

IMMANUEL LUTHERAN CHURCH  
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GRINNELL IA 50112-8217

***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...**

**have an announcement for 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 [lcms.immanuelgrinnell@gmail.com](mailto:lcms.immanuelgrinnell@gmail.com)**

**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.**



# Hello April

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# Pastor's Message

This April finds us celebrating the end of Lent and the beginning of Easter. For your reading, I wanted to share with you one's of Martin Luther's most popular writings. It is a Good Friday sermon first published in 1519. The sermon went through many editions between 1519-1524.

## **How to Contemplate Christ's Holy Sufferings**

### **I. THE FALSE VIEWS OF CHRIST'S SUFFERINGS**

In the first place, some reflect upon the sufferings of Christ in a way that they become angry at the Jews, sing and lament about poor Judas, and are then satisfied; just like by habit they complain of other persons, and condemn and spend their time with their enemies. Such an exercise may truly be called a meditation not on the sufferings of Christ, but on the wickedness of Judas and the Jews.

In the second place, others have pointed out the different benefits and fruits springing from a consideration of Christ's Passion. Here the saying ascribed to Albertus is misleading, that to think once superficially on the sufferings of Christ is better than to fast a whole year or to pray the Psalter every day, etc. The people thus blindly follow him and act contrary to the true fruits of Christ's Passion; for they seek therein their own selfish interests. Therefore, they decorate themselves with pictures and booklets, with letters and crucifixes, and some go so far as to imagine that they thus protect themselves against the perils of water, of fire, and of the sword, and all other dangers. In this way the suffering of Christ is to work in them an absence of suffering, which is contrary to its nature and character.

A third class so sympathize with Christ as to weep and lament for him because he was so innocent, like the women who followed Christ from Jerusalem, whom he rebuked, in that they should better weep for themselves and for their children. Such are they who run far away in the midst of the Passion season, and are greatly benefitted by the departure of Christ from Bethany and by the pains and sorrows of the Virgin Mary, but they never get farther. Hence, they postpone the Passion many hours, and God only knows whether it is devised more for sleeping than for watching. And among these fanatics are those who taught what great blessings come from the holy mass, and in their simple way they think it is enough if they attend mass. To this we are led through the sayings of certain teachers, that the mass *opere operati*, non *opere operantis*, is acceptable of itself, even without our merit and worthiness, just as if that were enough. Nevertheless, the mass was not instituted for the sake of its own worthiness, but to prove us, especially for the purpose of meditating upon the sufferings of Christ. For where this is not done, we make a temporal, unfruitful work out of the mass, however good it may be in itself. For what help is it to you, that God is God, if he is not God to you? What benefit is it that eating and drinking are in themselves healthful and good, if they are not healthful for you, and there is fear that we never grow better by reason of our many masses, if we fail to seek the true fruit in them?

## II. THE TRUE VIEW OF CHRIST'S SUFFERINGS.

Fourthly, they meditate on the Passion of Christ aright, who so view Christ that they become terror-stricken in heart at the sight, and their conscience at once sinks in despair. This terror-stricken feeling should spring forth, so that you see the severe wrath and the unchangeable earnestness of God in regard to sin and sinners, in that he was unwilling that his only and dearly beloved Son should set sinners free unless he paid the costly ransom for them as is mentioned in Isaiah 53, 8: ***“For the transgression of my people was he stricken.”*** What happens to the sinner, when the dear child is thus stricken? An earnestness must be present that is inexpressible and unbearable, which a person so immeasurably great goes to meet, and suffers and dies for it; and if you reflect upon it real deeply, that God's Son, the eternal wisdom of the Father, himself suffers, you will indeed be terror-stricken; and the more you reflect the deeper will be the impression.

Fifthly, that you deeply believe and never doubt the least, that you are the one who thus martyred Christ. For your sins most surely did it. Thus St. Peter struck and terrified the Jews as with a thunderbolt in Acts 2, 36-37, when he spoke to them all in common: ***“Him have ye crucified,”*** so that three thousand were terror-stricken the same day and tremblingly cried to the apostles: ***“O beloved brethren what shall we do?”*** Therefore, when you view the nails piercing through his hands, firmly believing it is your work. Do you behold his crown of thorns, believe the thorns are your wicked thoughts, etc.

Sixthly, now see, where one thorn pierces Christ, there more than a thousand thorns should pierce thee, yea, eternally should they thus and even more painfully pierce thee. Where one nail is driven through his hands and feet, thou should eternally suffer such and even more painful nails; as will be also visited upon those who let Christ's sufferings be lost and fruitless as far as they are concerned. For this earnest mirror, Christ, will neither lie nor mock; whatever he says must be fully realized.

Seventhly, St. Bernard was so terror-stricken by Christ's sufferings that he said: I imagined I was secure and I knew nothing of the eternal judgment passed upon me in heaven, until I saw the eternal Son of God took mercy upon me, stepped forward and offered himself on my behalf in the same judgment. Ah, it does not become me still to play and remain secure when such earnestness is behind those sufferings. Hence he commanded the women: ***“Weep not for me, but weep for yourselves, and for your children.”*** Luke 23, 28; and gives in the 31st verse the reason: ***“For if they do these things in the green tree, what shall be done in the dry?”*** As if to say: Learn from my martyrdom what you have merited and how you should be rewarded. For here it is true that a little dog was slain in order to terrorize a big one. Likewise the prophet also said: ***“All generations shall lament and bewail themselves more than him”***; it is not said they shall lament him, but themselves rather than him. Likewise were also the apostles terror-stricken in Acts 2, 37, as mentioned before, so that they said to the apostles: ***“O, brethren, what shall we do?”*** So the church also sings: I will diligently meditate thereon, and thus my soul in me will exhaust itself.



Eighthly, one must skillfully exercise himself in this point, for the benefit of Christ's sufferings depends almost entirely upon man coming to a true knowledge of himself, and becoming terror-stricken and slain before himself. And where man does not come to this point, the sufferings of Christ have become of no true benefit to him. For the characteristic, natural work of Christ's sufferings is that they make all men equal and alike, so that as Christ was horribly martyred as to body and soul in our sins, we must also like him be martyred in our consciences by our sins. This does not take place by means of many words, but by means of deep thoughts and a profound realization of our sins. Take an illustration: If an evil-doer were judged because he had slain the child of a prince or king, and you were in safety, and sang and played, as if you were entirely innocent, until one seized you in a horrible manner and convinced you that you had enabled the wicked person to do the act; behold, then you would be in the greatest straits, especially if your conscience also revolted against you. Thus much more anxious you should be, when you consider Christ's sufferings. For the evil doers, the Jews, although they have now judged and banished God, they have still been the servants of your sins, and you are truly the one who strangled and crucified the Son of God through your sins, as has been said.

Ninthly, whoever perceives himself to be so hard and sterile that he is not terror-stricken by Christ's sufferings and led to a knowledge of him, he should fear and tremble. For it cannot be otherwise; you must become like the picture and sufferings of Christ, be it realized in life or in hell; you must at the time of death, if not sooner, fall into terror, tremble, quake and experience all Christ suffered on the cross. It is truly terrible to attend to this on your deathbed; therefore you should pray God to soften your heart and permit you fruitfully to meditate upon Christ's Passion. For it is impossible for us profoundly to meditate upon the sufferings of Christ of ourselves, unless God sink them into our hearts. Further, neither this meditation nor any other doctrine is given to you to the end that you should fall fresh upon it yourself, to accomplish the same; but you are first to seek and long for the grace of God, that you may accomplish it through God's grace and not through your own power. For in this way it happens that those referred to above never treat the sufferings of Christ aright; for they never call upon God to that end, but devise out of their own ability their own way, and treat those sufferings entirely in a human and an unfruitful manner.

Tenthly, whoever meditates thus upon God's sufferings for a day, an hour, yea, for a quarter of an hour, we wish to say freely and publicly, that it is better than if he fasts a whole year, prays the Psalter every day, yea, than if he hears a hundred masses. For such a meditation changes a man's character and almost as in baptism he is born again, anew. Then Christ's suffering accomplishes its true, natural and noble work, it slays the old Adam, banishes all lust, pleasure and security that one may obtain from God's creatures; just like Christ was forsaken by all, even by God.

Eleventhly, since then such a work is not in our hands, it happens that sometimes we pray and do not receive it at the time; in spite of this one should not despair nor cease to pray. At times it comes when we are not praying for it, as God knows and wills; for it will be free and unbound: then man is distressed in conscience and is wickedly displeased with his own life, and it may easily happen that he does not know that Christ's Passion is working this very thing in him, of which perhaps he was not aware, just like the others so exclusively meditated on Christ's Passion that in their knowledge of self they could not extricate themselves out of that state of meditation. Among the first the sufferings of Christ are quite and true, among the others a show and false, and according to its nature God often turns the leaf, so that those who do not meditate on the Passion, really do meditate on it; and those who hear the mass, do not hear it; and those who hear it not, do hear it.

### **III. THE COMFORT OF CHRIST'S SUFFERINGS.**

Until the present we have been in the Passion week and have celebrated Good Friday in the right way: now we come to Easter and Christ's resurrection. When man perceives his sins in this light and is completely terror-stricken in his conscience, he must be on his guard that his sins do not thus remain in his conscience, and nothing but pure doubt certainly come out of it; but just as the sins flowed out of Christ and we became conscious of them, so should we pour them again upon him and set our conscience free. Therefore, see well to it that you act not like perverted people, who bite and devour themselves with their sins in their heart, and run here and there with their good works or their own satisfaction, or even work themselves out of this condition by means of indulgences and become rid of their sins; which is impossible, and, alas, such a false refuge of satisfaction and pilgrimages has spread far and wide.



Thirteenthly. Then cast your sins from yourself upon Christ, believe with a festive spirit that your sins are his wounds and sufferings, that he carries them and makes satisfaction for them, as Isaiah 53:6 says: **"Jehovah hath laid on him the iniquity of us all;"** and St. Peter in his first Epistle 2, 24: **"Who his own self bare our sins in his body upon the tree"** of the cross; and St. Paul in 2 Corinthians 5:21: **"Him who knew no sin was made to be sin on our behalf; that we might become the righteousness of God in him."** Upon these and like passages you must rely with all your weight, and so much the more the harder your conscience martyrs you. For if you do not take this course, but miss the opportunity of stilling your heart, then you will never secure peace, and must yet finally despair in doubt. For if we deal with our sins in our conscience and let them continue within us and be cherished in our hearts, they become much too strong for us to manage and they will live forever. But when we see that they are laid on Christ and he has triumphed over them by his resurrection and we fearlessly believe it, then they are dead and have become as nothing. For upon Christ they cannot rest, there they are swallowed up by his resurrection, and you see now no wound, no pain, in him, that is, no sign of sin. Thus St. Paul speaks in Romans 4: 25, that he was delivered up for our trespasses and was raised for our justification; that is, in his sufferings he made known our sins and also crucified them; but by his resurrection he makes us righteous and free from all sin, even if we believe the same differently.

Fourteenthly. Now if you are not able to believe, then, as I said before, you should pray to God for faith. For this is a matter in the hands of God that is entirely free, and is also bestowed alike at times knowingly, at times secretly, as was just said on the subject of suffering.

(Fifteenthly), But now bestir yourself to the end: first, not to behold Christ's sufferings any longer; for they have already done their work and terrified you; but press through all difficulties and behold his friendly heart, how full of love it is toward you, which love constrained him to bear the heavy load of your conscience and your sin. Thus, will your heart be loving and sweet toward him, and the assurance of your faith be strengthened.

Then ascend higher through the heart of Christ to the heart of God, and see that Christ would not have been able to love you if God had not willed it in eternal love, to which Christ is obedient in his love toward you; there you will find the divine, good father heart, and, as Christ says, be thus drawn to the Father through Christ. Then will you understand the saying of Christ in John 3:16: **“God so loved the world that he gave his only begotten Son,”** etc. That means to know God aright, if we apprehend him not by his power and wisdom, which terrify us, but by his goodness and love; there our faith and confidence can then stand immovable and man is truly thus born anew in God.

Sixteenthly. When your heart is thus established in Christ, and you are an enemy of sin, out of love and not out of fear of punishment, Christ's sufferings should also be an example for your whole life, and you should meditate on the same in a different way. For hitherto we have considered Christ's Passion as a sacrament that works in us and we suffer; now we consider it, that we also work, namely thus: if a day of sorrow or sickness weighs you down, think, how trifling that is compared with the thorns and nails of Christ. If you must do or leave undone what is distasteful to you: think, how Christ was led hither and thither, bound and a captive. Does pride attack you: behold, how your Lord was mocked and disgraced with murderers. Do unchastity and lust thrust themselves against you: think, how bitter it was for Christ to have his tender flesh torn, pierced and beaten again and again. Do hatred and envy war against you, or do you seek vengeance: remember how Christ with many tears and cries prayed for you and all his enemies, who indeed had more reason to seek revenge. If trouble or whatever adversity of body or soul afflict you, strengthen your heart and say: Ah, why then should I not also suffer a little since my Lord sweat blood in the garden because of anxiety and grief? That would be a lazy, disgraceful servant who would wish to lie in his bed while his lord was compelled to battle with the pangs of death.

Behold, one can thus find in Christ strength and comfort against all vice and bad habits. That is the right observance of Christ's Passion, and that is the fruit of his suffering, and he who exercises himself thus in the same does better than by hearing the whole Passion or reading all masses.

And they are called true Christians who incorporate the life and name of Christ into their own life, as St. Paul says in Galatians 5:24: ***“And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.”*** For Christ’s Passion must be dealt with not in words and a show, but in our lives and in truth. Thus St. Paul admonishes us in Hebrews 12: 3: ***“For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls;”*** and St. Peter in his 1 Epistle 4:1: ***“As Christ suffered in the flesh, arm ye yourselves also with the same mind.”*** But this kind of meditation is now out of use and very rare, although the Epistles of St. Paul and St. Peter are full of it. We have changed the essence into a mere show, and painted the meditation of Christ’s sufferings only in letters and on walls.

+ Soli Deo Gloria +  
Rev. Dr. Joel G. Koepp

# President's Piece for Peace

April 25

Our regional Council of President's meeting is held each Spring in Sioux Falls S.D. At this meeting President Terry Forke of Montana was going to present a paper on "truth." Unfortunately, he had a funeral to conduct so he was not able to attend the COP meeting. So, he sent me his paper and asked me to present it to the group. It is never an easy task to present someone else's work, especially when they are of the brilliant caliber of a Terry Forke.

The paper was so thorough and informative, I thought I would share a few of his golden nuggets with you all. He begins by evaluating the many approaches to truth used in academia today. I will only list them: Correspondence theory, Pragmatic theory, Scientific theory, Private theory and Mystical theory. All of which are of human origin and process that ultimately are "subject to change." That is the fundamental problem with human oriented notions of truth.

Truth is not, nor can it be, of human origin if it wants to have any credibility at all. In fact, anything of human origin is not of divine truth, it is falsehood (which is the opposite of truth.) Truth cannot be founded on human reason and observation for 4 reasons. 1. Our powers of observation are damaged by sin. 2. Our reason is damaged by sin. 3. We have not received a promise from God that we will be able to know His creation as it really is. 4. We are particularly susceptible to the attacks of Satan.

The foundation of truth is and only is Christ Jesus Himself. No less than 28 times in the Gospel of John alone Jesus says, "I tell you the truth." He tells the truth because He is the truth. Nothing false ever did or could come from His mouth. He is the eternal Son of God; "the Way, the Truth, and the Life." Jesus is the Word of God. Since He is the Word, and He is truth, the Holy Scriptures are the truth, our truth now and forever.

**The foundation of truth is and only is Christ Jesus Himself.**

It is not unusual that I run into situations (usually of complaint against someone) that someone just wants a chance to tell me "their truth." What that means is they want a chance to speak against someone without there being any chance of rebuttal or correction. I wonder how that notion of truth meshes with Matthew 18:15 that directs us to meet with anyone, and initially with them alone, of whom we have complaint? It doesn't.

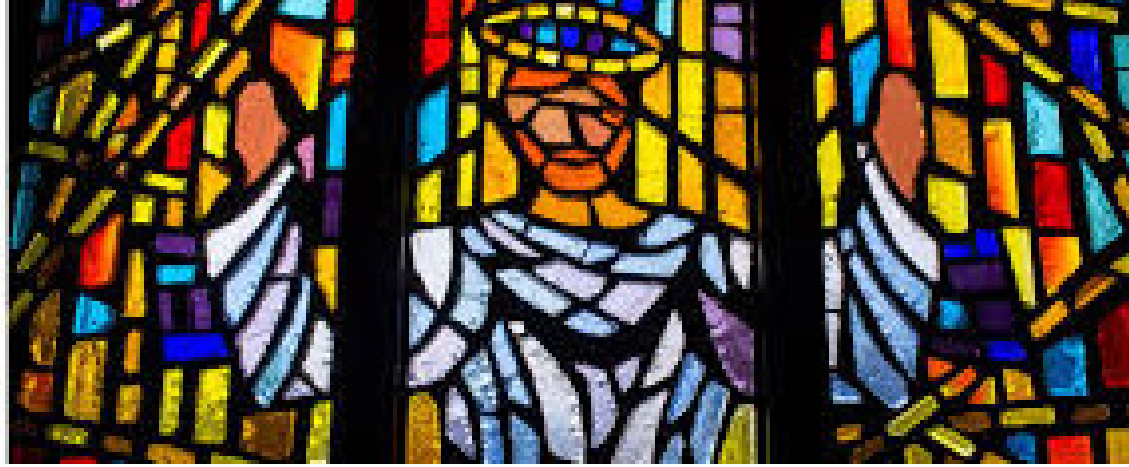
There is no "my truth." Truth is not subjective, it is objective. The source of truth is the Word of God in all of its divine authorship. It is that truth that sets us free. "Thy Word is truth" says the Scriptures. Whose word? God's Word revealed in Jesus Christ.

This paper is a masterpiece with so much more in it than I have revealed in this article. President Forke directs us away from ourselves and into the objective reality that can only be known because God reveals it for the sake of Truth guiding, directing, and saving our lives from the consequence of sin and death. In the Truth we have Life, and we have it to the full.

God keep us in the Truth for it is credible and trustworthy.

Rev. Dr. Brian S. Saunders  
District President





**The Lutheran Church—Missouri Synod  
LCMS Stewardship Ministry – [lcms.org/stewardship](http://lcms.org/stewardship)**

***Blessed Shall You Be***

“Blessed shall you be in the city, and blessed shall you be in 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.” (Deuteronomy 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, 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.



Thanks be to God that our Lord Jesus Christ has come into our flesh and fulfilled the law for us – in our place and for our benefit. Our Lord Jesus Christ died for us – in our place and for our benefit. Our Lord Jesus Christ 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, 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, and 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 it thereby 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 the blessings but because in Christ we already have. With this in mind, 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).

– LCMS Stewardship Ministry: [lcms.org/stewardship](https://lcms.org/stewardship)



# **HAVE YOU HEARD OF THE VILLAGE CLOSET?**

IT IS A NEW PROGRAM STARTED IN DECEMBER OF 2024 BY THE GRINNELL PUBLIC HEALTH (UNITY POINT) HERE IN GRINNELL. IT PROVIDES ESSENTIAL BABY ITEMS TO SUPPORT EXPECTANT MOTHERS AND CHILD CAREGIVERS THROUGHOUT PREGNANCY AND THE FIRST YEAR OF A CHILD'S LIFE.

IMMANUEL LUTHERAN WILL START COLLECTING ITEMS FOR THIS NEW VENTURE. ITEMS BELOW MAY BE PUT IN THE PLASTIC BIN LOCATED IN THE CHURCH HALLWAY UNDER THE INFORMATION TABLE.

## **BABY ITEMS NEEDED**

NEWBORN - 12 MONTHS

\*3 - 6 MONTHS MOST NEEDED

DIAPERS  
WIPES  
BOTTLES  
HOODED BATH TOWELS  
WASH CLOTHS  
BURP CLOTHS  
BREAST FEEDING ITEMS  
TOYS

## **IN GOOD CONDITION**

BABY SWINGS  
CAR SEATS  
BATH TUBS  
OTHER BABY EQUIPMENT  
MATERNITY CLOTHES

***THANK YOU FOR YOUR SUPPORT!  
BOARD OF EVANGELISM***



# Camp Io-Dis-E-Ca



April 2025

## Summer— Coming Soon!

### *Summer Camp*

Registrations are continuing to come in, so don't hesitate to reserve your spot for this summer! Our early registration discount runs until May 1. We are excited for the upcoming summer camp season and look forward to sharing the gospel with all who attend! However, we are still in need of counselors. Camp counselors lead their cabin group in all of the various camp activities such as rock climbing, canoeing, Bible study, and more! For more information on becoming a camp counselor, go to [campiodiseca.org/summer-camp-3/staff/](http://campiodiseca.org/summer-camp-3/staff/) or contact Program Director, Alec Deppe at 319-848-4187 or [programdirector@iodiseca.org](mailto:programdirector@iodiseca.org).



Summer Camp

### *Iowa District East Theological Symposium*

Camp Io-Dis-E-Ca is excited to be hosting this year's IDE Theological Symposium from May 21-23, 2025. The theme is **Sexually Pure and Decent: Reflections on the 6th Commandment**. The Symposium is a theologically enriching event for pastors, church-workers, and lay-people! More information on the schedule, registration, presenters, and how to support the Symposium, will be available soon at [campiodiseca.org/idesymposium/](http://campiodiseca.org/idesymposium/)!



Symposium Info  
&  
Registration

## SPRING CLEANUP: VOLUNTEERS NEEDED

**Saturday, May 3 from 9AM - 4PM**

On May 3rd, join us here at Camp Io-Dis-E-Ca as we get things ready to go for a busy summer camp season. We're going to clean up Mary and Joseph Cabins and across the main site, including clearing some trees and branches. Weather permitting, we will look to do some work around the horse arena as well!

We'll have tasks for people of all ages, so you can bring the whole family! Plus, lunch is included! Email [sitemanager@iodiseca.org](mailto:sitemanager@iodiseca.org) to let us know that you are coming. We appreciate your help in making Camp Io-Dis-E-Ca beautiful for the upcoming year!



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# *Holy Week Services*

**April 13**

**9:00am Palm Sunday/Confirmation**

**April 14, 15, 16**

**12:00pm Prayer Service**

**April 17**

**6:30pm Holy Thursday Divine Service**

**April 18**

**6:30pm Good Friday Chief Service**

**April 19**

**12:00pm Holy Saturday Prayer Service**

**6:30pm Easter Vigil Service**



Easter  
Sunday

## ***EASTER SUNDAY SERVICES***

**April 20**

**Resurrection of Our Lord Easter Dawn Divine Service**

**6:30am**

**Resurrection of Our Lord Easter Day Divine Service**

**9:00am**





## APRIL 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
LWML Iowa East District Prayer Calendar		LWML Davenport Zone leaders and members	<b>Risen Christ of Davenport</b> , Rev. Brian Licht and Risen Christ LWML	Little Blessings Daycare Quilt tying day at Risen Christ	Rev. Matt and Dee Dee Wasmund and Lily and Olivia - missionary family to Korea	<b>Word of God for the Deaf</b> , Rev. Tim Eckert
6	7	8	9	10	11	12
<b>Holy Cross of Davenport</b> , Rev. Terry Quick and the Holy Cross Altruistic Guild	Rev. James and Christel Neuendorf, missionaries in Puerto Rico	Lutheran Living Communities	<b>Our Savior of Bettendorf</b> , Rev. Keith Plotter and Rev. Gary Timm, Our Savior LWML	Our Savior Preschool	<b>St. Paul of Bennett</b> , Rev. Dr. Andrew Watkins	<b>Lutheran Church East Side Mission of Davenport</b> , Rev. Dr. Andrew Watkins
13	14	15	16	17	18	19
Palm Sunday East Side Mission Block Party	Wednesdays Bread and Pastries Giveaway	<b>Park View of Eldridge</b> , Rev. Peter Hoft, Zone counselor, and Park View LWML	Share and Care Christian Preschool. Food stand at Mississippi Valley Fair.	Deac. Bethany Dorschner. DCE/O Intern	Rev. James and Angela Sharp - Missionary family in Latin America	Deac. Sarah and Nathan Federwitz - training for Lutheran Bible Translators
20	21	22	23	24	25	26
Easter Easter Breakfast at Immanuel	<b>Immanuel of Davenport</b> , Rev. Bradley Ferch and the Immanuel Lutheran Church Mission Club	Mother's and Father's Day Brunch Shining Stars	Youth sponsored Free Community Thanksgiving Meal	Retired Pastors: Rev. Merle Warnsholz, Rev. Dennis Arndt, Rev. Bob Bartel	Lutheran Family Services, Rev. Nathan Grewe Women's Choice Center of Bettendorf	LWR Pickup Pregnancy Resources of Davenport
27	28	29	30			
<b>Trinity of Davenport</b> , Rev. Randall Golter, Rev. Matthew Schilling and Trinity Women in Mission	Trinity Lutheran School, Principal and Staff, Trinity School Call Committee	Rev. Ross and Kris Shaver, missionary family to Dominican Republic	Issue's Etc. Host Rev. Todd Wilken Producer, Jeff Schwartz			

☑	DATE	LITURGICAL DATE	READING
	26-Mar	Wednesday, Lent 3	Apology: Art. XIII–XX (184–201)
	27-Mar	Thursday, Lent 3	Apology: Art. XXI–XXII (202–10)
	28-Mar	Friday, Lent 3	Apology: Art. XXIII (210–18)
	29-Mar	Saturday, Lent 3	Apology: Art. XXIV (220–37)
	30-Mar	Lent 4	
	31-Mar	Monday, Lent 4	Apology: Art. XXVII–XXVIII (237–51)
	1-Apr	Tuesday, Lent 4	Smalcald Articles: Preface–Part III, Art. II (259–72)
	2-Apr	Wednesday, Lent 4	Smalcald Articles: Part III, Art. III–XV (272–85)
	3-Apr	Thursday, Lent 4	Treatise on the Power and Primacy of the Pope (294–306)
	4-Apr	Friday, Lent 4	Preface to the Christian Book of Concord (3–12); Formula of Concord: Epitome Summary–Art. I (473–77)
	5-Apr	Saturday, Lent 4	Formula of Concord: Epitome Art. II–VII (477–91)
	6-Apr	Lent 5	
	7-Apr	Monday, Lent 5	Formula of Concord: Epitome Art. VIII–XII (491–502)
	8-Apr	Tuesday, Lent 5	Formula of Concord: Solid Declaration Introduction–Summary, Rule, and Norm (505–11)
	9-Apr	Wednesday, Lent 5	Formula of Concord: Solid Declaration Art. I (511–19)
	10-Apr	Thursday, Lent 5	Formula of Concord: Solid Declaration Art. II, para. 1–56 (520–30)
	11-Apr	Friday, Lent 5	Formula of Concord: Solid Declaration Art. II, para. 57–Art. III, para. 25 (530–40)
	12-Apr	Saturday, Lent 5	Formula of Concord: Solid Declaration Art. III, para. 26–Art. IV, para. 40 (540–52)
	13-Apr	Palm Sunday	
	14-Apr	Monday in Holy Week	Formula of Concord: Solid Declaration Art. V–VI (552–61)
	15-Apr	Tuesday in Holy Week	Formula of Concord: Solid Declaration Art. VII, para. 1–62 (561–73)
	16-Apr	Wednesday in Holy Week	Formula of Concord: Solid Declaration Art. VII, para. 63–128 (573–81)
	17-Apr	Holy (Maundy) Thursday	Formula of Concord: Solid Declaration Art. VIII (581–96)
	18-Apr	Good Friday	Formula of Concord: Solid Declaration Art. IX–XI, para. 47 (596– 609)
	19-Apr	Holy Saturday	Formula of Concord: Solid Declaration Art. XI, para. 48–Art. XII, Conclusion (609–19)