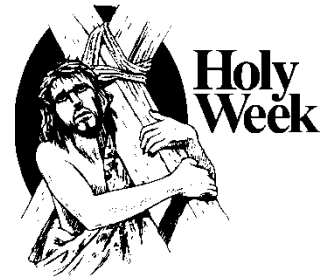


The Messenger
St. John Lutheran Church

155 Fairview Street
West Branch, Michigan 48661
Church Phone: 989-345-0120

Rev. Howard Travis, Pastor
Pastor's Home Phone: 989-312-4637

Web site: www.stjohnwb.org



CHURCH COUNCIL

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April 2019

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PASTOR'S OFFICE HOURS

Monday and Thursday: 11:00 a.m. – 12:00 p.m.
Tuesday and Wednesday: 10:00 a.m. – 12:00 p.m.

No appointment is necessary – just stop by! Please call the office and make an appointment if these times are not convenient (345-0120).

CHURCH OFFICE HOURS

Monday through Thursday, 10 a.m. – 1 p.m.

Dear members and friends of St. John,

There is nothing more important in the life of a Christian than to correctly understand how **God justifies** (or saves) **sinners like you and me**. As Lutherans, we refer to this as the doctrine of Justification. Listen to Rev. Dr. Carl F. W. Walther, the first president of our synod, as he describes **three very common false teachings** found in **other churches**:

First, [these churches] imagine that, **now that Christ has done His share, man must still do his — and man is not reconciled to God until both efforts meet**. These [churches] picture reconciliation to mean that the Savior made God willing to save people — provided they, on their part, are *willing* to be reconciled. But that is the complete reverse of the Gospel. God is reconciled—not man. Accordingly, the apostle Paul calls to us: “Be reconciled to God” (2 Corinthians 5:20). This means that since God has been reconciled to you by Jesus Christ, grasp the hand that our Father in heaven extends to you... Righteousness is ready and waiting. Humans must **not** first achieve it. If we were to attempt to do so, that would be an awful crime, a battle against grace and against the reconciliation and perfect redemption accomplished by the Son of God.

Second, [these churches] teach **false doctrine concerning the Gospel**. They regard it as nothing but a set of **instructions for man**, teaching **what man must do to secure the grace of God**. In reality, the Gospel is **God’s proclamation to people**: “You are redeemed from your sins. You are reconciled to God. Your sins are forgiven.” ...

Third, [these churches] teach **false doctrine concerning faith**. They regard faith as a quality in people that “improves” them, that increases their *sanctification* [i.e., holiness before God]. This is why they consider faith to be such an extraordinarily important and beneficial matter.

It is true indeed that **genuine faith does change a person completely**. It brings **love** into a person’s **heart**. Faith can be without love just as little as fire can be without heat. But the fact that **faith contains love is not why faith justifies us** and gives us what Christ has acquired for us and what is thus already ours and only needs to be received by us. These people do **not** teach what Scripture teaches in response to the question “What must I do to be saved?” [see Acts 16:30]. Rather, the correct response to that question is: “You must believe, that is, you do not need to do anything yourself.” Because when the apostle answers the jailer’s question by saying, “You must believe in the Lord Jesus Christ,” [Acts 16:31] that is the same as saying, **“You do not need to do anything. Just receive what God has already done for you. That is all. Now you are saved.”**⁽¹⁾

Then, Walther pens these words about **God’s wonderful gift of being Lutheran**:

Since we have this doctrine [of Justification], what **exceedingly happy and blessed people we Lutherans are!** This teaching takes us directly to Christ — without any detours. It opens heaven to us when we feel hell in our heart. It enables us to obtain grace at any moment—without losing time by following a **wrong way as we work for grace by our own effort**, as we sometimes do, even with the best intentions. We can approach Christ directly and say: “Lord Jesus, I am a poor sinner. I know it. I have known this in the past, and when I reflect on what is going on in my heart now, I must say, that is still my experience. But You have called me by Your Gospel. I come to You just as I am. For I can come no other way.” **That is the saving doctrine that the Lutheran Church has learned from Christ and the apostles.**⁽¹⁾

I often wonder if Lutherans truly grasp the wonderful (and increasingly rare) teaching of salvation by faith alone, through grace alone, in Jesus Christ alone. Indeed, as Walther states, our troubled hearts are taken “directly to Christ – without any detours.” We have the purest doctrine, the greatest comfort – and it all originates in Christ Jesus’ words, for you and me. May we forever cherish the clarity of the Gospel that our church provides through the doctrine of Justification.

Pastor Travis

- (1) Walther, Carl F. W., *Law & Gospel: How to Read and Apply the Bible*; Walther’s Fourteenth Evening Lecture: Jan. 16, 1885; c. Concordia Publishing House, St. Louis. Bracketed comments and highlights by Pastor Travis.

SOCIAL MINISTRIES

FOOD TRUCK – Our next food give-a-way is on Saturday April 27th. A sign-up sheet will be available for volunteers. We wish to thank all the people who help make the food give-a-ways a great success. We are collecting donations of personal hygiene items and cleaning products to distribute at the Food Truck give-a-ways. Individuals in-need cannot purchase items such as shampoo, soap, deodorant, toothpaste, or household cleaners with their Bridge cards even though they are needed. A collection basket will be in the fellowship hall for donations. We very much appreciate the support we get from all of you! Very blessed to be a part of this church family! Questions can be made to Lisa or Bev.

PRAYER MINISTRIES

Prayer Warriors are always needed!

Prayer Warriors – Please keep your students in your prayers and drop them a note to let them know you’re praying for them.

Praying for you... Have you received a postcard in the mail recently that said, “The Congregation has prayed for you”? As part of the ongoing prayer ministry here at St. John, we pray for the spiritual, emotional, and physical wellbeing of our members. We also lift up the ministries and outreach of this congregation on a daily basis. If you are interested in praying for these concerns, March Prayer Sheets are available in the Narthex on the cart next to the Portals of Prayer.

LADIES AID

MEETING – The April meeting will begin with lunch at Logger’ Sat 11:30 A.M. on April 9th with the meeting to follow at the church at approximately 12:30 P.M. We would welcome any and all ladies of the church to come join us!!!

GREETING CARDS – The Ladies Aid has added Easter Cards to the cards available for sale on the counter outside the kitchen. Check them out. What a great time to proclaim the true meaning of Easter – Our Risen Lord!!

LWML RALLY- The Timberline Zone Spring Rally will be held at Zion Lutheran Church in Tawas City on Saturday, May 4th, beginning at 10:00 A.M.

LWML PRAYER DAY- The 2019 Timberline Zone LWML Prayer Day Service will be held at Faith Lutheran Church in Prescott on Thursday, May 16th at 10:00 A.M. Registration begins at 9:30 A.M. and Lunch will follow the service. Both MEN and Women are invited. The address is 5315 Henderson Lake Rd.

COFFEE HOUR – Just a reminder to all Coffee Hour hostesses that you will need to pick up the donuts on Sunday before the church service from the Colonial Village bakery. If you feel that you will not need donuts that Sunday, please notify Marge Mozak by Thursday of that week, so she can cancel the donut order.

FAMILY FARE “Direct Your Dollars” - As of March 12th we have collected 47,334 dollars in receipts. Remember, you must use your “Yes Rewards” card or give them your phone number for the purchase to count as a “Direct Your Dollars” receipt.

GARAGE SALE- the Ladies Aid Garage Sale will be held Friday, May 31st and Saturday, June 1st. Now is the time to gather the items that you no longer need or use and bring them to the church. If you bring them on Mondays between noon and 2:00 P.M., we will help you get them into the garage. We are not accepting TV’s, computers or Christmas trees at this time.

SECOND HAND CHRISTMAS AND MORE- We will be having a sale of Christmas items, including gently used Christmas decorations and/or crafts on November 15th of this year. Be thinking of us as you are cleaning out and giving away Christmas decorations that you don’t use anymore. We will get ready for those donations later in the summer. This sale will also include a cookie sale. Look for more information at a later date.

CHRISTIAN EDUCATION

And the Word became flesh and dwelt among us, we have seen His glory, glory as of the only Son, from the Father, full of grace and truth. And, from His fullness we have received *grace upon grace*.

John 1:15 & 16

Have you made Bible Study your place to be this year?

Check out the opportunities below and come join us...

Sunday Mornings

8:30 a.m. - A Longer Look at the Lessons – Prepare for worship by taking a closer look at the Bible readings for that Sunday’s service.

Monday Mornings

10:00 a.m. - We are taking an in-depth look at the book of **2 Samuel**.

Tuesday Evenings

7:00 p.m. - Women’s Bible Study at Jane Tennant’s home. A deeper look at Law and Gospel through the Lutheran Difference Bible Study series.

7:00 p.m. - Men's Bible Study on the 2nd and 4th Tuesday. The men will **not** be meeting in **April**, but will resume their study on **May 14th**.

Wednesday Mornings

9:00 a.m. – Men's Breakfast and Devotional - 3rd Wednesday at the church.

Sunday School Happenings

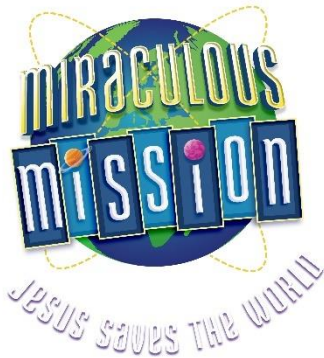
Do you not know that you are God's temple and that God's Spirit dwells in you?
1 Corinthians 3:16

This verse brings to mind Baptism! Do you remember your Baptism? For most of us we were pretty tiny when it happened, while others were older and remember. So when Martin Luther reminds us to remember our Baptism, what does that mean? Remember the gracious gifts we received from our loving Father in heaven. The forgiveness of sins and the gift of the Holy Spirit. We've been marked with the cross of Christ on our head and heart, and made His child a member of His Holy Kingdom. And, for that we can definitely give thanks and praise!

So, we begin the month with this verse and the true story from God's Holy Word about *Jesus cleansing the Temple*. Remember His righteous anger? It certainly wasn't something that anyone would have expected of Jesus. But, it was definitely something that needed to be addressed. It was the Passover feast and many had come to Jerusalem to worship and celebrate. But, the temple was filled with animals and money changers. They had turned His Father's house into "a house of trade". In fact, they had become so focused on the trade aspect of Passover, that they were actually hurting the spiritual wellbeing of the people. Jesus knew that in order to be reconciled to God, the people must have access to God's word. God's temple was the place where God receives His penitent people. What the merchants were doing should have been done outside of the temple. It desecrated God's house.

So, the Jews asked Jesus for a sign to show why He had the authority to disrupt their business of animal selling and money exchanging. Remember what Jesus said? "Destroy this temple and I will raise it up in three days." John 2:19. Of course the Jews thought Jesus was talking about the actual building itself. The building that took forty six years to build and He could rebuild it in three days. Impossible! But we know that Jesus was talking about His body... *The ultimate sacrifice for our sins*. He was talking about His death on the cross and His resurrection three days later. *He was the Perfect Temple!* Which leads us into the following weeks of April... Palm Sunday with Jesus' triumphant entry into Jerusalem; Passion Week with Jesus' arduous journey to and death on the cross, and the glorious Easter resurrection. We know that in Jesus the victory's won! He conquered sin, death, and the devil for us. Through His perfect sacrifice we are reconciled to the Father, and have forgiveness of sins and eternal life in heaven. We can sing with the VBS and Sunday School children...

**In Jesus the victory's won, tell the news to everyone,
the sacrifice of God's own Son, King of our salvation!**



***Summer is coming! And so is VBS!
July 14th-18th***

***Are you interested in helping this
year? Come join us for brief
informational meeting on Sunday, April
7th at 12 pm.***

March was Missions Month!

Thank you to all who gave financially to our featured missions this year...

**Dakota Boys and Girls Ranch
Lutheran Heritage Foundation**

And thank you to all who continue to support the ongoing needs in this
community and in the world...

- **The Ogemaw County Clergy Association** – Through your financial contributions, food and help with electricity, heating and funeral bills are provided.
- **Caring Pregnancy of West Branch** – Through your donations, physical needs and emotional support are provided for families and their infants.
- **Orphan Grain Train**
- **LWML** – Through the mites collected by this organization, the needs of many are met in this county and abroad. For more information about projects that are being funded check our newsletter and their website at www.lwml.org.
- **Our local Food Trucks** – the next truck Saturday, April 27th.

EVANGELISM / OUTREACH

Facebook is up to date. As soon as I have the Lenten schedule I will post it on Facebook. Prayer cards are being sent. We have requested and received a Thrivent Grant to purchase Lent Devotions for the children. There is sign-up sheets on the bulletin board if you would be willing to change the sign outside or be Lector. Please don't forget to encourage others to worship with us. Have a wonderful month and remember warm weather will soon spring upon us. God bless.

There are plenty of car window decals still available. Check with Dennis if you are interested and would like one or two.

Left and Right ‘Step’ Together (and other news worth knowing)

by Gene Edward Veith

Christian activists win prison reform

Conservative Christian political activists have traditionally focused on pro-life issues, opposition to the sexual revolution and religious liberty. Many recently added another cause to this list: criminal justice reform.

Major leaders and organizations of the so-called “Christian right,” including groups like the Faith and Freedom Coalition, were key proponents of the “First Step Act,” a federal bill designed to reform federal prisons and criminal courts. The measure grants judges greater sentencing flexibility, authorizes early release for some prisoners, allows prisoners greater contact with their families and provides for enhanced rehabilitation programs, including job-training, education and participation in faith-based programs.

Some Republicans opposed the bill as a departure from the party’s “tough on crime” stance. But supporters ranging from the Koch brothers to the American Civil Liberties Union forged a bi-partisan coalition — a rare move in these politically polarizing times — to promote the bill, which easily passed both the Senate (87-12), and the House (356-36). President Trump signed the bill into law on December 21, 2018.

According to the doctrine of the Two Kingdoms, the state is supposed to punish lawbreakers, just as the Church is supposed to proclaim God’s forgiveness through Christ. The Gospel thus cannot be a template for how the state treats criminals. But the state’s mandate to enforce justice can include just reforms. And Christians in their vocations as citizens — if not as the corporate Church — are free to act politically in love and service to their neighbors, including those in prison.

Boy Scouts not prepared

In 2015, the Boy Scouts of America (BSA), under intense pressure including from its major corporate donors, ended its ban on homosexual scoutmasters. Now the organization is facing such extensive litigation over its alleged mishandling of sexual abuse charges that it is reportedly considering bankruptcy.

Those abuse charges go back decades to the 1960s, well before the ban on openly gay scoutmasters was lifted, but they demonstrate the wisdom of the old policy and the understood risk of abuse it was intended to mitigate.

In 2013, the BSA began accepting openly homosexual members, expanding its membership pool again in 2017 to include first transgender boys that is, girls who identify as boys and then girls. Leaders also announced plans to rebrand the organization as “Scouts BSA,” a move that has since prompted a trademark infringement lawsuit from the Girl Scouts.

Through it all, both membership and revenues have been steadily plummeting. Many parents do not want their sons to join the organization, and it has increasingly fallen out of favor with boys themselves. The organization thus finds itself financially ill-equipped to deal with the “threatened and expanding” sexual abuse litigation it now faces.

The LCMS formally dissolved its Memorandum of Understanding with the BSA in 2015, following the gay scoutmaster decision, though individual congregations are still free to sponsor troops. The question remains, though: Will there be any troops left to sponsor when the dust settles?

The reach of digital Bibles

Ever since Luther’s Bible translation was first mass-produced by the printing press, the Bible has fared well with information technology.

BibleGateway.com marked its 25th anniversary in 2018. The site, which gives users access to 219 Bible translations in 72 languages (including the original Hebrew and Greek), is now the most visited Christian website in the world, welcoming some 140 million visitors per day from over 200 countries. All of Bible Gateway’s translations can be searched, compared with each other and copy-pasted, making the site an invaluable resource for pastors and scholars, as well as for lay-people. Its biggest user demographic is young adults aged 25 to 34.

The YouVersion Bible app marked its 10th anniversary in 2018. It started as a ministry of Life Church in Edmond, Okla., whose pastor, Rev. Bobby Gruenewald, developed the application as one of the first offerings on Apple’s App Store. Since then, the free app, which makes available 1,797 Bible translations in 1,247 languages, has been downloaded more than 350 million times.

YouVersion reports that Bible reading on its app is up 27 percent over the previous year. This includes a 104 percent increase in Japan, thanks to a new Japanese translation. Readership is up 69 percent in Nepal (a Hindu nation), 69 percent in Indonesia (the world’s most populous Muslim-majority nation) and 59 percent in Vietnam (a communist nation).

These technologies allow the Word of God to be distributed freely and instantly, including in countries that persecute Christians or restrict Bible ownership and to people in tiny language groups living in the developing world, where cell phone ownership has reportedly hit 98.7 percent.

Reprinted from *The Lutheran Witness* magazine, February 2019, St. Louis: LC-MS.

Life Among the Pagans

Early Christians modeled a way of living that transcended and ultimately transformed the culture around them.

by Joel Elowsky

THREE MILLENNIA AGO, Solomon wrote, “What has been will be again, what has been done will be done again. There is nothing new under the sun” (*eccl. 1:9*). Believe it or not, the cultural

challenges we are experiencing today are not all that different from those faced by the earliest Christians. They lived at a time when Christians were in the minority and Christianity was viewed as one among many competing options in the marketplace of ideas and religions. Much like today, there was a shared common culture throughout the Roman Empire, especially among the aristocracy of Greco-Roman culture. The games, the theater, the baths, public events honoring the emperor — these were all part of the dominant culture and everyone was expected to participate. An important part of that culture was the civic religion that permeated most aspects of civic life — kind of like the World Series or the Super Bowl of today, or the different national tragedies that often bring people together as a nation. The gods in the ancient world were given their due in the temples, as well as the colosseums, theaters and the military legions. If Jews or Christians wanted to be a part of all this — and have access to the privileges and opportunities that came with it — the price of admission was conformity. It was their civic duty to honor the Roman gods and adopt the Roman lifestyle. Then, as now, however, people wondered if there might be more to life than civic pride and cultural conformity, both of which often left them feeling less than satisfied with their lives.

Rated 'R' for 'Roman'

Like the ubiquitous screens of today that funnel the internet and TV programming onto our smartphones, tablets and TVs, the Greco-Roman cities were also filled with distractions to stimulate the appetites. Gladiators and charioteers of the ancient world were like the famous sports heroes of today. Beyond the public violence and bloodthirst on display at the Coliseum and Circus Maximus, there was also a lot of sex, drinking and gambling going on both in public and behind the scenes. The graffiti in Pompeii is quite revealing — literally. Sexual innuendos and conquests, homosexual liaisons, bar fights and thefts, among other vices, are all recorded there. The theaters of the day held classic comedic productions with subject matter revolving around sex and infidelity that today would be rated R, if not NC-17. Tertullian's *On the Spectacles* (ca. AD 197) warns against the debilitating effect the entertainment industry of his day was having on Christians. Chrysostom (d. AD 407) excoriated his congregation in Antioch for coming to church — if they even could make it there — only to leave Christ lying in the manger while they rushed off to the theater to see “naked women swimming” (Chrysostom, *Homilies on Matthew*, Homily 7)-

People were constantly bombarded with images, as erotic art infiltrated every nook and cranny of society. The public temples and baths invited promiscuity and prostitution. In fact, the Romans had at least 50 different Latin words to describe the different types of prostitution available. There was no internet or social media in the days of the Early Church of the first few centuries. But society and culture were still structured to tempt. And if not to tempt, then to distract, and if not to distract, then to coarsen and desensitize. Sound familiar?

Holy habitus

Christians did not live “indifferently” in the face of such temptation and violence. They lived differently — embracing what they termed a *habitus*, a way of living, which allowed them to be productive members of society while also calling into question the more damaging aspects of their society and culture. Christianity was countercultural, but not always as “in your face” as we might think. Sometimes, in fact, resistance to the culture could be pretty subtle, as the second-century

Epistle to Diognetus demonstrates:

For Christians are not distinguished from the rest of humanity by country, language, or custom. For nowhere do they live in cities of their own, nor do they speak some unusual dialect, nor do they practice an eccentric way of life. This teaching of theirs has not been discovered by the thought and reflection of ingenious people, nor do they promote any human doctrine, as some do.

But they live in both Greek and barbarian cities, as each one's lot was cast, and follow the local customs in dress and food and other aspects of life, while at the same time demonstrating the remarkable and admittedly unusual character of their own citizenship.... They marry like everyone else, and have children, but they do not expose their offspring.² They share their food but not their wives. They are in the flesh, but they do not live according to the flesh. They live on earth, but their citizenship is in heaven. They obey the established laws; indeed in their private lives they transcend the laws. They love everyone, and by everyone they are persecuted. They are unknown, yet they are condemned; they are put to death, yet they are brought to life. They are poor, yet they make many rich; they are in need of everything, yet they abound in everything. They are dishonored, yet they are glorified in their dishonor; they are slandered, yet they are vindicated. They are cursed, yet they bless; they are insulted, yet they offer respect. When they do good, they are punished as evildoers; when they are punished, they rejoice as though brought to life. (*Epistle to Diognetus*)

² Unwanted children were often left outside to die at the mercy of the elements. They might be left on a mountainside or a place outside the city where they were sometimes found and later sold as slaves.

The early Christians were *in* the culture but not *of* the culture. They modeled a different narrative of life, a better (albeit more challenging) narrative that was much more fulfilling than what the society and culture of their day could offer. Being a Christian meant more than simply going with the flow. The bar for participation in civic events and culture was low: just do what everyone else is doing and perhaps pinch some incense to the emperor if you have to. Judge not and you will not be judged. If someone wanted to be part of the Christian community, on the other hand, it was by invitation only. The doors were closed for worship to keep out those who were uninitiated in the mysteries of the *disciplina arcanum* (the ancient discipline of Christian practice and belief) that members followed. Membership in this community required a sponsor, and membership classes could take as long as three years in some cases, although most were conducted during Lenten preparations for the Easter Vigil baptismal service. As Tertullian quipped, "Christians are made, not born" (Apology 18)

A higher citizenship

Christians also took care of each other. They began with the household of faith but then moved out to care for their neighbors and those in need. Christianity pointed its followers to something greater than themselves, a higher purpose, another citizenship besides this earthly city — without forsaking their present citizenship. Early Christians were plugged into the social network of their culture and society, offering help when others wouldn't or couldn't. In their churches they provided not only a sense of belonging, but a way of life that proved adaptable across classes and

cultures, epochs and economies. The *habitus* they engendered centered on the two poles of the Law Moses had taught and Jesus reiterated: Love God and love your neighbor (MATT. 22:37-39). The love of God was cultivated in the liturgy the gathering together; the love of neighbor was cultivated at home, at work, in the market places and the public square.

Fasting, temperance, abstinence, purity — all were variations on a theme: the *habitus* that pushed back against a culture bent on lowest- common-denominator morality and basic disregard for human life or value. Theophilus of Antioch (AD 2nd century), for instance, explained to Autolycus, his pagan friend, that Christians avoid sex outside of marriage and “are forbidden so much as to witness gladiator shows lest [they] become partakers and abettors of murders” (Theophilus of Antioch, *Letter to Autolycus*). Clement of Alexandria (AD 150-215) noted in his *Stromata* that a Christian lives among the distractions of this world as though “in a desert, so that he may not be pressured into conforming to his environment, but instead chooses to exhibit a life lived justly” (Clement of Alexandria, *Stromata*).

All of this was part of a countercultural attitude that attracted non-Christian friends and neighbors who knew intuitively that the culture of the Greco-Roman world was dragging them down but didn't know what to do about it. Christianity offered another way — the Way, the Truth and the Life (John 14:6).

The Rev. Dr. Joel Elowsky is professor of historical theology at Concordia Seminary, St. Louis, where he also directs the Center for the Study of Early Christian texts.

Reprinted from *The Lutheran Witness* magazine, March 2019; St. Louis: LC-MS.

CHURCH ANNOUNCEMENTS

2019 FLOWER CHART — A new flower chart for 2019 is posted. There are many opportunities to sponsor flowers for the altar. Please take a few moments to sign up for a special date. Remember, flowers are \$15.00 and the Ladies Aid would like them paid for when you sign up.

DECALS — Been noticing St. John window decals in the cars in the parking lot or around town? Want one for your vehicle/vehicles? There is no charge . . . just ask Patty Rohman or stop by the church office to get one.

CONFIDENTIALITY AGREEMENT — St. John Lutheran has entered into an agreement with AuSable Valley Community Mental Health that allows them to use our facility for certain activities during the week. Part of this agreement is that our congregational members will keep confidential the names of people that are using our facility. Please observe this agreement by never mentioning the names of people that you may have seen. Also, remind others of this agreement if you hear of a visitor's name being mentioned. Thank you for your cooperation. Executive Council.

Reminder: There is a box in the Narthex for giving to the **Ogemaw County Clergy Association**. This money is collected hygiene items, for the purchase of food, personal home heating fuels, and funeral expenses for people in Ogemaw Country that are unable to afford these necessities. Make checks payable to Ogemaw County Clergy Assoc. Thank you!

EMERGENCY PRAYER REQUESTS – St. John has developed a system that allows us to rapidly contact all members when a life threatening situation develops, requiring immediate prayers. We are requesting cell phone numbers (for text messaging) or e-mail addresses for all members. For those who don't use e-mails or text messaging, phone calls will be made. Please request a salmon-colored form from the office and return it when completed. Thank you.

APRIL BIRTHDAYS

4/05 – Edward Schmitz
4/09 – Yvonne Musselman
4/10 – Shirley Lake
4/11 – Lois Hernandez
4/13 – Bill Bailer
4/17 – Colleen Sholtis
4/19 – Aimee Fritz
4/21 – Jolene Woughter



APRIL ANNIVERSARIES

4/01 – Robert and Susan Kai-Phetteplace
4/06 – Edward and Jacqueline Schmitz