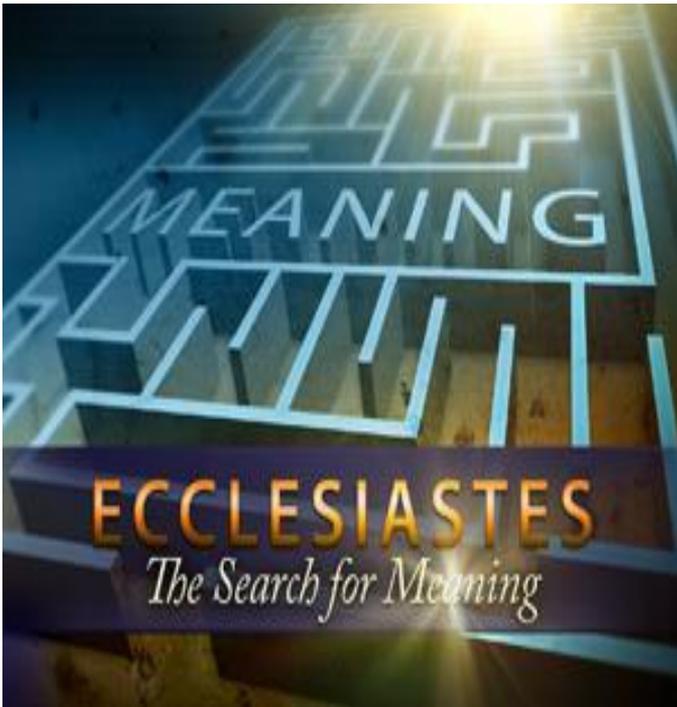


# What's New?

In an attempt to reach more people and to serve Immanuel better, and to meet the needs and requests of our members, we now offer a wide variety of opportunities for education. We have now added a Wednesday Evening Topical Study/Bible Class. Our hope is that by having more options available to us, more people, (*Old and Young*) will come and join us. Listed below is a schedule of upcoming *topics* (*Topics that people have requested*). Please come and join us for these exciting new seminars/studies. Topics for November are as follows:

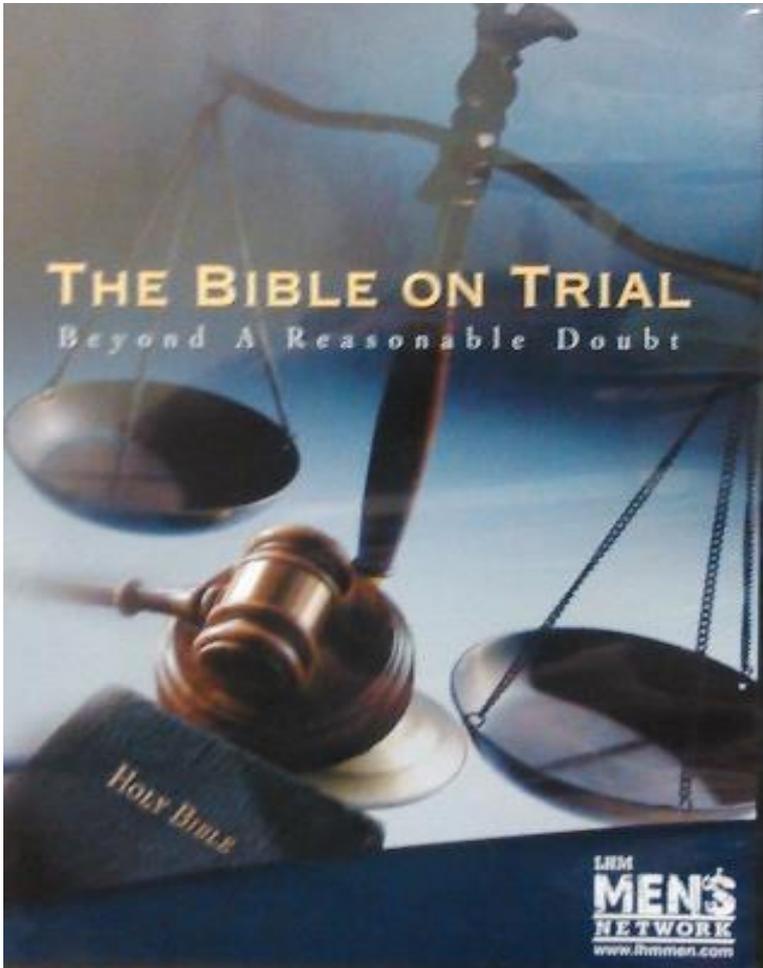
**Sunday Morning** (9:00 A.M.)



**Coming in November 2016**

Have you been searching? Searching for meaning? Searching for Satisfaction. Searching for Perspective? Searching for Friendship? Searching for Contentment? Searching for Fulfillment? Searching for a Plan? Then this is a study for you.

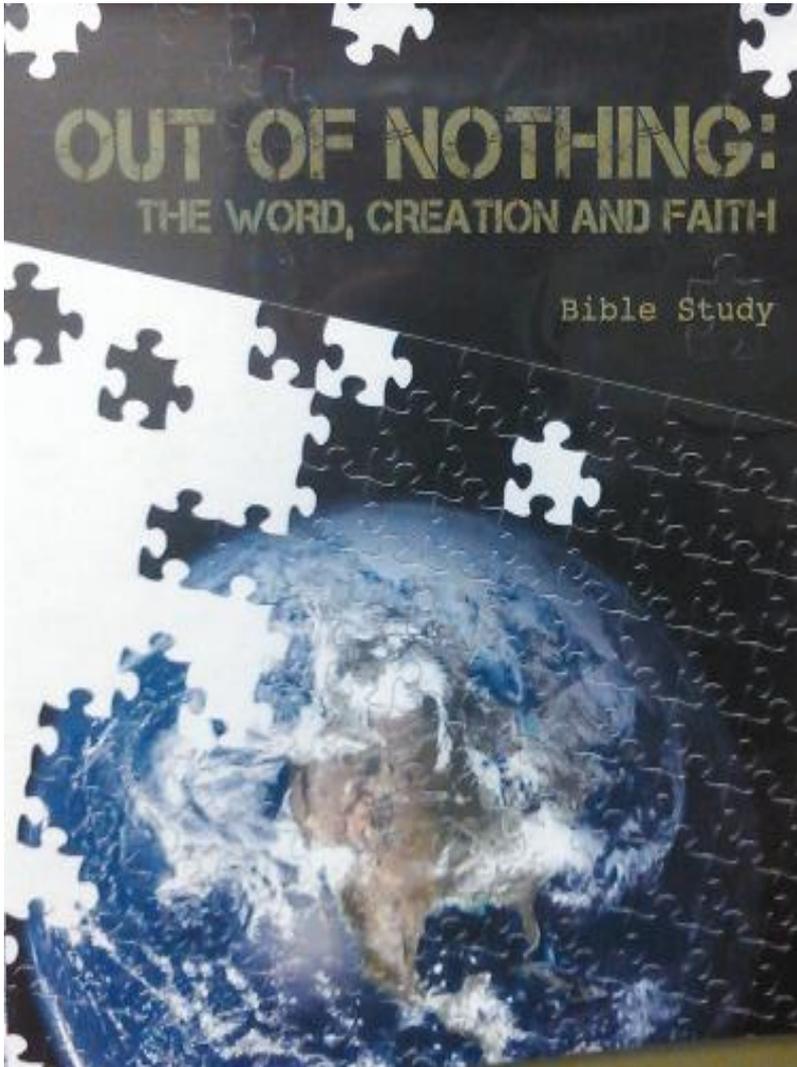
**Wednesday Morning (10:00 a.m.)**



**Coming in November 2016**

The World's most widely circulated book is also one of its most highly debated. Check out how the Bible has withstood intense scrutiny from critics and cynics alike in the Bible on Trial:

**Wednesday Evening (7:00 p.m.)**



**Coming in November 2016**

Was it billions of years or six very remarkable days? Join us as we examine the issues of creation, evolution, and God's Word in this exciting series entitled: "Out of Nothing".

## When I say the word “church,” what comes to mind?

A Brownish red brick building with a cross standing high above a steeple or a large gothic European cathedral? An enormous suburban megachurch or a small, but crowded home-church?

Depending on our cultural context and personal experiences, different images pop in our head when we think about a church, but hopefully we all understand that those buildings are not a church. With such contrasting pictures in our minds, however, how can we tell what truly constitutes a church? That’s where ecclesiology comes in.

“Ecclesiology”, the theological study of the church, is a big theological term, and rightly so. It must bear a great deal of theological weight. What we believe about ecclesiology shapes the way the church is structured, how the people relate to one another, and how it goes about accomplishing its mission.

Historically, ecclesiology has been an important aspect of Christian theology. Every generation has outlined certain distinguishing marks of a church. The Reformers said it was “the right administration of the Sacraments” and “the preaching of the word.” Catholics pointed to, among other things, apostolic succession. For 2,000 years, people have been talking about what makes a church a church—until recently.

Regretfully, the extent of the ecclesiology in most of our churches today is weak. People identify a church simply because it meets and has the word “church” in its name. But beyond that, there is an acute misunderstanding as to how we identify biblical churches. While many people today understand the church as a building, being a majority doesn’t make it right because this is not a biblical understanding of the church. The word “church” comes from the Greek word *ekklesia* which is defined as “an assembly” or “called-out ones.” The root meaning of “church” is not that of a building, but of people. It is ironic that when you ask people what church they attend, they usually identify a building. Romans 16:5 says “... greet the church that is in their house.” Paul refers to the church in their house— not a church building, but a body of believers.

The church is the body of Christ, of which He is the head. Ephesians 1:22-23 says, “And God placed all things under his feet and

appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.” The body of Christ is made up of all believers in Jesus Christ from the day of Pentecost (Acts chapter 2) until Christ’s return.

The universal church consists of all those who have a personal relationship with Jesus Christ. “For we were all baptized by one Spirit into one body — whether Jews or Greeks, slave or free — and we were all given the one Spirit to drink” (1 Corinthians 12:13). This verse says that anyone who believes is part of the body of Christ and has received the Spirit of Christ as evidence. The universal church of God is all those who have received salvation through faith in Jesus Christ.

The local church is described in Galatians 1:1-2: “Paul, an apostle ... and all the brothers with me, to the churches in Galatia.” Here we see that in the province of Galatia there were many churches—what we call local churches. A Lutheran church, Baptist church, Catholic church, etc., is not the church, as in the universal church—but rather is a local church, a local body of believers. The universal church is comprised of those who belong to Christ and who have trusted Him for salvation. These members of the universal church should seek fellowship and edification in a local church and be reaching out to those in the darkness of the world who needs to hear and experience the love and salvation of God as it is lived out in the church. This is what missional living is all about.

It is living with a commitment to learn how to live a lifestyle of building relationships with people who may not know the love of Christ. This process involves spending time building a community of fellow believers who pray for and encourage one another in establishing relationships with people outside the body of Christ. Living in a missional community requires a significant commitment of time and energy in learning a lifestyle of caring and outreach.

In summary, the church is not a building or a denomination. According to the Bible, the church is the body of Christ—all those who have placed their faith in Jesus Christ for salvation (John 3:16; 1 Corinthians 12:13). Local churches are gatherings of members of the universal church. The local church is where the members of the universal church can fully apply the “body” principles of 1 Corinthians chapter 12: encouraging, teaching, and building one another up in the knowledge and grace of the Lord Jesus Christ.

# The Reformation

Out of the reformers' struggles came a theology based on Scripture and a way of reading Scripture that shook medieval Christianity. The following phrases sum up the three principles at work in reformation Theology.

## **SOLA SCRIPTURA**

“By Scripture Alone” means that Only God’s Word is our sure guide for faith and life, not any human teachings or traditions.

## **SOLA GRATIA**

“By Grace Alone” means that only through God’s undeserved love are we made righteous (*perfectly holy before God for Christ’s sake*), not through any human decision or achievement.

## **SOLA FIDE**

“By Faith Alone” means that only trust in God’s promises, not our efforts, receives God’s justification. His declaration that we are “not guilty” for Christ’s sake.



# Education Sunday September 25, 2016



Immanuel Lutheran Church in Westfield, Wisconsin takes education seriously. On Sunday September 25, 2016 was Education Sunday. And at the 10 a.m. service, the children were given a special gift in accordance with education Sunday. In the first row were kindergartens, Memphis Groskreutz, Amelia Peschel, and Michael Knoch. They receive their first catechism. In the second row is Claire Peschel, a first grader who receive her Bible. Also in row two were Miles Groskreutz, Halle Drew, and Calvin Schwersenska, who are third graders who received a copy of Luther's Small Catechism. Congratulations!