

**BETHLEHEM LUTHERAN CHURCH MISSION STATEMENT:** Steadfast in the Word, Bethlehem Lutheran Church shares Christ and serves people with friendship in His love in all God's world.

Grace and peace be yours in abundance, fellow sojourners!

The following is ...

**... A PASTORAL CALL TO MAKE THE REMAINDER OF LENT A TIME OF RETURN  
AND RECOMMITMENT TO FAITHFUL DISCIPLESHIP**

**... WORSHIP ATTENDANCE**

Jesus says, "He that is of God HEARS GOD'S WORDS" (St. John 8:47). We are encouraged, "Let us consider one another to provoke unto love and to good works; NOT FORSAKING THE ASSEMBLING OF OURSELVES together as the manner of some is" (Hebrews 10:24, 25). Jesus also says, "BLESSED are they that hear THE WORD OF GOD AND OBEY IT" (St. Luke 11:28). The attitude of every Christian is expressed in these words of the Psalmist, "I WAS GLAD when they said unto me, 'Let us go into the house of the Lord.'" (Psalm 122:1). Does that describe your attitude, or are you too busy making excuses?



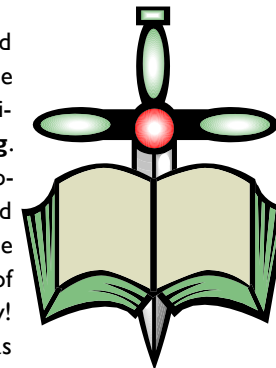
**... RECEPTION OF THE LORD'S SUPPER**

Our Lord Jesus Christ instituted the Holy Supper to offer, give and seal unto us the forgiveness of sins, to strengthen our faith, and to give us the will and the power to dedicate our lives to His service. He wants us to partake of this heavenly food often, for He says, "DO THIS, as OFTEN ... in remembrance of me. For as often as you eat this bread and drink this cup you show the Lord's death, till He comes" (1 Corinthians 11:25, 26).



**... PERSONAL AND GROUP BIBLE STUDY**

The first thing that our Lord did with the Twelve is that He called them (remember, He chose them and not the other way around) and then He had to teach them. This was vital to their becoming Disciples. The same thing is true for us today. It is simply a matter of fact that the Lord has called each of us to be a disciple, and **if we're not letting Him teach, we need to ask whether we're serious about our calling.** Jesus said, "If you continue in my Word, then, you are truly my disciples" (St. John 8:31). As your Pastor, the appointed shepherd of this flock, I am attempting to see that you have the right food, the right nutrition and nourishment, that you may mature and grow in Christ. What happens if your diet does not contain the right foods? MALNUTRITION and DISEASE! It's possible to have spiritual malnutrition and run the risk of being spiritually diseased if we do not feed upon the Word of God in personal AND corporate Bible Study! Even as a shepherd would expect his flock to feed, I ask every member to study the Scripture regularly as an individual and in a course of group Bible Study. St. Paul said, "We proclaim Him, admonishing and teaching everyone with all wisdom, so that we may present everyone mature in Christ. To this end I labor, struggling with all His energy, which so powerfully works in me" (Colossians 1:28, 29). I have made this passage of Holy Scripture my motto in shepherding the flock.



**MY DUTY AND YOUR PRIVILEGE**

Why this information? FIRST of all, because CHRISTIAN DISCIPLES want to be urged toward becoming more committed followers of Jesus Christ. One of the greatest Christians who ever lived (St. Paul) said, "Not as though I had already attained it ... but I PRESS TOWARD THE MARK for the prize of the high calling of God in Christ Jesus" (Philippians 3:12).



*“Son of man, I have made you a watchman for the house of Israel; so hear the word I speak and give them warning from me.” (Ezekiel 3:17).*

It is the plain duty of every Christian Pastor to serve his God by prayerfully guarding and uplifting the spiritual life of his people. The means God has given to do this are His WORD and the precious SACRAMENTS. Being faithful in REGULAR Worship and Communion and Bible Study Attendance is the mark of a faithful child of God and Disciple of Jesus Christ and a member of Bethlehem Lutheran Church!

### LENT CONTINUES

#### 40 DAYS OF LENT:

- + 40 days of stripping down to the living essentials;
- + 40 days of facing the truth about one's self-indulgent evasions;
- + 40 days of fellowshiping with Christ in the wilderness;
- + 40 days of rejoicing in God's mercy and forgiveness.



I am so very thankful that my parents took me to midweek Lenten services as a child. I am so grateful that they impressed upon me the importance and value of this penitential season!

Personally, I think it is sad that we now have a whole generation who find no use for Lent. I've said that what most people give up for Lent is Lent. Why is that? I don't have any statistics other than almost 40 years of personal, pastoral experience, but I believe it is because we have DE-VALUED the season. Who suffers? Our children!

#### SUGGESTIONS FOR LENT

1. PARTICIPATE IN ALL WORSHIP SERVICES on Sundays and Wednesday evenings.
2. CONDUCT FAMILY WORSHIP regularly (you can use a Lenten Devotional resource

of your choosing).

3. BRING AT LEAST ONE VISITOR to our Christ-exalting worship services.
4. GROW IN CHRIST by the study of His Word, daily time in prayer (schedule it!), and dedicated living as His dynamic disciple!

Plan to worship each Wednesday as we journey toward Good Friday and Easter!

### ***“Easter Can Only Come to the Heart that Has Known Lent”***

Lent is vitally important to the celebration of Easter. There can be NO real celebration at Easter without the journey to Jerusalem and the Sacrifice on Calvary.

+ + +

I look forward to seeing you each Sunday morning ... worshiping and studying with you ... lifting up and exalting our great God with you! Come with a smile on your face, a bounce in your step, your Bible in hand, and that friend you personally and intentionally invited. Also, bring a joyful, eager attitude to be touched by the Risen Christ, together with a hungry heart for spiritual vitality and victorious living that comes each time we encounter God's renewing presence in Word & Sacrament!

שְׁלוֹם עִלְיֵיכֶם

(Peace [Shalom] be with you)

+ + +

#### Midweek Worship

5. Midweek #5 (4/3) - **“Shared Blood”** Hebrews 2:10-18

6. Midweek #6 (4/10) - **“The Blood That Sanctifies”** Hebrews 13:9-16

Plan to worship each Wednesday as we journey toward Good Friday and Easter!

**DURING THIS LENTEN SEASON** reach out to a friend and invite him/her to join you in worship at our church. Our midweek services are also times to reach out and invite. As we near the Easter season many people are most responsive



# Holy Week Calendar



**PALM/PASSION SUNDAY** - Holy Week begins on PALM/PASSION SUNDAY, April 14 2019. This is the final week in Christ's life prior to His crucifixion and resurrection. Sunday's service will include a memorable reading of Christ's Passion from St. Luke's Gospel (22:1-23:56).



**HOLY (MAUNDY) THURSDAY** - April 18, 2019 - 7:00 p.m. A Divine Service with the Holy Eucharist (Lord's Supper). Celebrating the "New Testament in My Blood". A time of renewal in the power the Supper gives A New Testament fulfilling the Old Covenant promises. Guests wishing to receive the sacrament should plan on speaking with our Pastor before communing. Please arrive early enough to allow time to speak with the Pastor.



**GOOD FRIDAY TENEBRAE** - April 19, 2019 - 7:00 p.m. - This service is based on the ancient (7th century) "Service of Shadows" and is a proper, meaningful way to reflect on the Lord's death for us because of us. This is a very solemn service. We enter and leave in silence. The gradual darkening of the Sanctuary symbolizes the way in which the "Light of the World" was gradually extinguished. This has been called one of the "most moving" and "emotionally stirring" services of the church year.

## OUR CHANCEL FOR EASTER SERVICE

Pastor and Peggy Adler, Jeff and DeAnne Atkinson, Jody and Mary Bowden, Jim and Neva Broad, Butch and Connie Eppeland, Juanita Garcia, Burl and Debbie Gruetzner (2), Devin and Melanie Jackson (2), Dot James, George and Betty Nelson, Chaplain and Betty Ristvedt, Valinda Saville, Sandra Sears, Paul and Pat Stephenson, Megan Taylor, Paul and JoAnn Tugwell (2) and Steve and Mary Unk.



### BIBLE JAMBOREE

**SATURDAY, APRIL 27**

**11 AM UNTIL 1 PM**

At Greens Park. Free puppet show, crafts and lunch! If you would like to help, please see Jerry Hartenberger or Sandy Teets.

### ADOPT A HIGHWAY

**SATURDAY, APRIL 6TH**

Meet at the church at 9 a.m.



### FROM MEALS ON WHEELS:

On behalf of Meals on Wheels of Palestine, we want to extend our heartfelt thanks to your church for your

donation of \$4203 given to our Center. Your caring contribution is helpful in so many ways, and we deeply appreciate your thoughtfulness in supporting us this year. This funding, provided by your hard work and dedication, will help us serve close to 700 meals in our

### WELCOME TO THE ALTAR GUILD

Allyson Byrd &  
Stephanie West





items (no other items except those listed below). Look for the box located in the Nartnex to place your donations. Monetary donations may be placed into an envelope and given to JoAnn Tugwell or Donna Hughes. The deadline will be announced soon, after which we will meet to put together the kits for delivery to the Texas collection point.

- 2 bars of soap (4 to 5 oz.), any brand, in original wrapping
- 1 adult-size toothbrush in original packaging
- 1 sturdy comb, and
- 1 metal nail clipper, attached file optional

Note: As requested by Lana Bowden, Thrivent has approved \$250 to purchase towels for the kits.



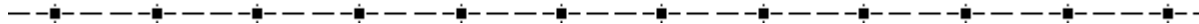
We had a workday on March 2, organizing LWML's room (thank you, Peggy Adler), Garber Hall Kitchen and storage area. Many hands made light work, and we had fun along the way.

JoAnn Tugwell thanked everyone who participated in providing the meal on Ash Wednesday for over 50 people. We had 4 soups and 4 plates of sandwiches.

The LWML Mite Challenge - \$5.00 per member: We voted to contribute \$100, for 20 members @ \$5.00 each.

Adventure Day, tentatively planned for April 6 (after highway pickup chores): Craft Fair at Norman Center in Jacksonville. More details to come.

Remember to use your **Kroger card** as part of Kroger's "Community Rewards" Program which is linked to Bethlehem's LWML. We appreciate your efforts as we use these funds for our various projects.



## MARK YOUR CALENDAR!

- ◆ Because of Palm Sunday, our LWML meeting will be Sunday, April 7, 2019, following worship.
- ◆ Saturday, May 18, 2019 – East Texas Zone Spring Event, St. John's, Athens, TX. Watch for more details.
- ◆ June 20-23, 2019 – LWML 38th Biennial Convention, Mobile, Alabama. The convention goal statement is: "Led by God's power, we praise and proclaim the Lord among all the nations." "Sing to the Lord, all the earth! Tell of his salvation from day to day. Declare his glory among the nations" (1 Chron 16:23-24a). See the 2018 fall edition of Linked by Love online: <http://www.lwmltxdist.org/linked-love>.



Our society is open to all women of Bethlehem. . We usually meet after church on the second Sunday of the month. There are no dues, but we collect donations for MITES and for our general fund. The Annual Bazaar is our major fundraiser.

Why we meet together: The LWML in Texas creates opportunities for Lutheran women to become more aware of the need for outreach to people around them - they are in need of the words of hope that are valid only in Christ.

Recently, I heard a speaker state that loved ones are never burdens. A pro-life champion, I truly believe he meant well, but I have to disagree: caring for those in our midst is often a burden. Whether they are your children, parents, church or community members, or some combination of each, it is easy to feel weighed down by numerous responsibilities to those in our charge. Providing food, shelter, transportation, finance, and medical support to our loved ones, short- or long-term, frequently feels like an overwhelming burden!

To be a “burden-bearer,” known in the vernacular as a caregiver, can be a difficult vocation, but the word “burden” in Greek (baros) carries the connotation of importance. From eternity, the Lord has planned that you would care for another of His children (Ephesians 2:10)! Like a heavy knapsack filled with necessities for an overnight hiking trip, the earthly burden of caring for a loved one is weighty but can contain valuable spiritual lessons, such as patience, gentleness, and selflessness. Caregiving is not only how God serves as a channel of His blessings to others, it is how He shapes you into the new creation He means for you to be (Philippians 1:6). Through the “refining fire” of burden-bearing, your faith is tested to honor your Savior, Jesus Christ (1 Peter 1:7, Romans 8:29).

Like the labor force employed to bear great physical burdens in building the magnificent Temple of Solomon, bearing the burdens of others may prove fraught with struggle. Yet, it contributes to a beautiful ‘bigger picture’ as we share in the sufferings of Christ (1 Kings 5:14-16, 1 Peter 4:12-13). Jesus promises that His disciples will be faced with trials and burdens but adds that He has already overcome those difficulties, inviting us to trade our heavy burdens for His rest (John 16:33, Matthew 11:28). Saint Paul urges New Testament Christians to “[b]ear one another’s burdens, and so fulfill the law of Christ” (Galatians 6:2). We serve others not to gain “points” with God or earn our own salvation (as if we ever could!) but rather in humble thanksgiving to Christ and in sanctified living toward our neighbor.

To feel burdened and weighed down with the care of another soul is not in itself a sin. Old Testament leaders Moses and Solomon felt burdened by their vocations (Numbers 11:11-15, Ecclesiastes 1:12-14). Even several books of the minor prophets begin by acknowledging their oracles as “burdens” from the Lord (Nahum, Habakkuk, Malachi – NKJV). However, we can quickly turn selfish at the prospect of the burden of caring for loved ones. We may grumble about sacrifices such as lost time, money, or sleep. Scripture is clear that we should obey God’s commandments and show love to others unselfishly (John 15:12, 1 John 5:2-4), but it even goes so far as to command us to rejoice as we pass through trials (James 1:2). Surely, it is easy to see our own depravity when it comes to bearing others’ burdens unselfishly.

Thank God, though, that we have Christ: not only as an example of altruistic giving as He bears our burdens, but also as the actual payment for the burden of our sins as caregivers. On the cross, Christ washed away each and every sin you commit while burden-bearing for others. Heaven is yours, regardless of your wicked thoughts, words, and actions in your vocation. He showers you with this forgiveness as your pastor pronounces it in the Divine Service, as you taste His body and blood in the Lord’s Supper, as you remember your Baptism, and as you read His Word. Now forgiven, God graciously gives you the tools of prayer, thanksgiving, and community to point you to your true Strength (Deuteronomy 1:11-13, 2 Corinthians 1:3-4, 1 Thessalonians 5:18, Psalm 55:22).

Whether you struggle with impatience, weariness, or selfishness as a “burden-bearer,” God forgives you. He holds you in His almighty hands and uses you to be a blessing to those in your midst. On earth, there will be no shortage of burdens to bear as we care for those in need. But one day, these burdens will be lifted from our shoulders in Heaven, where the Lord will see us through the lens of Christ’s perfect sacrifice and will say, “Well done, good and faithful servant! ... Enter into the joy of your master” (Matthew 25:21). Rest in His unfailing love.

Mrs. Marie K. MacPherson lives in Mankato, Minnesota, with her husband, Ryan, and their six children whom she homeschools. She is author of *The Story of Baby Shalom and Meditations on the Vocation of Motherhood* (2018), *Reflections of Motherhood: Meditations on the Vocation of Motherhood* (2016), and *Reflections of Motherhood: Meditations on the Vocation of Motherhood* (2014).



The Early Church  
clearly understood  
that church  
fellowship was a  
matter of a church's  
corporate  
confession, not  
merely an  
expression of an  
individual's personal  
opinions

## The Ecumenical Movement's Use of the Lord's Supper (Part I)

by Rev. Paul T. McCain

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How is it possible that the most holy night of our Lord's life has given rise to dissension and disunity in Christendom? How can it be that our Lord's Sacred Meal has become the cause of turmoil, confusion and a splintering of fellowship among Christians who trace their theological ancestry to Rome, Wittenberg, Geneva or Zurich?

What should the Church's response to this disunity be? There are two options. The first option is the response of historic Christianity: To lament the disunity, to pray and to work for agreement, but until genuine agreement is reached, to avoid communing together in order to avoid giving expression to a unity that does not yet exist. The second option is the response of the Ecumenical Movement: To assert that in spite of a lack of unity in the confession of the true faith, Christian churches commune together. The Ecumenical Movement's use of the Lord's Supper as a tool toward union has turned Holy Communion into an unholy chaos.

### The New Testament & Early Church Understanding of Fellowship

Historically, the Christian Church did not recognize the distinctions we know of today. The individual Christian was not considered a "free agent" when it came to where he communed. The Early Church clearly understood that church fellowship was a matter of a church's corporate confession, not merely an expression of an individual's personal opinions. Thus, Arians did not receive the Sacrament with a congregation that stood for Nicene orthodoxy, and Athanasian Christians would not commune at Arian altars. The Early Church recognized that church fellowship and the expression of that fellowship was always a matter of fellowship in the means by which Christ creates and sustains his Church—the preaching of the Gospel and the administration of the Sacraments. Unlike our present age, any

This was the Early Church's understanding because it is the biblical understanding of fellowship in the faith. The early Christians were "fervently devoted to the apostles' doctrine, and to the fellowship, to the breaking of bread and the prayers" (Acts 2:42). Historic Christianity has known true fellowship only and exclusively in the objective reality of the fellowship God creates and sustains through his Word and his Sacraments. Our fellowship is first with God, and then with one another (1 John 1:7). Thus, the first Christians gathered around the Word (the Apostles' doctrine) and around the Eucharist (the breaking of bread), in the context of an orderly pattern of liturgical worship (the prayers).

Because fellowship in the church is always a matter of common reception of the Lord's gifts, the Church recognized that divisions were not to be permitted at the Lord's Supper. Our Lord's Apostle, St. Paul, made that point clear when he scolded the Corinthians for their disorderly worship practices and slovenly use of the Lord's Supper. "It is not the Lord's Supper that you eat" (1 Cor. 11:20). Thus, if there is disunity in confession at the altar, how can there be true communion? St. Paul taught that fellowship in what is eaten at a given altar is clearly a fellowship in what that altar stands for (1 Cor. 10:18). To eat at an altar representing error is to have fellowship in that error. What is more, Paul declared that the cup blessed in the Lord's Supper, is nothing less than fellowship in the very blood of Christ himself, and the bread distributed is a fellowship in the body of Christ (1 Cor. 10:16-16). Thus, whoever eats this bread or drinks of this cup in an unworthy manner is guilty of profaning the very body and blood of the Lord Jesus Christ (1 Cor. 11:27). For both New Testament and early Christians, fellowship in the Lord's Supper was fellowship in the actual body and blood of our Lord Jesus Christ; thus, says St. Paul, "we who are many are one body, for we all partake of the one bread" which is "the body" of the Lord. (1 Cor. 10:17; 1 Cor. 11:27). The Ancient Church had a beautiful expression for this. Before the Sacrament was offered to the people, the priest would say, "The holy things for the holy ones" (ta hagia tois hagiois). The early Christians clearly understood that church fellow-





## Life Newsbytes

### **Adult Stem Cells: The “Gold Standard”**

– Despite scientists’ hype, disinformation and insistence about embryonic stem cell success in the early- to late-2000s, it turns out clinical advances are being made in the use of adult stem cells. David A. Prentice, a stem-cell researcher now with the Charlotte Lozier Institute ... recently published a major peer-reviewed article in the science journal *Circulation Research*. He details the amazing successes of adult-stem-cell research. He outlines the many problems that make embryonic stem cells “ill-suited for clinical use” ... In contrast, ethical stem cells have had excellent successes. For example, “induced pluripotent stem cells,” which can be made from normal skin cells, are now used in cell modeling and drug testing ... From “Adult Stem Cells”: “Not only do adult stem cells carry no ethical baggage regarding their isolation, their practical advantages over pluripotent stem cells have led to many current clinical trials, as well as some therapies approved through all phases of Food and Drug Administration testing ... The superiority of adult stem cells in the clinic and the mounting evidence supporting their effectiveness in regeneration and repair make adult stem cells the gold standard of stem cells for patients. (*CLR Life News*, 3/21/19; *Wesley J. Smith/National Review*, 3/15/19, [www.nationalreview.com/corner/adult-stem-cells-now-the-gold-standard](http://www.nationalreview.com/corner/adult-stem-cells-now-the-gold-standard))

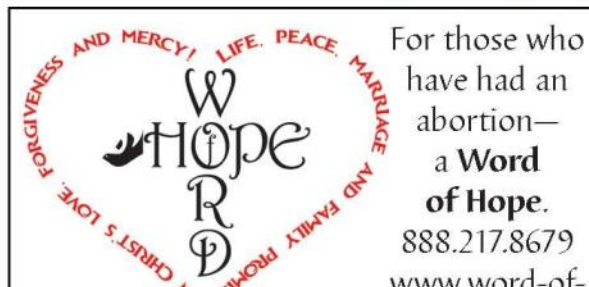
## Speaking Up For Life

“When people question the value of a life lived with disability, I share God’s Word concerning the Body of Christ in 1 Corinthians 12:22 (NIV): ‘On the contrary, those parts of the body that seem to be weaker are indispensable.’ Note it does not say those that are weaker, but those that ‘seem to be weaker are indispensable!’”  
*Mona Fuerstenau, director of Lutheran Ministry Partnerships, Bethesda Lutheran Communities*

“When we see the unborn ... vulnerable, helpless, destined for destruction—we are compelled to speak and defend and help. And not because it is the right thing to do or the moral thing to do, but because it is the Christ thing to do. His hands that were pierced and His body that died and rose again were formed in a womb, giving value to all who have resided there.” *Rev. Dr. James I. Lamb, former executive director of Lutherans For Life*

BE SURE AND CHECK OUT ...

[www.lutheransforlife.org/life-blog](http://www.lutheransforlife.org/life-blog)



For those who have had an abortion—  
a **Word of Hope**.  
888.217.8679  
[www.word-of-](http://www.word-of-)





By Dr. C.F.W. Walther (first President of the LC-MS)

*[Introduction by James Ware: In 1867, ten Lutheran synods formed a new federation, the General Council. The Missouri Synod and several other Lutheran bodies did not join, and two others later withdrew, in part because of concern over the General Council's position on altar fellowship. It seemed to allow members of non-Lutheran churches, who did not confess the Real Presence of Christ's body and blood in the Lord's Supper, to participate in the Sacrament.]*

*It was in this context that Dr. C.F.W. Walther, at the 1870 convention of the Synod's old Western District, presented 13 "Theses Concerning Communion Fellowship with the Heterodox." In them, Walther hammers home the truth that true unity of faith is the indispensable prerequisite for altar fellowship. He also points out the harm that is done, both to others and to the communicant himself, when one who does not confess the Real Presence is nevertheless admitted to the Sacrament.*

*Walther's position continues to be that of the Missouri Synod today. Although explanations that Walther added to the theses in his original presentation are very helpful, the theses also make valuable reading by themselves.]*

### The Theses

1. The true visible church—in an unrestricted sense—or a part of it is the one in which God's Word is purely preached and the holy sacraments are administered according to Christ's institution.

2. A communion in which God's Word is deliberately falsified, or in which such deliberate falsification is permitted, is not a true, orthodox, but a false, erring church or sect.

3. Every person is obligated to confess his adherence to the true visible church, and, when he has the opportunity, also to join it.

4. Every person is obligated to avoid erring churches and, if he belongs to such a church, to renounce and leave it.

5. Also in erring communions there are true Christians, who hold to them from weakness of understanding.

6. Those who become convinced of the partial apostasy of the ecclesial communion to which they hold, and nevertheless remain in it, do not belong to the weak, but are either the lukewarm, whom the Lord will spew out of His

7. Although the main purpose of the holy sacraments is to be instruments and means through which the promises of grace are offered, imparted and appropriated, as well as seals, testimonies and pledges, through which these promises are sealed; yet one of their purposes, subordinated to this main purpose, is also this, to be distinguishing marks of the confession and ties of communion (or fellowship) in divine worship. Altar fellowship is therefore church fellowship.

8. Since the Holy Supper is instituted not in order to make Christians of people but in order to strengthen the faith of those who already are Christians, this Supper may not be given to anyone who manifests himself as a false Christian.

9. Since in the Holy Supper the body and the blood of the Lord are substantially present, distributed to, and received by all communicants, it cannot without grave sin be given to those who do not profess to believe this mystery.

10. Since the Holy Supper is also a mark of the confession of the faith and doctrine of those with whom one celebrates it, the admission of members of erring communions to the celebration of the Supper within the Lutheran Church militates (a) against Christ's institution, (b) against the mandated unity of the church in the faith and the corresponding confession, (c) against love towards those to whom it is being given, (d) against love towards one's own fellow-believers, especially the weak among them, who are thereby given grave offense, (e) against the prohibition not to become partakers of other people's sins and errors.

11. By their exclusion from the celebration of the Holy Supper in communion with the Lutheran Church, members of erring communions are not being excommunicated, much less declared to be heretics and condemned, but they are merely being suspended until they shall have reconciled themselves with the orthodox church by renouncing the false communion (or fellowship) in which they stand.

12. Since even the erring regard and declare it to be wrong to communicate with the orthodox, it is all the more disgraceful when the latter surrender to the former their Supper administered according to Christ's institution.

13. The more unionism and syncretism are the sin and corruption of our time, the more the faithfulness of the orthodox church now requires that the Holy Supper not be misused as a means



## The Lord's Table



the field. Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out” (Deut 28:3-6).

This is God’s promise to the Israelites as they stood beyond the Jordan outside of the Promised Land. He promises blessing to His people. He will make them prosper, whether they are in the city or the field. He will make their fruit of their work to prosper, whether from the ground or their wombs, their flocks or their herds. He will make them to prosper in all things, whether upon their coming in or their going out.

But there’s a catch. He would do this for Israel only “if you obey the voice of the Lord your God” (Deut 28:2b). If they did that, He would cause that “all these blessings shall come upon you and overtake you” (Deut 28:2a).

If they didn’t obey the voice of the Lord, if they didn’t keep the commandments of the Lord and walk in His ways (Deut 28:9), they would be met with curse and woe. The blessings would be replaced with curses. Everything that the Lord promised to prosper and bless would be cursed and fail.

our flesh, fulfilled the law for us – in our place and for our benefit; died for us – in our place and for our benefit; and is risen from the dead for us – in our place and for our benefit.

By this we have justification before God. We are forgiven, clean, holy, and righteous. The blessing of God is promised to us in Christ Jesus. It depends upon His work and not ours.

All this is ours in Holy Baptism. For in Holy Baptism, God claims us as His own, makes us His children, His heirs, His holy people. And so it is that the work of our hands and its fruit is holy because we are holy in Christ. It is pressed into His service, and thereby it becomes a blessing to us and to our neighbor.

For this great gift, our reception of the blessings of God because of Christ Jesus our

Lord, it is our duty to thank and praise, serve and obey Him. This is not in order to receive blessings but because in Christ we already have.

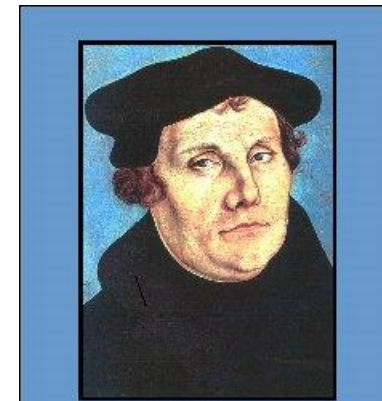
It is with this in mind that we sit down on the first day of the week and set aside as He has prospered us to give to His church for His work of blessing in our midst (1 Cor. 16:2).



## God’s Share First

God early promised joy as a reward of squaring our accounts with Him (*Deuteronomy 12:6-7*). Paul commanded his church at Philippi to rejoice in the Lord (*Philippians 4:4*). True Christian Living can only be experienced when we are living as Christ directs our doing. Is your supply of Christian joy running low? Check your responses: Are you giving enough time to His Service? Are you using Your Spiritual gifts for His Kingdom (do you know what they are)? Is your stew-

We believe that regular systematic giving is called for in the New Testament living. We recommend percentage giving as one more medium by which we tie into the joy of our Lord. We urge our members to set aside a definite percent of their income to covenant with the Lord for this and to ask God to lead us on to total commitment.



Those who would be Christians are under obligation in the sight Of God to esteem the m worthy of double honor who minister to their souls, that they deal well

Gil called the meeting to order. Pastor opened with Psalm 25 devotion & prayer. Minutes were read. \*\*Motion by James, 2nd by Jim to accept. Motion carried.

### **REPORTS:**

**VP** - absent

**Financial Secretary** - Gil reported February income \$12,435, expenses \$12,339. (January report corrected.) CEF loan has been paid off.

**Treasurer** - Gil gave account balances & income report. Budget report for February and year-to-date. Purchased 3rd \$10,000 CD \*\*Motion by Melanie, 2nd by James to accept financial reports. Motion carried.

**Elders** - James reported average attendance for February was 67, average communed 66. Adult transfer Brian & Stephanie West. Released Sue Kuschnereit.

**Christian Education** - - Melanie reported Sunday School going good; Mid Week resumes after Easter.

**Evangelism** - We received resignation from Jerry as Chairman. Adopt-A-Highway & Bible Jamboree will proceed as planned.

**Stewardship** - vacant

**Properties** - Jim reported doors and new locks completed.

**Social Concerns** - Megan reported \$4,203 check delivered to Lois with Meals on Wheels, much appreciated. Lenten meals continue; will plan new member fellowship. Discussed Easter Breakfast April 21st. Graduation for Nic Worsham & Matthew Jackson, Mortgage burning.

**Youth** - Devin reported youth delivered \$2,500 check to DOW February 23rd, sat in on confirmation class, pot luck & experienced new foods; to Dallas Aquarium afterwards. Garage Sale in April.

**Pastor** - "Scriptural Procedures and Principles for Confrontation." Midweek resumes April 24th, Bible study on Esther. April 30, May 7th & May 14th banquets honoring top 10 students in each School District, will be held in Luther Hall, Kiwanis.

### **UNFINISHED BUSINESS:**

Roger Harris property not sold.

Excess monies taken care of as congregation voted.

Laminate for kitchen has been ordered.

### **NEW BUSINESS:**

Devin mentioned estimate from Tyson Church Organ Maintenance for organ repairs. \*\*Motion by Devin, 2nd by Jim to recommend to voters to have this done, cost \$995. Motion carried.

\*\*Motion by Melanie, 2nd by James to adjourn. Motion carried. Meeting adjourned and Pastor closed with the benediction.

Present: Gil Daughtrey, Jim Broad, Megan Taylor, Donna Hughes, Devin Jackson, Melanie Jackson, James Taylor, Pastor Adler.

## Scriptural Procedures and Principles for Confrontation

### NOTE:

The following Biblical principles and procedure for confrontation apply not only in cases of open and manifest sins, but also to resolve relational conflicts within the body. In such cases Scripture indicates that it is the responsibility of the believer to go promptly to his brother/sister when s/he has been offended, or when s/he has reason to believe that s/he may have done the offending.

*St. Matt 5:23-24*  
*Eph 4:26-27*

The Bible references indicated in the margins are used as illustrations of complete Biblical themes. They are not intended to be used as isolated proof texts.

*1 Joh 1:7*  
*2 Cor 6:3*

Ongoing sin in the life of a believer obstructs his walk with the Lord, threatens unity and fellowship within the body, and ultimately weakens the witness of the church among non-believers.

*2 Cor 11:29*  
*St. Luke 17:3*  
*Gal 6:1*

Scripture therefore encourages believers to be concerned with each other's spiritual well-being, and teaches them to confront in love where there is evidence of sin. The Bible is the ONLY norm of faith and life, therefore, we affirm the following Biblical procedure for such confrontation:

*St. Matt 18:15*

1. If one has knowledge of ongoing sin in the life of a fellow believer, he should go promptly and confront the individual in private.

*St. Matt 18:16*

2. If there is no expression of repentance, he should reprove the individual in the presence of 2 or 3 witnesses.

*St. Matt 18:17*

3. If there is still no repentance, Scripture teaches that the matter be brought before the church. In our church structure, the matter should at this point be brought to the Pastor, as the representative of the church. The Pastor may bring the matter before the body of lay Elders of the church.

*St. Matt 18:17*

4. If there is no genuine repentance after confrontation by the Pastors and lay Elders, the lay Elders will bring the matter before the whole congregation.

*2 Thess 3:14 ff.*  
*1 Cor 5:11*  
*Titus 3:10-11*  
*2 Thess 3:6*

5. If there is still no evidence of repentance, Scripture teaches that the individual should be removed from the body and believers should break fellowship with him, until such time as there is genuine repentance.

*Gal 6:1*  
*St. Matt 18:21 ff.*  
*St. Matt 6:14-15*  
*Eph 4:32*  
*St. Luke 17:3*

In addition to the above procedure, Scripture teaches that confrontation should be approached and carried out with an attitude of love, concern, and humility, and should be motivated by the sincere desire to see repentance and restoration of fellowship. Reflecting Christ's grace and forgiveness, believers are taught to be quick to forgive when there is a genuine expression of repentance on the part of a fellow believer.

*"Strive for peace with everyone, and for the holiness without which no one will see the Lord." Hebrews 12:14*

*"Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you." Hebrews 13:17*

*"You were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love*



**HEALTH NEEDS—MEMBERS:**

- Ron Bloecher - recovering from surgery
- Lana Bowden - recovering from surgery
- Albert Harris - back problems
- George Nelson - recovering from a stroke

**HEALTH NEEDS—FRIENDS:**

- Deanna Chapman [Fortner's friend] - cancer treatment
- Jerry Dukes [Jackson's friend] - complications from surgery
- Lille Mae Fogel [Jo Ann Tugwell's sister] - recovering from a broken hip
- Sonny Guillen [Donna Hughes co-worker] - car accident, serious injuries
- John Leach [Fortner's friend] - cancer treatment
- Ruby Olson [Peggy Adler's Aunt] - recovering from a stroke
- Lori Owens [Ken Koehler's daughter] - pneumonia
- Eileen Rigby [Donna Hughes' friend] - car accident, serious injuries
- Gene & Patsy Worsham [Tim's parents] - ongoing health concerns

**HOMEBOUND:**

- Bobby Fulmer, Dorothy Jackson, Martha Kaudelka, Johnnie Weaver

**COMFORT:**

- Gloria Bloecher family for the loss of her sister
- Alicia Hutton family for the loss of her grandmother, Teresa White

**IN PRISON:**

- William Schatte (LC-MS member @ Faith/Plano, incarcerated at Powledge Unit)

**THOSE PREPARING FOR CHURCH WORK:**

- Aaron Jackson – attending Concordia University, Seward, NE

**THOSE SERVING IN OUR NATION'S ARMED FORCES:**

- Members: Kyle Lawson and Kyle Shepherd ...
- Non-members: Robert Garcia [Juanita's son], James Reed [Devin Jackson's co-worker] and Jeremy Stafford [Marcy Hogan's nephew]

**Please  
help  
us  
keep  
this  
list  
updated.  
Thanks**



Sunday at: 10:30 AM on 97.5 FM KTTB Tyler, TX  
Sunday at 12:30 PM on 91.5 FM KHCB Madisonville, TX

Online at [www.lutheranhour.org](http://www.lutheranhour.org)

DATE: April 7, 2019  
TITLE: "The Darkness Has Not Overcome It"  
TEXT: St. John 12:37-50  
SPEAKER: Rev. Dr. Michael Zeigler

Jesus calls us to hate life in this world, not because he wants hateful people. Rather, he wants us to more deeply love true life.

DATE: April 14, 2019  
TITLE: "He Loved Them to the End"  
TEXT: St. John 13:18-19  
SPEAKER: Rev. Dr. Michael Zeigler

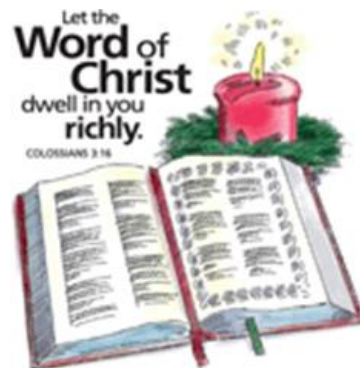
We are people of diverse backgrounds drawn together by Jesus. We want to share His life with you.

DATE: April 21, 2019  
TITLE: "Cross in the Garden"  
TEXT: St. John 19:30-20:18  
SPEAKER: Rev. Dr. Michael Zeigler

God is the true Gardener. He brought the soil of His garden into His being to make a new creation.

DATE: April 28, 2019  
TITLE: "Disturbing Cognitive Dissonance"  
TEXT: St. John 20:19-31  
SPEAKER: Rev. Dr. Michael Zeigler

Doubt is a normal part of our present human experience. Only the presence of the risen Jesus will overcome it.



Lucas Cranach (1472-1557), a close friend of Martin Luther, was a celebrated painter of portraits and altar pieces and a producer of woodcuts of religious subjects. Albrecht Duerer (1471-1528), a native of Nuernberg, Germany, was one of the most learned of Renaissance artists and also an ardent admirer of Martin Luther. His paintings and woodcuts include examples of the splendor of creation and skilled portrayals of biblical narratives. Both Cranach and Duerer are remembered and honored for the grandeur of their works of art that depict the glory and majesty and the grace and mercy of the triune God.

#### **April 20 - Johannes Bugenhagen**

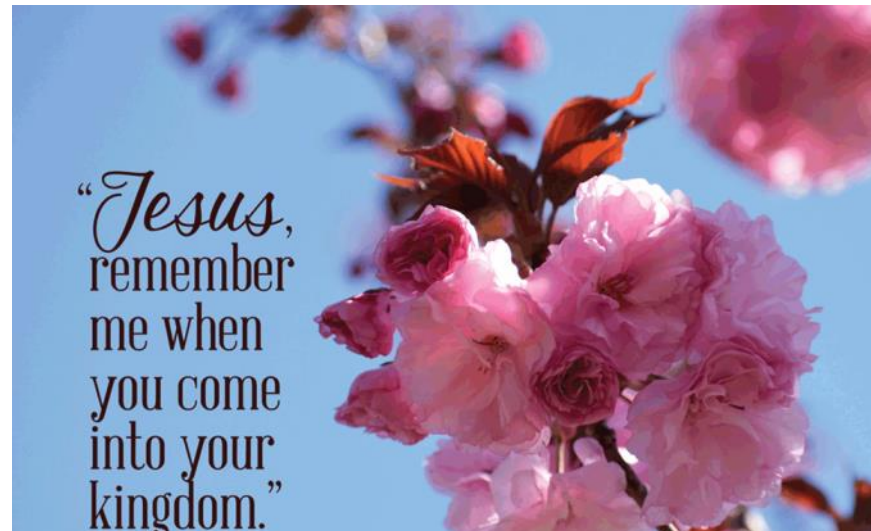
Johannes Bugenhagen (1485-1558), from Pomerania in northern Germany, was appointed pastor of Wittenberg in 1523 through the efforts of Martin Luther and thus served as Luther's own pastor and confessor. One of the greatest scholars of the Reformation era, he helped translate the New Testament into Low German and wrote a commentary on the Psalms. He also worked to organize the Lutheran Church in northern Germany and Denmark, journeying to Copenhagen where he crowned both King and Queen and consecrated seven men to the offices of superintendent and bishop.

#### **April 21 - Anselm of Canterbury**

Born in Italy in 1033, Anselm is most closely associated with England, where he served as Archbishop of Canterbury for many years. A brilliant scholar and writer, Anselm used his political skills with the British kings on behalf of the established Christian church, affirming that it is the leadership of the church and not the state which has the responsibility of establishing structure and maintaining order among the clergy. Anselm is especially remembered for his classic book, *Why God Became Man*, which taught that the reason for the incarnation was that Jesus, the Son of God, would suffer and die in place of sinners.

#### **April 24 - Johann Walter, Kantor**

Johann Walter (1496-1570) began service at the age of 21 as a composer and bass singer in the court chapel of Frederick the Wise. In 1524, he published a collection of hymns arranged according to the church year. It was well received and served as the model for numerous subsequent hymnals. In addition to serving for 30 years as kantor (church musician) in the cities of Torgau and Dresden, he also assisted Martin Luther in the preparation of the *Deutsche Messe* (1526). Walter is remembered as the first Lutheran kantor and composer of church music.



Lutherans place their faith in the Triune God – Father, Son, and Holy Spirit – who has made us, redeemed us, and empowers us for Christian living.

We believe Jesus Christ is the divine Son of God, who came to earth as a man, suffered and died in our place to win for us forgiveness of sin, and who rose again to life, assuring us that we, too, can live with Him eternally.

We teach that we come to stand in right relationship with God not through our own goodness or righteousness, but through our faith in Jesus as Savior. Faith alone receives the full promises of God.

We believe that the two Sacraments, Baptism and the Lord's Supper, were instituted by Christ and offers forgiveness of sin to all who receive them in faith.

Concerning Baptism, we teach that infants should also be baptized, since they, too, are sinful and need God's grace. God can work faith in them, even though they are too young to intellectually grasp the Gospel.

We believe that the body and blood of Jesus are truly present in the Lord's Supper through miraculous means, and that only Christians who are in full agreement with our all our beliefs should commune with us.

We believe that God speaks to the world through His Word in the Bible.

We believe that God loves every person and intends for all a life of dignity and meaning.

We believe that Marriage is a life-long union of one man and one woman. We reject any other “union” called “marriage” as immoral and contrary to God's will.

We assert the vital importance of the Christian congregation as the community of believers in which the Gospel is correctly preached and the Sacraments are rightly administered.



**Bethlehem Evangelical Lutheran Church**

**The Lutheran Church -- Missouri Synod**

**1515 South Loop 256**

**Palestine, Texas 75801-5857**

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Thank You!

