

Connections

Immanuel Lutheran Church in Houston Heights
Celebrating 100 Years • 1919-2019

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March 2020

Easter Vigil

Greetings to you in the Name of our Lord Jesus Christ! Amen!

Below is an article from Gottesblog, a blog from the editor of *Gottesdienst*, a journal of the Evangelical-Lutheran Liturgy (<http://www.gottesdienst.org>). I hope you find this beneficial as we prepare for Lent, Holy Week, and the celebration of Our Lord's Resurrection on Easter Sunday. This year we will include a service on the Saturday before Easter – The Great Vigil of Easter.



*~In Christ,
Pastor Richard Gaub*

There seems to be a need for some training of the mind in preparation for our Easter celebrations, especially when it comes to the Great Vigil. The Great Vigil is the solemn service of Saturday night before Easter morning, in which we welcome the end of Lent and the coming of Easter.

One of the elements of the liturgical reform which has taken hold in many segments of Christendom is the recovery of the Great Vigil. For a very long time there was little or no concept of what the Great Vigil was, or what it was for. Indeed, *The Lutheran Hymnal* itself has no propers listed for the Great Vigil. There's only a little reference to "Holy Saturday, Easter Eve," having only a collect and two readings, the Gospel being a reference to the burial of Jesus (St. Matthew 27). So even there, although the collect for Easter Eve contains the traditional reference to "the glory of the Lord's resurrection" on "this most holy night," nothing else does. There was no Great Vigil among Lutherans in the early 20th century.

The recovery of this ancient and venerable tradition has been a key ingredient in the rediscovery of liturgical beauty and importance for Lutherans.

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What Does VDMA Mean?

One of our members, Bob McFarland, asked me this very question after seeing it on the centennial anniversary banner hanging on the pulpit side of the sanctuary.



I had also been wondering the same thing. Here is what we discovered:

VDMA, stands for the Latin motto “*Verbum Domini Manet in Aeternum*,” which translates to “The Word of the Lord Endures Forever.” The symbol as it appears on the banner was inscribed on swords, cannons, and armor used by the Smalcaldic League which was formed to be a mutual defense organization against the Catholic princes trying to overthrow the Reformation in the various territories of Germany that had embraced it.

“The Word of the Lord Endures Forever” is the motto of the Lutheran Reformation, a confident expression of the enduring power and authority of God’s Word. The motto is based on Isaiah 40:6-8 quoted by 1 Peter 1:24-25. It first appeared in the court of Frederick the

Wise in 1522. He had it sewn onto the right sleeve of the court’s official clothing, which was worn by prince and servant alike. It was used by Frederick’s successors, his brother John the Steadfast, and his nephew John Frederick the Magnanimous.

It became the official motto of the Smalcaldic League and was used as a symbol of the unity of the Lutheran laity who struggled to defend their beliefs, communities, families, and lives against those who were intent on destroying them.

(From Concordia: The Lutheran Confessions, by Concordia Publishing House. Used with permission. All rights reserved.)

~Pastor Claudio Perez and Bob McFarland

Easter Vigil . . .

(continued from page 1)

But still there is resistance, particularly among people who hadn’t grown up with the tradition, and for whom therefore it represented something new. Actually, it’s something very old, which, like many venerable traditions, fell into disuse between the 17th and 19th centuries when Rationalism was on the rise. The recovery of Confessional Lutheranism has brought with it an awakening of liturgical piety, and a renewed appreciation for the Great Vigil.

The Vigil is a bit lengthier than a regular Sunday mass, but for those who are aware and appreciative of what’s going on, time does not seem to be a factor. It requires a little disciplining, a little training of the mind to grasp and appreciate the majesty of this holy

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Easter Vigil . . .

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night, but when that discipline is achieved, the Great Vigil begins to stand apart as an awe-inspiring ceremony.

It's actually an accumulation of four services set end-to-end, each building on the former, until finally Easter formally arrives.

Beginning at dusk, the congregation gathers around an open fire for the Service of Light. The paschal candle is lit and a procession forms to enter the church. When the long procession finally wends its way into the church, and hand-candles are lit, the solemn Exsultet is chanted, a beautiful and melodious proclamation of Easter's arrival. There is high ceremony here, done with purpose: we are witnessing and partaking in the celebration of the renewal of all creation in the resurrection of our Lord.

The Service of Readings follows, in which several Old Testament readings foretelling this grand event are read. The service concludes with the great canticle called the Benedicite Omnia Opera in which now the rejoicing of all creation is openly expressed. Also known as the Song of the Three Children (the three men in the fiery furnace), it speaks of the rejoicing of all creation: angels, heavens, waters, sun, moon, stars, showers, dew, winds, fire, winter, summer, dews, frost, cold, ice, snow, nights, days, light, darkness, lightning, clouds, mountains, hills, green things, wells, seas, floods, whales, all that move in the waters, fowls, beasts, cattle, and children of men. Here, as before, we observe that all creation bends toward its Creator who has renewed all things by rising from the dead.

Then follows the Service of Baptism, in which any confirmations are also held, as well as a calling to mind of Baptism for all in attendance. This follows fittingly, since it is through Baptism that we have become participants in the renewal of creation.

Finally, the Service of the Sacrament marks the point of entry into Easter. The lights come up, the celebrant is vested, the lilies seem to trumpet, and we sing the Gloria in Excelsis with gusto; the organ keeps its silence no more, and even the bells are rung. This is the Church's finest hour: Christ is risen! And so we feast, coming to the altar to receive His Body and Blood in the Sacrament.

This crescendo of rejoicing continues at sunrise, when in the bright array of the morning sun we recall the moment in which the women at the tomb, and Jesus' disciples, first learned of His resurrection. Easter Sunrise is more festive still than the last part of the Great Vigil. Now we are in full-throated song and music, our choir is at its very best, and our hearts sing in glad harmony with our voices.

The best way to gain the full effect of this great liturgical Feast is to witness it from Maundy Thursday and Good Friday, when the Church is at its darkest and most somber. From the deepest depths to the highest heights we go in just three days, as the liturgy of the Church mimics Christ Himself, who went through death to resurrection. So we sing a mournful tune during the Holy Three Days, but it gives way to a heady rejoicing when we celebrate that Easter has come, and with it, our victory over the grave. Christ is risen! He is risen indeed! Alleluia!

(<https://gottesblog.blogspot.com/2007/04/training-for-great-vigil.html>)

Test Your Knowledge of Holy Week Events

Match the numbered questions with the lettered answers. *Solutions on page 6.*

- ___ 1. On Thursday evening, where did the soldiers arrest Jesus?
- ___ 2. What do capital letters JNKJ, which are found on many crosses, mean?
- ___ 3. What was the answer to the question, "What shall I do with Jesus?"
- ___ 4. What signal did Judas give to identify Jesus?
- ___ 5. What other name is given for Golgotha?
- ___ 6. Of what crime was Jesus accused?
- ___ 7. Which of Jesus' friends were at the foot of the cross?
- ___ 8. Who helped Jesus carry the cross?
- ___ 9. Who confessed, "Surely this was the Son of God."?
- ___ 10. What did the disciples do as Jesus was taken prisoner?
- ___ 11. What does, "Eloi! Eloi! Lemásabachtháni!" mean?
- ___ 12. Who lost an ear in the Garden of Gethemane?
- ___ 13. Who was the Governor in Jerusalem?
- ___ 14. Where was Jesus' court hearing held?
- ___ 15. Who was the rebel and murderer released in place of Jesus?

- ___ 16. Who was the Chief Priest in Jerusalem?
- ___ 17. Which disciple denied Jesus?
- ___ 18. Who dressed Jesus with a robe, crown, and scepter?
- ___ 19. How did Pilate show that he was not responsible for Christ's crucifixion?
- ___ 20. What were the guards gambling to win?

Answer choices:

- A. Calvary
- B. Ran away
- C. Caiaphas
- D. Malchus
- E. Garden of Gethsemane
- F. Roman soldiers
- G. Pilate
- H. A kiss
- I. Crucify Him!
- J. Jesus of Nazareth, King of the Jews
- K. A Centurion
- L. Blasphemy
- M. High Priest's courtroom
- N. Jesus' clothes
- O. My God! My God! Why have you abandoned me?
- P. John and some of the women followers
- Q. Simon of Cyrene
- R. Peter
- S. Washed hands
- T. Barabbas

~submitted by Pastor Claudio Perez

Sunday School

Learning and Sharing the **LOVE!**



We love because he first loved us!
1 John 4:19
Sharing love and kind words with each other



After learning how God our Father loves us so much that he sent his one and only Son to die for us, the children from little to big made Valentines to share.



The Valentine hearts were shared with the members in the Adult Bible class. It was our way of showing love to them. The hearts had magnets so they could be displayed during the week.

~Cathleen Chevallier

All children welcome! Sunday mornings downstairs at 10:30 am!

Lent Dinners

Most of the groups who have volunteered to prepare a midweek meal have not yet set their menu, so menus will be provided on the pre- and post-service announcement screens the preceding Sunday if available. If your group would like to provide the remaining meal on March 25, please contact Winnie McNamara.

March 4 • SAY Board

March 11 • Elders

March 18 • Evangelism

(Chicken fingers, potato salad, baked beans)

March 25 • Open

April 1 • Handbell Choir

~Winnie McNamara



***Daylights Savings Time Begins
Sunday March 8 at 2:00 am
Set your clocks
FORWARD 1 hour
before retiring Saturday night***



Sunday, March 29th 11:45 am
Easter Celebration Prepping Party
Stuffing Eggs, Goody Bags, etc.

Saturday, April 11th 9 am – 12 pm
Easter Celebration with Egg Hunt
Set-Up, Work Booths, Clean-Up,
Fellowship with visitors

Sign-up Sheet enclosed!

Quiz Solution

(see page 4 for Quiz)

1-E, 2-J, 3-I, 4-H, 5-A, 6-L, 7-P,
8-Q, 9-K, 10-B, 11-O, 12-D,
13-G, 14-M, 15-T, 16-C, 17-R,
18-F, 19-S, 20-N



**Save the Date
Easter Egg Hunt**

April 11, 2020

Saints Singing Their Faith

“Let the Word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God” (*Col. 3:16*).

Could it be any clearer? I think not! For here our God tells us that there is a simple, beautiful and joyous way for His dear Son to dwell richly in us. As the saints sing psalms and hymns and spiritual songs together, they will be filled with Christ — and they are taught the faith.

A lifetime of singing psalms and hymns filled with scriptural truths is one of the main ways that saints of all ages have, throughout history, learned the church’s doctrines. When asked what they believe about any doctrine, from angels to the Trinity, the saints will often answer with words straight from a hymn text learned through a lifetime of singing. The hymn had been their teacher all along, and they probably did not even realize it.

Soon after his first hymn hit the streets, Martin Luther witnessed something that surprised him. He saw that if he set words to music in the form of a hymn, he was able, quickly and effectively, to spread the content of that hymn to all ages. That’s exactly what happened as his first hymn spread like wildfire throughout Germany and beyond. The hymn told the powerful story of faith that led to the death of the first two Lutheran martyrs.

As a musician, Martin Luther knew that music was powerful. After seeing what happened with his first hymn, he realized how combining

music’s power with the power of the Gospel in the form of a hymn would make it an extraordinary tool for the spreading of that Gospel. This is when “the Nightingale of Wittenberg” took flight. The result of this flight is a glorious inheritance of hymns that beautifully set forth the truths of Scripture as they let Christ dwell richly in the singer.

Another way to hear the Gospel set to music is by listening to the sacred music of Johann Sebastian Bach. This highest of all Lutheran cantors and composers is often called “the Fifth Evangelist,” and for good reason, because his church music always preaches the Gospel of Jesus Christ. Listening to one of his cantatas, oratorios, motets or even his simple chorale settings will bring the good news of the Gospel to ears while carried by some of the most glorious music ever written. This is yet another case of someone, like Luther, who worked to combine the power of music with the power of the Gospel in the task of spreading the Gospel. People throughout the world listen to Bach because they love his music. As they listen, they also hear the Gospel of Jesus Christ proclaimed in the words paired with his music. Such musical proclamation is happening right now in all parts of the world.

When the saints gather in God’s house around His Word and Sacrament, they sing together. And what a good, right and salutary thing it is for them to do! For in this singing — which is, by the way, no ordinary singing — the saints teach and admonish one another, and Christ dwells richly in them. God in His Word has told them that this will happen, and they believe it to be true. Week in and week out, this happens as they sing the Psalms of David,

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Singing . . .

(continued from page 7)

the canticles of Luke, the Sanctus of the angels, the Kyrie, the Agnus Dei, together with the rich bounty of hymnody and sacred music that all beautifully confess the faith.

What does Col. 3:16 mean for pastors, teachers, church musicians and parents? Since the passage is a description of the saints' life together, those who oversee what our children sing in the communion of saints have a responsibility. They make choices about what feeds not only the hearts and souls of our children, but also their minds and memories. The "teaching and admonishing one another" part of this passage is meant for even the youngest saint among us. It would be good for them, as they grow up, to be given songs to sing that are the best food. Actually, it is the same food that they will then be rehearsing for the rest of their lives as they gather around Word and Sacrament.

This is, then, how *hearing* and *believing* come together.

**Give us lips to sing Thy glory,
Tongues Thy mercy to proclaim,
Throats that shout the hope that fills us,
Mouths to speak Thy holy name.
Alleluia, Alleluia!
May the light which
Thou dost send
Fill our songs with alleluias,
Alleluias without end! (LSB 578:5)**

*~Rev. Richard C. Resch
Emeritus Professor and Kantor, Concordia
Theological Seminary, Fort Wayne*

~contributed by Stephen Hernandez

March Events

Baseball

Mar. 5 - 6:00 pm
Mar. 23 - 6:00 pm
Mar. 27 - 7:00 pm
Mar. 31 - 7:00 pm

Softball

Mar. 3 - 5:00 pm
Mar. 31 - 7:00 pm

Band Concert

Mar. 8 - 3:00 pm

Choir Cantata Concert

Mar. 29 - 3:00 pm

~Lynn Eickemeyer



Newsletter Contributors

Editor.....Barbara Szalkowski
Contributors.....Kathy Angst
.....Cathleen Chevallier
.....Lynn Eickemeyer
.....Karen Evans
.....Pastor Richard Gaub
.....Stephen Hernandez
.....Bob McFarland
.....Winnie McNamara
.....Lauren Neu
.....Pastor Claudio Perez
.....Rev. Richard C. Resch
Graphic Design.....Matthew Szalkowski



Focus on Stewardship

We are at the beginning of Lent. During the Lenten season, the church calls to our attention the sufficiency of what God gives. It points to the sufficiency of God's grace in the atoning work of Jesus. It shows us the sufficiency of faith in Jesus' work for us. It makes known the sufficiency of God's Word in faith and life.

But Lent doesn't just remind us of the sufficiency of God's spiritual gifts, the gifts that pertain to our redemption and salvation. Lent also reminds us of the sufficiency of the physical, temporal gifts of God, those that pertain to this body and life. In other words, it reminds us of the importance of godly contentment and of outward discipline and training of the body.

This outward training of the body teaches us not to give in to every desire of our flesh but to learn to say no to them. And it does this in such a way that if you fail, it is no sin. It is a way to practice without putting yourself into a compromising situation.

The easiest example of this is fasting. When you fast, you are practicing saying no to the desires of your body. But if you fail in this, if you break your fast, you have not sinned. You have, though, learned something about how

your flesh works, how difficult it is to fight against it, and how you need help from above in order to do it.

There is another example of this. It is almsgiving. This is an increase in giving to the church and its mission during this time. We all know that our flesh finds security in money and stuff. By committing to give more to the church, you are training your flesh. You are, by this outward discipline, training yourself to be content with what God gives. You are practicing saying "no" to your desires. Again, if you fail, you have not sinned. But you've learned just how powerful your flesh is in leading you instead of you leading it. You've learned how you need help from above in being content with what God gives.

This is why St. Paul instructs young Pastor Timothy in this way:

"But godliness with contentment is great gain, for we brought nothing into the world, and[a] we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs." (1 Tim 6:6–10)

Our sufficiency is not of ourselves; it is in God. Let us learn this without sin by training our flesh this Lenten season.

~submitted by Kathy Angst

[Stewardship newsletter insert for March 2020, from the LCMS website <https://files.lcms.org/wl/?id=5LbZZtB2dVDIGk6qWHe5vT6U4rS4U8XK3>]

Be an *Eggcellent* Sponsor!
10th Annual Easter Celebration
April 11th, 2020 at 10:00 am

Volunteer Opportunity #1

Pre-Easter Prep Party

Sunday, 3/29th @ 11:45 am – 2 pm

Light Lunch will be served

- ___ Stuff Eggs
- ___ Stuff Goody Bags
- ___ Distribute Door Hangers

in the neighborhood

RSVP: ___ # to attend

**Volunteer
Opportunity #2**

___ **Cash Donation**

(Envelopes by Basket)

Donations received help to
better the event.

**Volunteer
Opportunity #3**

**Donate Homemade
Cookies**

___ Dozen

(Needed: 12 dozen total)

Volunteer Opportunity #4

Big Event-Egg Hunt

Saturday, April 11th

9 am – 12 noon

- ___ Set up/Decorate Booths
- ___ Work a Booth
- ___ Mingle with Visitors
- ___ Take Pictures
- ___ Clean up

Fill out and Drop in the Easter Basket in Narthex.
Your help is needed to make this event a success.



Name: _____

Email: _____

Phone: _____

Any Questions? Contact Cathleen Chevallier @ 936-499-5531

Serving Immanuel March 2020

	Sunday March 1	Wednesday March 4	Sunday March 8	Wednesday March 11
Elder	Ray T.	Ray T.	Ray T.	Ray T.
Acolyte	Emily H.	<i>Elder</i>	Nikki B.	<i>Elder</i>
Usher Team	#2 Larry G.	#3 Lonnie A.	#4 John C.	#5 Bill O.
Media	Karen E.	<i>No Media</i>	Karen E.	<i>No Media</i>
Audio	Max B.	Gerald O.	Ray T.	Gerald O.
Altar Guild	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.
Trustee	Karen E.	Karen E.	Karen E.	Karen E.

	Sunday March 15	Wednesday March 18	Sunday March 22	Wednesday March 25	Sunday March 29
Elder	Ray T.	Ray T.	Ray T.	Ray T.	Ray T.
Acolyte	Molly H.	<i>Elder</i>	Emily H.	<i>Elder</i>	Nikki B.
Usher Team	#1 Bill E.	#2 Larry G.	#3 Lonnie A.	#4 John C.	#5 Bill O.
Media	Barbara S.	<i>No Media</i>	Jackie A.	<i>No Media</i>	Melissa T.
Audio	Max B.	Ray T.	Gerald O.	Max B.	Ray T.
Altar Guild	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.	Evelyn M. & Bonnie T.
Trustee	Karen E.	Karen E.	Karen E.	Karen E.	Karen E.

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

Serving Immanuel April 2020

	Wednesday April 1	Palm Sunday April 5	Maundy Thursday April 9	Good Friday April 10
Elder	Max B.	Max B.	Max B.	Max B.
Acolyte	<i>Elder</i>	Molly H.	Emily H.	Nikki B.
Usher Team	#1 Bill E.	#2 Larry G.	#3 Lonnie A.	#4 John C.
Media	<i>No Media</i>	<i>No Media</i>	<i>No Media</i>	<i>No Media</i>
Audio	Max B.	Ray T.	Gerald O.	Max B.
Altar Guild	Sigrid R. & Vivian G.	Sigrid R. & Vivian G.	Sigrid R. & Vivian G.	Sigrid R. & Vivian G.
Trustee	Mike R.	Mike R.	Mike R.	Mike R.

	Easter Vigil Saturday April 11	Easter Sunday April 12	Sunday April 19	Sunday April 26
Elder	Max B.	Max B.	Max B.	Max B.
Acolyte	Molly H.	Emily H.	Nikki B.	Molly H.
Usher Team	#5 Bill O.	#1 Bill E.	#2 Larry G.	#3 Lonnie A.
Media	<i>No Media</i>	<i>No Media</i>	Melissa T.	Barbara S.
Audio	Ray T.	Gerald O.	Ray T.	Max B.
Altar Guild	Sigrid R. & Vivian G.	Sigrid R. & Vivian G.	Sigrid R. & Vivian G.	Sigrid R. & Vivian G.
Trustee	Mike R.	Mike R.	Mike R.	Mike R.

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



Immanuel Lutheran Church – March 2020



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Usher Team #2 Service @ 9:00 am w/Communion Bible Class & Sunday School @ 10:30 am HIT's Group (Gym) @ 1:00–6:00 pm	2 Evening Bible Study 6:30–8:00 pm Young Life (Gym) @ 6:00–9:00 pm	3 All Boards @ 7:00 pm Scottish Dancers @ 7:30–9:30 pm	4 Lenten Dinner <i>Chicken Casserole</i> <i>by SAY Board</i> @ 5:30 pm Usher Team #3 Worship @ 7:00 pm HIT's Group (Gym) @ 6:00–9:00 pm	5 Bingo @ 1:00–3:00 pm Men's Basketball @ 6:30–9:00 pm Choir @ 7:00 pm Bells @ 8:00 pm	6	7 HIT's Group (Gym) @ 1:00–6:00 pm SPRING FORWARD Set Clocks Ahead 1 Hour before bed
8 Daylight Savings <i>Time BEGINS!</i> Usher Team #4 Service @ 9:00 am w/Communion Bible Class & Sunday School @ 10:30 am HIT's Group (Gym) @ 1:00- 6:00 pm	9 Young Life (Gym) @ 6:00–9:00 pm	10 Naomi 10:00 am Scottish Dancers @ 7:30–9:30 pm	11 Lenten Dinner <i>by Elders</i> @ 5:30 pm Usher Team #5 Worship @ 7:00 pm HIT's Group (Gym) @ 6:00–9:00 pm	12 Men's Basketball @ 6:30–9:00 pm Choir @ 7:00 pm Bells @ 8:00 pm	13	14 HIT's Group (Gym) @ 1:00–6:00 pm
15 Usher Team #1 Service @ 9:00 am w/Communion BC/SS @ 10:30 am Newsletter Deadline HIT's Group (Gym) @ 1:00-6:00 pm	16 Young Life (Gym) @ 6:00–9:00 pm	17 ECE Spring Break Scottish Dancers @ 7:30–9:30 pm	18 Lenten Dinner <i>Chicken Fingers</i> <i>by Evangelism Bd</i> @ 5:30 pm Usher Team #2 Worship @ 7:00 pm HIT's Group (Gym) @ 6:00–9:00 pm	19 ECE Spring Break Men's Basketball @ 6:30–9:00 pm NO Choir NO Bells	20	21 Scottish Dancers @ 3:00–7:00 pm
22 Usher Team #3 Service @ 9:00 am w/Communion Bible Class & Sunday School @ 10:30 am HIT's Group (Gym) @ 1:00–6:00 pm	23 HIT's Group (MH) @ 6:00–9:00 pm Young Life (Gym) @ 6:00–9:00 pm	24 HIT's Group (Gym) @ 6:00-9:00 pm Scottish Dancers (MH) @ 7:30-9:30 pm	25 Lenten Dinner @ 5:30 pm Usher Team #4 <i>Observance of</i> <i>The Annunciation</i> Worship @ 7:00 pm w/Communion	26 Men's Basketball @ 6:30–9:00 pm Choir @ 7:00 pm Bells @ 8:00 pm	27	28
29 Usher Team #5 Service @ 9:00 am w/Communion Social Ministry Door Offering BC/SS @ 10:30 am Stuff eggs, goody bags @ 11:45 am	30 Evening Bible Study 6:30–8:00 pm Young Life (Gym) @ 6:00–9:00 pm	31 Scottish Dancers @ 7:30–9:30 pm	1 Lenten Dinner <i>Tostadas</i> <i>by Handbell Choir</i> @ 5:30 pm Usher Team #1 Worship @ 7:00 pm	2 Men's Basketball @ 6:30–9:00 pm Choir @ 7:00 pm Bells @ 8:00 pm	3	4



Immanuel Lutheran Church
1440 Cortlandt St
Houston, TX 77008

Return Service Requested

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To the Family of:

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

L Turn away
E
N
T from sin



Lent Midweek Services

March 4, 11, 18, 25, April 1 • 7:00 pm

Sermon series: The Collects of Lent

Dinner preceding service at 5:30 pm

Holy Week Services

Palm Sunday, April 5 • 9:00 am

Maundy Thursday, April 9 • 7:00 pm

Good Friday, April 10 • 7:00 pm

Easter Vigil, Saturday April 11 • 6:00 pm

Easter Sunday, April 12 • 8:00 am

Breakfast following Easter service