25:29*).

And then at the end of the parable of the **dishonest manager, he says: "One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money"** (*Luke 16:10-13*).

**And in His sermon on the mount, he says: "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also"** (*Matt. 6:19-21*).

We have become conditioned against these promises because of their misuse by the peddlers of the prosperity gospel – the guys on TV who say you get rich by putting God in your debt. And thus, we miss out on the fact that God does reward temporal faithfulness in temporal matters with temporal blessings.

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# SUNDAY SCHOOL

Sunday School has been having to meet challenges each and every weekend. Ever since the freezing temperatures, our classrooms have been unavailable. We have met in the church nursery and did crafts in the room outside of Pastor Perez's office or just on the floor of the nursery with the carpet rolled back. We have met in the main office to utilize the big table. *But our journey to the cross has been very meaningful and educational. The children have really put their hearts into learning and their hands into the crafts. It is such a joy when the children remember from week to week.*

## Week 1

The Triumphal Ride, Jesus is King!  
Palms to praise Jesus as He rode into  
Jerusalem. Hosanna to the King!



Easter smiles with beautiful  
Easter egg decorations.



## Week 2

Peter's Denial, Jesus knows us!  
Peter denies Jesus before the  
rooster crowed!



# SUNDAY SCHOOL

## Week 3

The Crucifixion, Jesus forgives!  
While Jesus was crucified with two criminals,  
he forgave the one who repented.  
Mosaic crosses along with pictures of 3  
crosses on the hill were made



## Week 4

The Resurrection, Jesus is Alive!  
Best story to be shared in May!!



He <sup>+</sup>is Risen



*Happy Easter from the Sunday School*  
*He is Risen! Hallelujah!*

“Train a child in the way he should go, and when he is old, he will not turn from it.” Proverbs 22:6

Cathleen Chevallier  
Sunday School Superintendent

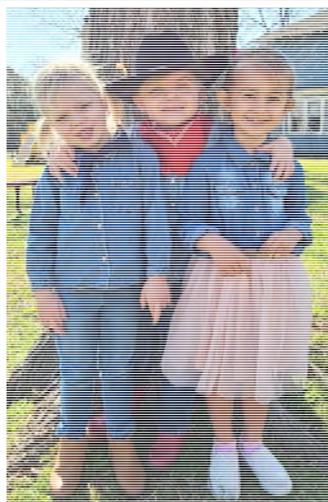
# Grace Got You!

ECE Lutheran Schools  
Week 3/8-3/12



Monday- "Sing"  
Texan Day  
Dress the little  
cowpokes in  
their best

Tuesday- "Glide"  
Funny/Colorful Tennis Shoes & Laces



# 101 Blessed Years at Immanuel Lutheran Church





Wednesday-**"Smile"**

Thursday-**"Laugh"**  
Wacky Dress Day



Friday-**"Singing"**  
Singing in the Rain Day



~Audrey Cooper

# Stewardship . . .

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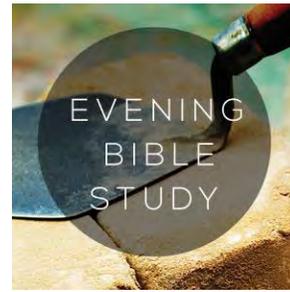
It's no quid pro quo. It's all from God's grace and His fatherly divine goodness and mercy. But those Bible passages do in fact say what **they say! It's not the Old Testament's problem. It's ours. It is almost as if we have become so jaded against this that we think it a virtue to be stingy with our offerings.**

But our Father in heaven still loves to bless those who bless others. He loves to give to those who give freely and generously. In fact, **he challenges us to challenge Him: "Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need"** (*Mal. 3:10*).

**And so, while we don't give so that we would get, we do receive from the Lord in order to give, and He will bless your giving with more receiving.** As St. Paul wrote in Rom. 8:32: "He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things

*~submitted by Kathy Angst*

*[Stewardship newsletter insert for April 2021, from the LCMS website <https://files.lcms.org/wl/?id=SpjUCHTSNe2m2ohjAhAYaUXrdZMF0akv>*



The Monday evening Bible study will resume on Monday, April 19, at 7:00 pm and will meet 1<sup>st</sup> and 3<sup>rd</sup> Mondays. The group will meet in person and by Zoom for those who would like to join us virtually.

We will begin a study on the Lord's Supper from the Concordia Mission Society. Please contact Pastor Gaub or Barbara Szalkowski if you plan to join via Zoom so we can get a study guide to you and provide you with the Zoom link for that evening's meeting.

Although we will not be sharing a communal meal, if you would like to arrive early, before 6:45pm, to eat your own meal, please contact Barbara Szalkowski who will arrange for the parking lot and Miertschin Hall are open for you.



Karen Evans, our beloved Church Secretary for 19 years, has accepted the position of Executive Director of The Friends of Down Syndrome – it is an exciting opportunity

for her! Her official start date is April 1.

We will miss her smiling face and cheery voice in the office very much, and wish her well in her new position.

# Mission Report

## The Fritsche Family: A La Republica Dominicana

*[Iglesia Luterana de Pueblo Nuevo, FORO Report, March 2021, excerpt from emailed Dominican Republic Lutheran Mission News, 2021 Quarter 1]*

Thanks be to God, ministry at Pueblo Nuevo has picked up since our last report in the Fall of 2020. Attendance is rising closer to pre-pandemic levels. One family that we have visited numerous times, who had not been coming for almost a year due to the pandemic, is becoming active again. We have been able to resume visits on Thursdays (in Pueblo Nuevo) and some Saturdays (usually in Cien Fuegos, a neighborhood about 15 minutes away where we have a few members).

With changes back and forth in curfew hours here in the DR, we changed the time for our Sunday Divine Service to an hour earlier, now starting at 9:30am. Once the curfew moved to a later hour, we left the start time at 9:30am to enable us to offer a catechism class after the service. About half the congregation stays for the class. We have two new young ladies in the class who have been active in attendance for a couple of months. They have also asked to be baptized. We are in process of visiting with their mother to teach them about baptism and make the arrangements for their baptism.

Our team currently consists of Pastor Joel Fritsche, Deaconess Caitlin Ramirez, Deaconess intern Clarion Fritsche, two pastoral students and several deaconess students from our DR seminary. We are looking to call Pastor Carlos

Schuman (Danelle Putnam's husband) in the spring to serve as a second pastor, which will enable us to expand our ministry beyond Pueblo Nuevo. We will also receive Vicar Jeancarlos Ramirez in August 2021. He will have a specific assignment to work with Pastor Joel to plan a congregation in Cien Fuegos, which is the largest urban neighborhood in Santiago. We are very excited about this opportunity.

We are continuing our virtual Sunday school as it has been a blessing to us and has allowed us to maintain an outreach to numerous children in the community. We pray that the Lord will continue to bear fruit as these children and young people hear His Word and receive the Gospel! Our deaconess students, led by Deaconess Caitlin, with pastor Krey as mentor, are doing very well with their next seminary class on the Small Catechism.

Pastor Joel and Deaconess Intern Clarion will be on home service in June and July of this year. With Pastor Schumann, Deaconess Caitlin and our seminary students, ministry should continue without any interruptions. Thank you for your continued support of our Gospel work in Pueblo Nuevo. Lord, willing we will be expanding in the months to come. God bless you all!

*[Concordia Seminary the Reformer, FORO Report, excerpted from the same source]*

### **Residential Pastoral Formation**

Our enrollment in Residential Pastoral Formation stands at 11 students. However, we are still waiting to be able to bring two of our new students (one Bolivian, one Venezuelan) to the Dominican.

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# Mission Report

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Thankfully, Kevin (our second-year Bolivian student) and Freddy (our other new Bolivian student) arrived safely in January to resume in person classes. We have gone back and forth between in-person and virtual classes within the last month, not due to COVID, but due to challenges with electricity from our solar panel system. These have since been resolved and we are back in the classroom. Outside of the classroom, students continue their hard work in the DR missions to prepare them for church planting upon their return to their home churches after graduation. We are planning a virtual graduation for Friday, May 28 with six graduates. Out of our 24 SMP distance students, three should be graduating alongside the six residential ones.

## Deaconess Program

COVID has still prevented us offering our in-country intensives for our 140 deaconess students in the DR, Venezuela, Mexico, Guatemala and Panama. However, our online course offerings: Luke/Acts (fall 2020) and Small Catechism (current) have gone very well. We have strong mentors in each country working with the women. The next course, Law and Gospel, is set to begin in April. We also have four practical workshops that will be offered online during the summer. Eighty to ninety of these women will graduate in May 2022 and, Lord willing, be consecrated as deaconesses to serve their churches. To God be the glory!

## New Programs

Our pre-seminary and Lutheran school teacher programs are still in development. Work is

proceeding, albeit a bit slower than we had hoped, as our professors have multiple commitments on numerous fronts. Our first pre-sem course, Old Testament I, should roll out for the fall semester of 2021. The Lutheran teacher program is forming a circle of professors to move it forward.

## Mercy Center

In November 2020, our seminary signed a formal agreement with the Lutheran Church of Bolivia. Part of that agreement includes collaboration with Mercy Center workshops in Bolivia. We are moving forward with workshops on disaster response in the months ahead.

## Library

We currently have about 3500 volumes, almost half of which are still in boxes. Another shipment of 1800 volumes and 50 shelving units should arrive this month. We will be increasing our efforts to get the new volumes cataloged, shelves installed and books onto the shelves. We are working toward new furnishings for the library. Our goal is a May 2021 dedication with an operational library for students at the beginning of the 2021 academic year.

## Theological Symposium

We will host a virtual symposium online from May 25-28, 2021 with the following theme: **"Life and Sexuality: Pastoral Care and the Public Voice of the Church."** The last day of symposia will include our annual Mercy Center workshop, also with a life theme, as well as our graduation and library dedication.

*~Pastor Joel Fritsche*



# Immanuel Lutheran Church - April 2021



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				<b>1</b>  <b>Usher Team #3</b> Maundy Thursday Divine Service @ 7:00 pm	<b>2</b>  <b>Usher Team #4</b> Good Friday Divine Service @ 7:00 pm	<b>3</b>  <b>Usher Team #5</b> Easter Vigil Divine Service @ 6:00 pm
<b>4</b>  <b>Usher Team #1</b> Divine Service @ 9:00 am <i>Breakfast following            service</i>	<b>5</b> <i>No Bible Study</i>	<b>6</b> <i>All Boards            @7:00 pm</i>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>11</b> <b>Usher Team #2</b> Divine Service @ 9:00 am Bible class & Sunday School @ 10:30 am	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>
<b>18</b> <b>Usher Team #3</b> Divine Service @ 9:00 am Bible class & Sunday School @ 10:30 am	<b>19</b> <i>Bible Study            @7:00 pm</i>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>
<b>25</b> <b>Usher Team #4</b> Divine Service @ 9:00 am Bible class & Sunday School @ 10:30 am	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>	

# Serving Immanuel April 2021

	Maundy Thursday April 1	Good Friday April 2	Holy Saturday Easter Vigil April 3	Easter Sunday April 4
Elder	Max B.	Max B.	Max B.	Max B.
Acolyte	<i>Elder</i>	<i>Elder</i>	<i>Elder</i>	Nikki B.
Usher Team	#3 Lonnie A.	#4 John C.	#5 Bill O.	#1 Bill E.
Media	<i>No Media</i>	<i>No Media</i>	<i>No Media</i>	<i>No Media</i>
Audio	Gerald O.	Max B.	Ray T.	Gerald O.
Altar Guild	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.

	Sunday April 11	Sunday April 18	Sunday April 25
Elder	Max B.	Max B.	Max B.
Acolyte	Emily H.	Eve H.	Malachi W.
Usher Team	#2 Larry G.	#3 Lonnie A.	#4 John C.
Media	Jackie A.	Melissa T.	Barbara S.
Audio	Max B.	Ray T.	Gerald O.
Altar Guild	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.

If you would like to fill in, trade, or substitute please contact the church office. Thank you.

# Serving Immanuel May 2021

	Sunday May 2	Sunday May 9	Sunday May 16	Sunday May 23	Sunday May 30
Elder	Mike R.	Mike R.	Mike R.	Mike R.	Mike R.
Acolyte	Emily H.	Eve H.	Malachi W.	Molly H.	Nikki B.
Usher Team	#5 Bill O.	#1 Bill E.	#2 Larry G.	#3 Lonnie A.	#4 John C.
Media	Karen E.	Jackie A.	Melissa T.	Barbara S.	Karen E.
Audio	Gerald O.	Max B.	Ray T.	Gerald O.	Max B.
Altar Guild	Maria O.	Maria O.	Maria O.	Maria O.	Maria O.

If you would like to fill in, trade, or substitute please contact the church office. Thank you.



Immanuel Lutheran Church  
1440 Cortlandt St  
Houston, TX 77008

Return Service Requested

To the Family of:

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PERMIT NO. 2489  
NORTH HOUSTON,  
TEXAS

*Witness, Mercy, Life Together ✝*  
*In Christ, for the Church and the World*



## Holy Week Observances

Sunday March 28 - Palm Sunday  
Divine Service 9:00 a.m.

Thursday April 1 – Maundy Thursday  
Divine Service • 7:00 p.m.

Friday April 2 – Good Friday  
Divine Service • 7:00 p.m.

Saturday April 3 – Holy Saturday  
Easter Vigil Divine Service • 6:00 p.m.

Sunday April 4 – Easter  
Divine Service • 9:00 a.m.  
Easter Breakfast  
Immediately following the Service  
*(prepared by the Elders)*