

IMMANUEL LUTHERAN CHURCH
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April Newsletter

IMMANUEL LUTHERAN CHURCH LC-MS
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ALL SOCIAL MEDIA LINKS ARE ON OUR WEBSITE
SERVICES ARE LIVE STREAMED ON OUR FACEBOOK

LET US KNOW...

If you have a change in address, phone or email, have a loved one who is or hospitalized, have a new baby, would like a pastoral visit, or if you would like a special prayer during the prayers of the church on Sunday, please contact Pastor Koepp or the church office.

DO YOU...

want to put something in the bulletin or newsletter?

Have a prayer request? Birth/Anniversary/Graduation announcements?

If so, please submit the information as you want it to appear in the bulletin or newsletter by the deadlines listed below to the church secretary at immanuellutheran@iowatelecom.net.

Deadline for submitting in the weekly bulletin is Thursdays by noon.

Deadline for the monthly newsletter is the 15th of each month.

For those of you without email access, please call or submit your written request to the church secretary.

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Pastor Koepp

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Secretary: Pam Haase

Altar Guild

Helen Thorpe

June Routier

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Pam Haase

Pam Sittig

Esther Huedepohl (Backup)



Hello APRIL

In this issue...

Pgs 5-11	Message from Pastor
Pg 12	Birthday Card Shower for Caden Christinson
Pg 13	LWML Spring Gathering
Pg 14	Holy Week & Easter Service Schedule
Pg 15	President Saunders' Piece for Peace
Pgs 16-17	LCMS Stewardship Ministry Article
Pg 18	April Confirmation Schedule
Pg 19	Camp Io-Dis-E-Ca
Pg 20	Letter from Pregnancy Center of Central Iowa
Pgs 21-22	February Council Minutes

A Message from our Pastor



Thank you for taking the time to read through Luther with me last month, and I promise this month's article is shorter. April this year finds our celebration of the Triduum and a large portion of the Easter Season. As we walk through these times, I wanted to share with you a paper I have been working on for one of my classes this semester. It deals with the question surrounding the use of narrative/story in the Scriptures. As you will see, I analyzed Psalms 42-43, which one of the appointed Psalms to pray with families before the Funeral Rite. I have tried to show why this is an appropriate Psalm, not just for those specific times; but may you also see how appropriate it is as we walk through Holy Week and Easter. Enjoy!

Psalm 42 has a key place within the narrative of the church, at least in my practice. It is one of the Psalms that is assigned in the LSB Agenda for the Rite of the Entrance of the Body into the Church. In my pastoral practice, this is the Psalm I read with the family, often with a short reflection, immediately prior to the processional of the Funeral Service. Given the opportunity to read this Psalm again, set alongside the readings for this section of the class, I found myself pondering the use of narrative in this Psalm. It is a beautiful Psalm that I have come to proclaim much comfort time and time again, but why? What is going on here in terms of narrative? What techniques are being utilized? How does this narrative function? After working through these questions, I will engage with Nussbaum's section from *Why Narrative?* entitled "Narrative Emotions: Beckett's Genealogy of Love".

At the outset, there is one important item of which to be aware. Most commentators I have read treat Psalms 42 and 43 together. As Psalm 43 neither has a separate title nor superscription, and it shares in both the refrain and lament with Psalm 42, many argue they are connected. Because the LSB Agenda does not quote from Psalm 43, but only includes Psalm 42, I will limit my study mainly to Psalm 42. My working theory is that Psalm 42 is prayed in the rite of the Entrance of the Body into the Church, because the reality of Psalm 43 is subsequently lived through the context of the Funeral Service. When seen together, Psalms 42-43 runs the gamut of human time. Psalm 42 reflects upon the past and the present; then Psalm 43 picks up with the present and the future. While gathering to recall the past and the current situation of death, the procession begins and the cast down soul is given the answer in word and concrete forms. This carries through the procession that leads to the cemetery, and culminates in the act of the pastor remaining at the graveside as a final reminder that hope and salvation are in the living God who ever remains with us. The rock is not a deaf, lifeless object, but the rock (v.9) is the Christ, the son-of the living God, as the Holy Spirit spoke through Peter. To this end, we even mark the place of burial often with a rock, either a headstone, a footstone, or both; that serve as reminders of hope.

Psalm 42 employs various narrative techniques; and because it is a prayer, it is spoken from a first-person point of view. Its design is to put God's word upon the lips of God's people, thus being able to be prayed by all of God's children. Throughout the Psalm are employed similes, metaphors, personification, and even apostrophes.¹ While this can be prayed by all of God's children, there is something to be said of the special nature this Psalm has for leaders of God's people. The superscription addresses the Sons of Korah. This can either be taken as they were the ones who were to perform this worship, or they were the ones who composed it. Either way, the context of leadership is brought out in verse four where there is a leading in procession to the house of God. This literary technique highlights the struggle one has in a private vs. a public life. Not only how these elements of life intersect, but how they interact. The situations may call for different responses, and an individual may live differently in both; however, the individual is not a different person in each realm. These two, sometimes competing, realms of our human existence, do not always have to be in competition. They can in fact be mutually beneficial, which this Psalm undergirds.

¹ If I understand the term correctly, it is a technique where the speaker addresses his or her own self, an inanimate object, or someone else, who either does not, or possibly cannot, respond.

In verse one, the Psalm opens with a simile. As one reads this in light of the rest of the narrative of Scripture, the language of intimacy is clear. All of creation suffers a break in the physical presence of God from the Fall into sin. Just as a deer cannot survive without water, so the Psalmist's nephesh cannot survive without God. This language harkens back to the Creation account in Genesis. When God breathed into man, man became a living creature; that is a nephesh combined with a form of the verb to be. The break of this relationship caused by sin is acutely felt. The narrative technique of both first person and a simile with language that recalls Creation sets the rest of the Psalm in a light of intimacy. God is not understood here as a king or a ruler; rather, there is an intimate connection that is established. What is stressed is not God's characteristic of sovereignty or dominion, but his characteristic of fatherhood.

Another technique employed by the Psalm is the use of apostrophe. In verses five and eleven, and possibly verse nine, the Psalmist addresses himself with no response. For verses five and eleven, one might argue that the Psalmist is expecting an answer, but there is no answer given. Thus, I would argue this fits the definition of an apostrophe. More does need to be said concerning verse nine. The Psalmist addresses God, whom he calls "my rock." In the context of this Psalm, the enemies use this confession of the rock as a launching off point to chide and taunt, "Where is your God?" Because rocks cannot hear, the enemies accuse him of speaking to a rock. While the Psalmist knows differently, he employs in this verse a beautiful use of apostrophe, combined with metaphor and word play. I bring in word play, as the Holy Spirit will use this word play in the New Testament, which I have already briefly touched on above.

One more important literary technique to note is the use of personification. In verse seven, the Psalmist gives human characteristics to non-human objects. This personification also has a bit of not just imagery, but wonderful wordplay. As one hears of the deep, one is called back again to the work of Creation. This language can recall not just the work of Creation, but also the deep and the waters of the flood, the water from the rock in Exodus, the water that crushed Pharaoh and while Israel was saved, and a host of other places where deep and water are mentioned throughout the Scriptures.

What function do these techniques serve? I argue they fill the role of parable, as argued by Crossan. He argues that parables “are meant to change, not reassure us,” (pg. 39) and that parables are “always a somewhat unnerving experience.” (pg. 39) I must admit, I go back and forth between classifying this Psalm as myth or parable. While the end result could be one that calls to stability, at the end of the day, I must stick with it being a work of a parable. The goal is to change a current situation. The beginning state of the Psalmist is one characterized by being downcast and in turmoil. The Psalmist uses various narrative techniques to alter the state of the speaker/hearer to one of hope, which can also be translated as waiting. Thus, the thrust is to move one away from the dismal fretting caused by sin (experienced in both a sense of physical separation and a chiding by enemies) towards a hopeful, enduring patience. It is to move the individual to be like God; that is, one with perfect patience.

In verses three, nine and ten, we see the state of the Psalmist. There is a recognition of the current state of affairs, where pain and heart-ache are in constant supply through the rebuke and taunting of enemies. There is constant pressure to despair over the break in relationship, the absence of God, and to retreat elsewhere. There is an attempt to cast doubt on not just the possibility of return, but more importantly, the actual possibility of any relationship at all.

The problem and solution are found in verses one, four, five, and eleven (as well as through all of Psalm 43). The problem is a seeming lack in the intimate presence of God and His people. There is a felt and ever-present experienced thirst that seems to have no relief. The solution is to return to the temple, the place where God’s mercy is given and He is found through His own established means of grace. This in turn drives the Psalmist to return to patience (or gives hope, depending on how one translates it) ending in praise. In looking at the current state of words being hurled in accusations of death and despair, the call is to return to the place where God takes death and gives peace through it.

Just how is this to be done? Verse four highlights the coming together of a private and public life of being God’s child. While the inner turmoil fumes and smolders, the Psalmist finds himself in the midst of a different chaos; ordered chaos. As the world taunts not just the presence, but the very existence of God, the Psalmist experiences the nearness of God.

With the eyes and cries of faith, the place of the Psalmist changes. Not in a physical sense, but in an emotional, perhaps even a psychological sense, through the spiritual working of God by means established by Him. The sadness of the world is here turned to joy. The loneliness and isolation of rebuke is here turned to a gathering with a multitude, and mourning is turned to festival. Added here are the geographic references in verses seven through eight. Moving from general to specific locations, the Psalmist is lead to narrow the focus on the location of God's gracious presence. He is not just everywhere in the world generally speaking, but He is near to me in very specific ways for very specific reasons that fill very specific purposes. The Psalmist then is not just longing for streams, but seeks the very place where the living God said He would be. In being brought back to Creation, the language of these verses not only calls to Creation and the Fall, but also invites one to the promise of the Christ. Here is the song of not just the living God, but the God who gives life; giving life to me now and forever.

Woven throughout this Psalm is a tapestry of emotions. The topic of emotions is an often hot-button topic in my theological circles. There is a danger to over-emphasize emotions by some, which leads others to overreact by de-emphasizing emotions almost to the point where emotions are considered foul language. Nussbaum highlights this tension. She argues emotions are both "useful sources of information concerning human values," and, "subject to social manipulation."²

Is social manipulation always bad? Often manipulation is painted with a negative light, as it involves an element of deceit or insidiousness. However, the Merriam-Webster Dictionary lists several possible definitions. One is "to treat or operate with or as if with the hands or by mechanical means especially in a skillful manner." Second is "to manage or utilize skillfully," which may include "to control or play upon by artful, unfair, or insidious means especially to one's own advantage." The third definition is more closely tied to the latter part of the second definition, "to change by artful or unfair means so as to serve one's purpose." In the first definition, the example is to "manipulate a pencil." While it seems silly, one could argue that the pencil is changed by unfair means due to the fact that the pencil has no choice but to serve the purpose of the user.

² Martha Nussbaum, "Narrative Emotions: Beckett's Genealogy of Love," *Why Narrative? Reading in Narrative Theology*, Wipf and Stock Publishers (Eugene, OR: 1997), 246.

I believe the issue of manipulation is central to understanding how one approaches texts, such as Psalm 42, in light of Nussbaum's article. One must clearly define the distinction between manipulation and teaching. Nussbaum begins by arguing emotions "are not feelings that well up in some natural and untutored way from our natural selves...they are, instead, contrivances, constructs. We learn how to feel, and we learn our emotional repertoire. We learn emotions in the same way that we learn our beliefs—from our society."³ It is here where perhaps a clearer definition of emotions would be helpful; as I am left wondering if it is the emotions themselves that are learned, or is it rather, how one appropriately (or inappropriately) handles emotions.

I'll admit, I was a bit confused on her language, or perhaps I just missed it, but it seems as though she uses the terms "story" and "narrative" interchangeably. At any rate, the main point of this article centers on the idea that stories, or narratives, are "essential to the process of practical reflection...because they happen to represent and also evoke emotional activity, but also because their very forms are themselves the sources of emotional structure, the paradigms of what, for us, emotion is."⁴ That is to say, narratives are the places where emotions are both lived and governs how one understands what to do with emotions. Narratives teach (or possibly manipulate) the parameters within which emotions are not only understood, but also how they function.

With this lens, one can see Psalm 42 as a precursor to 1 Corinthians 10:13. The word for temptation that Paul uses is one that speaks especially of feelings or emotions that seize or come upon someone. The sudden seizing or capturing of emotions is not uncommon to anyone in the cosmos. God does provide a way of enduring, which Paul very easily could have Psalm 42-43 in the background. There are many emotions both represented and evoked in Psalm 42. The first four verses, as well as verses six through ten are filled with desire, longing, grief, hostility, loneliness, sadness, anxiety, and severe emotional suffering. The refrain of verse five, eleven, and then again in Psalm 43:5, as well as parts of verses six and eight, encompass not only sadness, but also trust, hope, and faith.

3 Nussbaum, "Narrative Emotions," 217.

4 Nussbaum, "Narrative Emotions," 217.

Putting these things together, one can now see how emotions, or what one is to do with them, is taught through narratives and stories, Psalms 42-43 are structures that teach God's people how to endure. Nussbaum highlights the connection between belief and emotions, as belief is both the necessary basis and the ground of the emotion. In the case of these particular Psalms, especially in conversation with 1 Corinthians 10, one can see how this true. The narrative function of these Psalms does not just give expression to the emotions, but it gives the form and source of the emotional structure. The goal is endurance. The emotions are felt and expressed in light of and driving towards hope and trust. This is not just an internal function of the human condition, but there are also objects to which the emotions can cling, so as not to run rampant on their own.

The Psalmist employs the narrative techniques listed above to not simply evoke the emotions, but to direct them to the place where hope and trust are truly found. He clearly points to the Temple and the procession; that is, the worship that takes place within the corporate nature, the body of the Church. The grieving one is not left alone, but instead is driven to the places where God is. The narrative form of the Psalm starts with a recognition of a current emotional condition, in order to move away from the self to God. Recognizing that emotions and their experience can cloud judgment, both for good and for ill, the Psalm moves the experience towards the very places where God has kept His promises. It is not the emotions that ultimately should be trusted, but they must rather be distinguished and informed by the promises of God.

In this way, it is fitting this Psalm is printed in the LSB Agenda and offered as an option to pray with the family before processing in the Funeral Rite. Having said that, there is a danger, and a great sadness perhaps, if these Psalms are not read together. While I understand Psalm 42 is prayed and Psalm 43 is subsequently lived out through the Funeral Rite itself; I doubt many share in my understanding. Thus, a reading of both Psalm 42 and 43 might be more appropriate; or at the very least, teaching the important connection of these Psalms and the Funeral Rite is necessary. At the very least, this study has given me a different perspective as to the use of narrative, not just for the connection of Psalms 42-43 and 1 Corinthians, but also how these narratives shape and give structure to our life as Christians; both in our individual and corporate lives as Christians in the Church.

+ Soli Deo Gloria +



**We are having a Birthday Card Shower for
*Caden Christinson***

We would like it if everyone would get him a birthday card, sign it, and bring it to the church and place it in the marked manila envelope on the table in the entryway by April 23rd.

**Thank you!
Board of Evangelism & Missions**

LWML SPRING GATHERING

Saturday, April 29, 2023

9:00am - 3:00pm

Morning Speaker: Rev. Dan Johnson

"The present state of Lutheranism under Putin! What is next?"

Bible Study led by Rev. Dr. Joel Koepp

"Fed by Christ, Walking with Jesus Together in Love"

Luke 24:15,31,33a

Our LWML group here at Immanuel has been planning for the Marshalltown Zone Spring Gathering for the past 3 months. We have the speaker, the Bible Study leader, our new Zone president all ready to come to our church on Saturday, April 29th.

The breakfast goodies and coffee will be ready, the lunch has been planned, and the business meeting will happen. All we need now is women to come and enjoy and help us celebrate our special day.

We also need some helpers - Salad makers, dessert specialists, money counters, and skit participants.

Look for the sign-up papers on the table in the entryway at church.

For more information, talk to any LWML woman you know and she will fill you in.

Palm Sunday & Holy Week

April 2

9:00am Palm Sunday

April 3, 4, 5

Noon Prayer & Preaching Service

April 6

6:30pm Holy Thursday Divine Service

April 7

6:30pm Good Friday Divine Service

April 8

Noon Holy Saturday Prayer & Preaching Service

6:30pm Easter Vigil Service

*He is
Risen*

April 9

Resurrection of Our Lord Easter Dawn Divine Service

6:30am

Resurrection of Our Lord Easter Day Divine Service

9:00am

President's Piece for Peace

Each month a group of clergy and laymen gather for a study in the Lutheran Confessions. I am so glad to see both of these vocations studying together. As I have said in the past, the Book of Concord is a book for the Church, not just for clergy. Every page has golden nuggets and treasures we can grow from and live by.

Last month we read through and discussed article 2 in the Apology of the Augsburg Confession. It was quite timely for the season of Lent we are embarking upon. The article covers the biblical doctrine of original sin. Lent is a season given us by the Church Year so that we take a good and honest look at ourselves, our condition, and recognize we who have come from dust will because of sin return to dust. It is a time and season of repentance; thus, the color purple adorns our altars, pulpits, and vestments.

Taking a good look into the mirror that reflects with honesty is a difficult thing to do. It is easy to recognize that which we abhor in others. It is another thing to apply that same identity to us. That is one of the frustrating things about the Law of God. It is always right. It never lies and it never fails to reveal the truth. To admit that and apply that to our very being is not the most gratifying part of our lives.

Yet, article 2 of the Apology tells us that self-recognition is a must. In fact, it is so bold as to say unless we look with receptive eyes into the mirror of the Law that condemns us, there is no recognition of a Savior from the dark depth of death. Here are a couple quotes from Apology 2:

"Recognition of original sin is a necessity, nor can we know the magnitude of the grace of Christ unless we acknowledge our faults...Blasphemy and wicked doctrines fill the world, and by these bonds the devil has enthralled those who are wise and righteous in the eyes of the world. In others, even grosser vices appear. Christ was given to us to bear both sin and penalty and to destroy the rule of the devil, sin, and death; so we cannot know his blessings unless we recognize our evil."

The Reformers make it very clear that original sin is not the end of our problem. Even though baptism has raised us to a new life in Christ by instilling the Holy Spirit who creates faith in Jesus, we still retain an Old Adam that despises the Word of God and rebels against the Holy Spirit. That is why Lent is such an important season in the Church Year. It reminds us of the need to daily repent and look outside of ourselves for help, forgiveness, and salvation.

Praise be to God we have the source of hope and life. Lent always leads us to the Cross of Jesus. There, on that holy hill, Jesus took our sins upon Himself that He could make full atonement for all of them. In Him we have relief, redemption, and resurrection. May each and every worship service in this Lenten Season lead us to recognize our deep need for a savior. Then lead us to the Cross of Calvary where Our Savior appeased the Father on our behalf.

In this we rejoice. In this we gladly look into the baptismal waters, hear the holy absolution, and look onto the bread and wine. As we do we see Christ Jesus our Lord. He brings to what covers us, forgives us, and grants us the promise of everlasting life. God be with you all.

Rev. Dr. Brian S. Saunders
District President



The Lutheran Church—Missouri Synod LCMS Stewardship Ministry Newsletter Article

A Better Way

The most common question about stewardship is not *whether* a Christian should give to their church. Of course, Christians should give to their church. Everyone knows this. Rather, the question asked most is, “How much should I give?” But this question really means, “Should Christians give a tenth of their income to their local congregation?”

Here are some common reasons against tithing. Some say tithing isn’t necessary because it isn’t expressly commanded in the New Testament. There is no “Thus saith the Lord,” or “should” concerning tithing. Others say that Christians give to their congregation in ways much broader than money. They give of their time and their talents, and these together with treasures (money) add up to more than a tithe. Still others say that they give of their treasures to other things besides their congregation, and they want to support those things alongside their church. And then there are those who think Christians shouldn’t tithe because of some fear. They are afraid that if they tithe, their gift will be misused, or that after tithing, there won’t be enough left over to get the things that they use, want or need.

Here are some reasons why Christians *should* tithe. Even though the New Testament doesn’t specifically command Christians to tithe, the Old Testament people were commanded to. And on top of this, St. Paul often describes giving a regular and generous proportion of the first fruits of one’s income — terms similar to a tithe (2 Cor. 8:7–23; 2 Cor. 9:2–7).

But here's another way to think about it. What was the point of the tithe in the Old Testament? Where did it go? This tithe was intended to support the ministry of the Levites. They were not given any land because they had no time to farm; their full-time job was the ministry. What does it say in the New Testament? "The Lord commanded that those who proclaim the gospel should get their living by the gospel" (1 Cor. 9:14). This is the verse that Luther used in the Small Catechism's Table of Duties to explain what Christians owe to the support of the ministry.

It seems clear from both the Old and the New Testaments that the tithe is the goal of Christians in their giving. But what if we're not there yet? How should we handle this? What are we to do?

Let's answer this by asking a different question. What would you say to your adult children who only attended church quarterly or once a month? After all, there is no passage in the New Testament that requires Christians to go to church weekly. Hebrews 10:25 is the closest verse we have, and it states simply that Christians should not neglect gathering together. And even though there is no passage that commands Christians to gather weekly, that is the implicit expectation throughout the Old and New Testaments.

So, what would you say to that son or daughter? The conversation might go something like this. I'm glad you're still going to church. It is a wonderful blessing to hear God's promises of forgiveness, life and salvation, and to receive His gifts in Word and Sacrament. But you can do better, and it will only be a blessing to you. There is a better way, and I'd really like you to try to attain it.

We should approach the topic of tithing with a similar conversation. The tithe is not specifically commanded in the New Testament, but it sure seems like the implicit expectation of both the Old and New Testaments. So, we're ecstatic that you're giving, and that you're giving in all these various ways — time, talents and treasures. But there is a better way. And that will only be a blessing to you, just as the Word of God — Old and New Testament alike — promises. Can you try increasing your gifts over the coming weeks, months and years? Can you put your trust in the God who sent His Son to take away your sin and give you everlasting life? And if He did this for you, if He did not spare His only Son, how will He not give you all things? He will not disappoint.

– LCMS Stewardship Ministry: lcms.org/stewardship



**MEMORY WORK
FOR THE
MONTH OF APRIL**

**5th & 6th Grades Confirmation Memory Work
Classtime Wednesdays 4:00pm — 5:00pm**

April 5: No class

April 12: Lord's Prayer: Fourth Petition and meaning

April 19: Lord's Prayer: Fifth Petition and meaning

April 26: Lord's Prayer: Sixth Petition and meaning

**7th Grade Confirmation Memory Work
Classtime Wednesdays 5:00pm — 6:00pm**

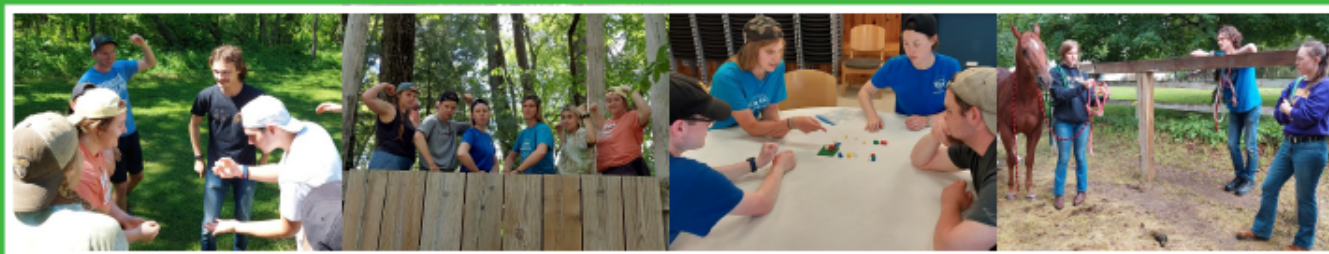
April 5: No class

April 12: Lord's Prayer: 1st & 2nd Petitions & meanings

April 19: Lord's Prayer: 3rd & 4th Petition & meanings

April 26: Lord's Prayer: 5th & 6th Petition & meanings

Camp Io-Dis-E-Ca



Summer Camp 2023: **STAFF NEEDED**

Registrations for the 2023 summer camp season have been pouring in! We're on pace for another great year, but in order to make sure our campers can be accommodated, Camp Io-Dis-E-Ca needs summer staff, especially camp counselors. Last year, 50 campers remained on waiting lists unable to make it into camp due to too few staff. We anticipate needing up to 10 more counselors to accommodate the amount of campers getting registered! PLEASE HELP!!!!

Who are we looking for? We're primarily looking for LC-MS college-aged young adults over the age of 18 to serve as counselors in overnight and day camp settings. Working on a camp summer staff is a fantastic professional growth opportunity for anyone, not just people who might be considering church-work. Young people today need Christian role models in their lives, and year after year our summer staff provide our campers with summer camp experience filled with safety, fun, friendship, adventure, and Christian learning.

If you're wondering if whether or not you or someone you know is camp staff material, don't! We'll train you in all you need to know for leading campers in a rewarding work environment. Just look at what some of our evaluations have said about our camp staff.

*"Thank you for the Christian examples you all are to our children!
The staff are awesome and fun loving."*

"Our counselor greeted them enthusiastically and started getting to know them right away!"

"The counselors have always been a hit with the kids."

*"The staff are wonderful, very hands on and engaged with the kids!
Their enthusiasm was appreciated."*

"Counselors/Program Staff definitely acted like they loved what they were doing and were happy to be there."



"Camp Io-Dis-E-Ca is the best because the counselors are Christian role models with servant hearts. We know they are there because they love kids and love to share Jesus with them."

To get started with the application process, head over to www.nloma.org and complete a summer service profile. Be sure to list Camp Io-Dis-E-Ca as your first-choice camp! You can also speak with Alec Deppe by calling 319-848-4187 or by emailing programdirector@iodiseca.org. We look forward to assembling a great team for 2023!

3271 Sandy Beach Road NE, Solon, IA 52333

phone 319.848.4187

web www.campiodiseca.org

email office@iodiseca.org

PREGNANCY CENTER OF CENTRAL IOWA - SPRING 2023 NEWSLETTER

Dear Friends,

All of us at the Pregnancy Center are excited to share with you that the dates for our two most important events have been set for 2023! Our Annual Walk for Life is scheduled for Saturday, May 6th. This is when we gather at the Center and walk through central Newton to both raise funds for our mission, and to help make our love for the sanctity of human life better known in our community. You can walk as an individual or in a group (any groups, families, businesses and churches). Each walker gets pledges of donations prior to the Walk. If you are a member of a group, it is best to have a coordinator to whom we can provide important information.

Also, please save the date for our Fall Banquet. This year it will be held on Saturday, December 2nd. More information will follow closer to the event, but it is always a wonderful evening of fun, fellowship and inspirational speakers, not to mention a delicious meal!

We have continued to receive many donations at the Center and we greatly appreciate this support. We need to let everyone know that there are some things we cannot accept, particularly used car seats (the liability is too great so we can only distribute new ones) and any crib with a half or whole side drop-down mechanism. Older cribs with these features are no longer legal for use. They do not provide safe sleep for infants and toddlers. We also have a problem (albeit a good one to have) with space for much more storage!

The support of individuals, groups, businesses and churches in our area of Central Iowa continues to uplift us with so many blessings! It is truly our joy to assist moms, babies and families, and we could not do so without your support and prayers! We are merely the middle men in passing the blessings with which you so richly grace the Pregnancy Center on to our clients.

We also need to let everyone know that, due to the increases in postage, our future newsletters will be sent in digital form only. Many of you are already receiving them via email, and we pray that the rest of you will provide us with your email address so we can add it to our data base. You can email, snail mail, or phone your email address to us at your convenience:

pcci@iowatelecom.net

PCCI – 709 1st Avenue W., Suite 1, Newton, IA 50208

641-792-3050

We are all looking forward to spring with its hope of new life and new energy! Thank you for all you do in support of our mission!

In God's Love,



Rita Baker,

Director



Sheila Bower,

Administrative Assistant

IMMANUEL LUTHERAN CHURCH
Monthly Meeting of the Church Council
Sunday, February 12th, 2023

The regular monthly meeting of the Church Council was held on February 12th, at 8:00 AM. Present: Pastor Koepp, Joel McDonough, Danielle McDonough, Keith Thorpe, Diane Schultz, Kevin Schultz, Pam Sittig, Dianna Kelting, Steve Haase, and Kathy Stanek. Joel called the meeting to order, and Pastor Koepp opened the meeting with prayer. Minutes from the November 2022 and January 2023 meeting were presented for approval. Diane motioned to approve and Kevin 2nd. Motion carried.

REPORTS OF OFFICERS AND BOARDS

Board of Elders: Joel McDonough

- Scheduling home visits with members.
- Approved supporting the bowling fundraiser for the Link program on April 1st.

Treasurer's Report: Chris Christinson

- Written reports attached. All bills have been paid and the current balances are reflected.
- Opened a 2nd CD to earn interest.

Board of Trustees: Kevin Schultz

- Replacement lights on the outside cross will be replaced in spring.
- The City of Grinnell will repair the mailbox they hit with a snowplow in the spring.
- After discussing options regarding the kitchen microwave, Chris motioned to purchase a new microwave to install above the electric range. Pam 2nd. Motion carried.
- Cleaning up store room of old items no longer used.

Board of Evangelism: Dianna Kelting

- Immanuel held a luncheon for Cody and Aurelie Mock and family who are missionaries through the Missouri Synod Lutheran Church. Cody gave a presentation promoting his evangelism work as an IT project manager in Riga, Latvia. January and February mission donations will be given to support the Mock missionary work.

Board of Education: Danielle McDonough

- Sunday school is going well and will continue to have popcorn Sundays once a month.

Board of Stewardship: Keith Thorpe

- Giving is steady with no issues to report.

Pastor's Report: Pastor Koepp

- Providing spiritual leadership to members of Immanuel church, preparing weekly sermons, preaching, and conducting worship services. Leading Confirmation and Bible Study classes.
- Counseling/home visits, attending board meetings, visiting sick/shut-ins as allowed and providing Communion to those who can not attend Sunday Divine service.

Unfinished Business: None.

New Business:

- The Board of Elders would like to purchase flyers explaining Divine Service to have in the pews. Pam motioned to purchase 4 boxes of flyers at \$25 per box and Dianna 2nd. Motion carried.
- Steve - Immanuel will participate in the rotation of circuit Pastors during Lenten services. There will be 4 or 5 guest Pastors and this year's theme is "The Lords Supper". The Elders will cover 5th and 6th grade confirmation and the visiting Pastor 7th and 8th grades.
- Pam asked if the church should would consider a security system or cameras on the church property. Per Joel, further discussion will be at the April Voter's meeting. A committee will be formed to research the cost, amount of camera's required and the need for "Church Only Parking" signs.

With no other business to discuss Diane motioned to adjourn – Pam 2nd. Pastor closed in prayer.

Next Council Meeting: March 12, 2023 8:00 AM

Submitted by:

Kathy Stanek

Council Secretary

