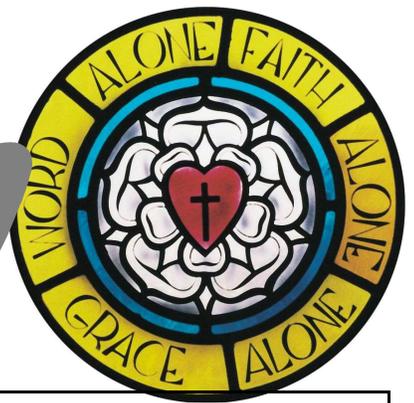


Trinity



Volume 35, No 5

May, 2014

Fellowship in the Lord's Supper

Traveling around the country for vacation and Church conferences I have run across all kinds of statements regarding the Lord's Supper that are not only shockingly wrong, but at times woefully deficient, reflecting a view of fellowship at the Altar which is entirely contrary to the Scriptures and our Lutheran Confessions – and which often reflects an understanding of the Lord's Supper that is frankly not Lutheran in any sense of the word, but basically Evangelical and/or Reformed.

A number of years ago the Rev. Dr. A.L. Barry (of sainted memory), former President of the Lutheran Church - Missouri Synod,

wrote a series of articles which he entitled, simply enough, the "What About" series.

They covered a wide range of topics of interest to Lutherans, and perhaps one of the best was "What About Fellowship in the Lord's Supper." I have reproduced it for

your edification below. Dr. Barry writes:

Fellowship in the Lord's Supper is the basis for the practice of "close" or "closed communion." (The phrases "close communion" and "closed communion" refer to one and the same practice). This pamphlet will help you appreciate, understand and explain this practice to others.

What does God teach in His Word?

"Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body. 'Then he took the cup, gave thanks and offered

14:22-25; Luke 22:14-20; I Corinthians 11:17-29). "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer." (Acts 2:42). "Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself." (I Corinthians 11:26-29).

What does the Lutheran Church Believe About the Lord's Supper?

The Lutheran Church believes, teaches and confesses that the Lord's Supper is the true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink. We hold that the bread and the wine in the Supper are the true body and blood of Christ and that these are given and received into the mouths of all who commune. Those who believe the promise: "Given and shed for



it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.' "(Matthew 26:26-28; Mark

you for the forgiveness of sins, “receive forgiveness of sins, life and salvation. This promise, along with the bodily eating and drinking, is the main thing in the Sacrament. The Lutheran Church rejects and condemns incorrect understandings of the Lord’s Supper, such as the view that the sacrifice of the Mass delivers man from his sins, or that the substance of the consecrated bread and wine is actually changed into the body and blood of Christ (so that there is no longer any bread or wine, but *only* the body and blood). We also reject and condemn the view that in the Lord’s Supper the true body and blood of Christ is not received by the mouth of the communicants, under the bread and wine, but is received only spiritually in the heart by faith, or that the bread and wine are only symbols of the far-distant body and blood of our Lord.

How is the Lord’s Supper An Expression of Church Fellowship?

While the Lord’s Supper is always a personal matter, it is never a private matter. That is an important truth that is often overlooked. Those who commune at the same Altar are thereby declaring publicly that they are united in the doctrine of the Apostles (Acts 2:42). Therefore, fellowship in the Supper *is* Church fellowship. This is what is taught by Holy Scripture in I Corinthians 10 and 11. Here is how one of our Church’s teachers explained this truth. “As there is but one bread, one loaf, from which we eat, so we who are eating of this loaf are one body. The eating of one and the same loaf of bread unifies us to one body. Our participation in the Lord’s Supper is a public profession on our part

that we are not only in fellowship with Christ, but that we also are in fellowship (that is, full doctrinal agreement) with those with whom we Commune at the Lord’s Table. We all eat the same bread, the body of Christ. Through that act we indicate that we belong together. All of us Christians who in the Lord’s Supper eat the body of



Christ and drink His blood present ourselves as one spiritual family. What we eat and drink together, Christ’s body and blood, ties us together more closely than the bonds of blood. We declare ourselves to be brothers and sisters in Christ. Upon this Bible passage do we base the saying, ‘Altar Fellowship is Church Fellowship.’ “This passage in Corinthians strikes a crushing blow at unionism. To admit those who believe differently to our Communion, and so to our Church fellowship, is a contradiction in itself. For those who approach the same Altar together profess to be one in all points of Christian doctrine and practice while in reality they disagree. It would be shameful hypocrisy on our part if we would have those who actually profess a different faith than we do join us at the Lord’s Altar. “(Rev. George Stoeckhardt, commenting on I Co-

rinthians, p.60–61).

Another teacher of our Church had this to say about why the Lord’s Supper is an expression of Church fellowship: “The Holy Supper is one of the marks, one of the banners of the Church, one of the seals of the Church’s doctrine and faith (Romans 4:11; I Corinthians 10:21; Exodus 12:48). In

whichever Church one receives the Holy Supper, one is confessing that Church and its doctrine. There cannot be a more inward, brotherly fellowship than that into which one enters with those in whose fellowship he receives the Holy

Supper. . . . Even one who confesses the Real Presence cannot ordinarily, except in the case of death, be admitted if he is and wants to remain, not a member of our orthodox Church, but rather a Roman Catholic, Reformed, so-called Evangelical or Unionist, Methodist, Baptist, in short, a member of an erring fellowship. For the Sacrament, as it is a seal of faith, is also the banner of the fellowship in which it is administered” (C.F.W. Walther, Pastoral Theology, p.110-111, 149).

What is the Lutheran Church’s Motive for Practicing Closed Communion?

Our Synod’s Commission on Theology and Church Relations offers the following helpful explanation of why we practice closed communion: “Closed communion seeks to prevent a profession of confessional unity in faith where there is, in fact, disunity and dis-

agreement. It would be neither faithful to the Scriptural requirements for admission to Holy Communion (I Corinthians 11:27ff; 10:16-17) nor helpful to fallen humanity if the Christian Church welcomes to its Altars those who deny or question clear Scriptural teachings. “The reasons for the practice of closed Communion are often misunderstood by Christians who have been accustomed to an ‘open Communion’ policy. In a tract titled, *Why Closed Communion?* the rationale for the practice of closed communion is explained in this way: ‘So it is not that a Lutheran congregation wants to bar fellow saints from the blessings of the Supper when they practice Closed Communion. It is not that they want to be separatistic, or set themselves up as judges of other men. The practice of Closed Communion is prompted by love and is born of the heartfelt conviction, on the basis of Scripture alone, that we must follow Christ’s command. This means refusing the Lord’s Supper to those whose belief is not known to us. It is not showing love to allow a person to do something harmful, even though he may think it is for his own good. It also means if they are members of a Christian body which departs from the full truth of the Scripture in some of its doctrines, that we must not minimize the evil of this false teaching by opening our fellowship to any and all Christians who err in the faith’ [Rev. Donald Deffner, *Why Closed Communion?* Page 14].

“In keeping with the principle that the celebration and reception of the Lord’s Supper is a confession of the unity of faith, while at the same time recognizing that

there will be instances when sensitive pastoral care needs to be exercised, the Synod has established an official practice requiring, ‘that pastors and congregations of The Lutheran Church - Missouri Synod, except in situations of emergency and in special cases of pastoral care, Commune individuals of only those synods that are now in fellowship with us. By following this practice whereby only those individuals who are members of the Synod or of a Church body with which the Synod is in Altar and pulpit fellowship are ordinarily Communed, pastors and congregations preserve the integrity of their witness to the Gospel of Christ as it is revealed in the Scriptures and confessed in the Lutheran confessional writings.’”

“The Office of the Keys is less than faithfully exercised when admission to the Sacrament is granted to all who come to the altar regardless of their faith and congregational and/or denominational affiliation. The practice of open Communion renders it difficult, if not impossible, for Church discipline to be exercised in a way that honors the ministrations being carried out by those to whom the responsibility of spiritual care for a member of God’s flock has been entrusted” (Hebrews 13:17; John 20:22-23; Acts 20:27-28; I Corinthians 4:1-2. *Theology and Practice of the Lord’s Supper*, pp. 21-23).

Conclusion

On the basis of God’s Holy Word, our Lutheran Church continues to practice the ancient, Biblical and confessional practice of closed Communion as an opportunity to give joyful witness to our

unity in the true faith. We practice closed Communion with the belief that this is what the Lord would have us do as we faithfully administer His body and blood in His holy Sacrament. Closed Communion is not a practice unique to The Lutheran Church - Missouri Synod. It is also practiced by the majority of Christians in the world who are members of the Roman Catholic and Orthodox communions. Hopefully, this brief explanation will help you, or someone else, understand that our love for our Lord and His Sacrament, and our love for the individual, is the reason why we practice closed Communion.



Birthdays

Mike Owens	5/2
Adyline Christensen	5/2
Erik Israel	5/5
Linda Bosky	5/7
Phyllis Clemens	5/9
Laura Schmidt	5/9
Elias LeBoeuf	5/10
Bette Hensel	5/13
Kay Sowell	5/14
Kari Goodroad	5/15
John Diaz	5/17
Jensen Mayes	5/18
Dallas Hoffman	5/21

Ginger Cuba	5/23
Janet Miller	5/24
John Mischlich	5/24
Abigail O'Grady	5/24
Killian Blunk	5/26
Karen Wersinger	5/27
Samuel Goodroad	6/3
Alex Walworth	6/3
Lilly Wornson	6/4
Samuel Wornson	6/4
Alexandria Fairhurst	6/4
Gabriel Burns	6/5
Dianne Mischlich	6/6
Jim Wornson	6/6
Carson Schmidt	6/8
Tyler Walworth	6/9
Steve Harms	6/10

Baptisms

Lee Wathen	5/1
Ellen Propst	5/1
Charlie Kueck	5/6
Bruce Cantwell	5/7
Courtney Fairhurst	5/8



John Luppés	5/12
Kayla Propst	5/12
Ashley Fairhurst	5/13
Cheryl McClain	5/15
Pat Mayes	5/18
Tiffany Propst	5/22
Elias LeBoeuf	5/24
Tim Wiese	5/26
Phyllis Clemens	5/29

Garrett Israel	5/30
Erik Israel	5/30
John Mischlich	6/1
Ginger Cuba	6/1
Charlene Henke	6/3
Bryan Fent	6/10

Anniversaries

Tim & Connie Brammeier
5/28/1983

Andy & Michelle Fairhurst
6/7/2008

Elders

- Vic Edwards
- Larry Goodroad
- Ken Meier
- Herb Israel
- Dallas Hoffman
- Peter Korondi
- Bill Moore, Jr.

Acolytes

May 4	Joe Goodroad
May 11	Cole Brockhoff
May 18	Tom Goodroad
May 25	Sammy Harms

Ushers — May

4 & 11	J. Oldag, T. Propst
18 & 25 .	C. Schley, K. Schroeder

Greeters — May

4th	Darrin & Debbie Abend
11th	Norm & Kay Sowell
18th	Andy & Lisa Starkebaum
25th	Rick & Diane Strack

Altar Guild — May

4th	Mary Ellett, Pat Owens
11th	K. Goodroad, D. Korondi
18th	June Ramer, Pat Owens
25th	D. Hoffman, S. McCubbin

Evangelism Seminar

On May 31st we will be hosting an Evangelism Seminar from 9:00 to 3:30. This seminar is for all the members of the congregation, not

just those who think they *might* be interested in evangelism!

St. Peter instructs us that every child of God ought to always be



ready with a defense for the hope that is within them. What that means is that during various times in your life God will place people in your path with whom you can speak of this confidence in Christ – people who you can invite to meet Jesus, in His Word and in His Church – *this* Church.

You will *not* be asked to join the evangelism committee, make house to house calls, or hand out tracts at the truck stop, but you will come away from this seminar better equipped to tell others about Jesus – and should we not all want to do that as God gives us opportunity?

It is true that God the Holy Spirit is the One who calls, gathers, enlightens His Church. He is the One who grows His Church. But the Gospel and Sacraments are the means He uses to accomplish this work according to His own good will and pleasure. But how will people hear this Good News if no one tells them, and how will *you* tell them if you think the job belongs to someone else?

Bottom line? You need to come to this seminar. The cost is only \$10 per person, which includes lunch and all materials. You can register by calling the Church of-

fice, contacting pastor, or at the website, where a registration form will be listed on the right hand of the homepage under the announcements.

Top Of The Hill

The Top of The Hill group will be meeting on Tuesday, morning, May 13 at 11:30. Lunch will at JJ's, followed by dessert back at Fellowship Hall (prepared by the men), fun and fellowship! Please join us. . . You'll like it.

It Is To Laugh

A Sunday School teacher asked, "Johnny, do you think Noah did a lot of fishing when he was on the Ark?" "No," replied Johnny. "How could he, with just two worms?"



A Sunday School teacher decided to have her young class memorize one of the most quoted passages in the Bible, Psalm 23. She gave the youngsters a month to learn the chapter. Little Rick was excited about the task, but he just couldn't remember the Psalm. After much practice, he could barely get past the first line. On the day that the kids were scheduled to recite Psalm 23 in front of the congregation, Ricky was so nervous. When it was his turn, he stepped up to the microphone and said proudly, "The Lord is my Shepherd, and that's all I need to

know!"

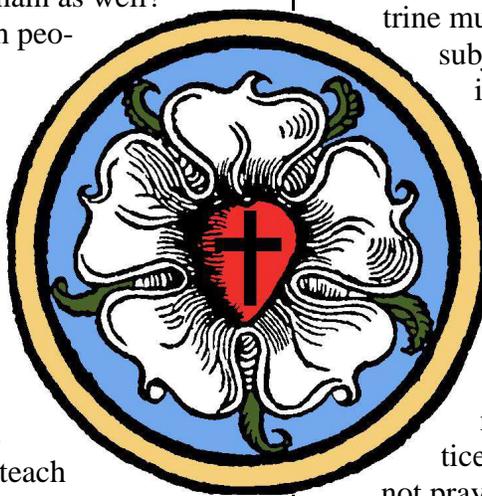
Little Johnny and his family were having Sunday dinner at his Grandmother's house. Everyone was seated around the table as the food was being served. When Little Johnny received his plate, he started eating right away. "Johnny! Please wait until we say our prayer." said his mother. "I don't need to," the boy replied. "Of course, you do" his mother insisted. "We always say a prayer before eating at our house." "That's at our house." Johnny explained. "But this is Grandma's house and she knows how to cook!"

From Luther

Luther's Declaration Against Those Who Think For the Sake of Love Error Must Be Tolerated in the Church.

A (so-called) good hearted person might say: So what's the harm (in an innocent error) if God's Word is retained and if all these other things, or even just a few of them, as would be reasonable, are allowed to remain as well?

I answer: Such people might be called 'good hearted' but they are people with hearts that err and are seduced. For you have heard that it is impossible to teach other things next to God's Word, to serve such other things next to God, to light another lamp next to the Light that God has placed in the darkness. It is certainly false and erroneous if even a



single item is permitted, for the Church neither should nor can teach lies or errors – **not even a single one.**

If she taught a single lie, everything would become false, as Christ says in Luke 11.35: "See to it that the light in you is not darkness, now if your body is full of light, that there is no darkness remaining, so it will be full of light." That means that it must be full of light with no darkness. The Church must teach the pure Word of the truth of God and no error or lies. Also, how could it be any other way? Because the Church's mouth is God's mouth and, then again, since God cannot lie, the Church can't lie.

It is certainly true when speaking about life the Holy Church is not without sins, as she confesses in the Lord's Prayer: "forgive us our trespasses," and I John 1:3 "so if we say we have no sin we lie and we make God a liar," who chides us all as sinners, Romans 3:23; Psalm 14:3 & 51:7. But the doctrine must not be sinful nor subject to rebuke, and it is not part of the Lord's Prayer, where we say, "forgive us our trespasses," for this is not our doing, but it's the Word of God Himself, who cannot sin or act in injustice. So a preacher must not pray the Our Father, nor seek forgiveness of sins whenever he has preached (if he is a legitimate preacher), but must say and boast with Jeremiah (17:16) "Lord, you know that what has proceeded from my mouth is right and pleas-

ing to you.” Yes, with Paul, with all the apostles and prophets, he must say defiantly: “This is what God Himself is saying” – and again: “I have become an apostle and prophet of Jesus Christ in this sermon.”

It is not necessary in this to ask for forgiveness of sins, for it is not as if it were not rightly taught. For it is God’s Word, not mine, for which God should not nor can He forgive me, but rather must affirm, praise, crown it and say: “You have taught rightly, for I myself have spoken through you, and that Word is Mine. Whoever cannot boast like that about his preaching should leave the preaching to someone else, for he certainly lies and blasphemes God.”

If the Word should be sinful and wrong, how would or could life be guided? There certainly one blind person would be leading another, and both would fall into the ditch, Matthew 15:14. If the plumb line or square is wrong or bent, what will or can the master builder hope to accomplish? There one error will lead to another without end or measure. Even here also, life can certainly be sinful and unrighteous, yes, unfortunately it is all too often unrighteous, but the doctrine must be exactly right and certain with no sin. So in the Church nothing should be preached but only the certain, pure, one and only Word of God. Where that doesn’t happen, it is no longer the Church, but the synagogue of Satan.

Now all that is said above is that the Church must teach God’s Word alone and be certain of this. By that she builds upon the foundation and pillars of truth and upon the rock, she is called holy and unassailable,

that is, as it is justly and rightly said: The Church cannot err, for God’s Word, which she teaches cannot err. But whatever else is taught or is doubtful, that cannot be doctrine in the Church, but must be lies and the idolatry of the devil. For the devil can’t say (because he is a liar and the father of lies): “Thus says God.” Rather, as Jesus says in John 8:44, he (the devil) can only speak from and of himself, that is, (he can only speak a) lie. That is also how all his children must be. Without God’s Word, they speak from out of themselves, that is, they lie. From *Luther’s Works*, Halle Edition, XVII. P. 1684.

Board of Directors

April 14th, 2014

Members Present: Connie Brammeier, Mark Fairhurst, Daniel Goodroad, Kari Goodroad, Larry Goodroad, Curt Henke, Herb Israel, Pastor, and Andy Starkebaum.

Curt called Meeting to order. Pastor opened with prayer and followed with a Bible study over the Augsburg Confession. This month we began with the Preface.

Norm moved to accept March’s minutes, Mark seconded, passed by vote.

Pastor’s Report: He made a few calls but has been focusing on Holy Week.

Vice President: N/A

Treasurer’s Report: Herb moved we receive the report, Dan seconded, passed by vote.

Elders: At the meeting on March 17th the Elders talked about the visits they made. Larry and Pastor discussed the Doxology conference and let us know any lay people can

go to the ‘Encore’ which Larry will discuss when he goes over the topics the congregation has voted he goes over. They will be posting Elder assignments on the kiosk alphabetically.

Properties: Andy was very pleased with the work day in March and a list of everything accomplished was posted in the March newsletter. We may try another toward the end of the year in the fall. Andy is very thankful that Allen Harris has accepted the open properties position. Andy is also looking into multiple bids for mowing and looking into our ant issue.

Evangelism: We will be hosting an Evangelism conference May 31st at Trinity, more info to come.

Education: VBS sign-up is starting and they are getting ready for Summer Sunday School which begins the 1st Sunday in June.

Stewardship: Herb submitted an article in the newsletter. Plans to hand out the questionnaire again, hoping to get more of a response. He is working on another newsletter article.

Youth: The Plattsburg bowling outing had 18 attendees. On March 26th youth served Wednesday dinner. Twelve people helped make the palm crosses for Palm Sunday and will serve Easter Breakfast on Easter Sunday. Lisa is looking for airline tickets for the Higher Things Conference.

Public Relations: Continuing to submit articles to the newspaper.

Planning: see New Business

Services: nothing to report

Unfinished Business: Andy is looking into a service contract with

Amazing Comfort, LLC that will provide quarterly checkups on multiple maintenance areas. Norm moved we accept the proposal, Dan seconded, passed by vote.

Preschool:

Connie, Kari and Pastor met with Laura Schmidt to discuss the possibility of her taking over Directorship of the preschool. After that meeting went well Laura and Stacy, the current head teacher, met to discuss the way of the possible future with the preschool. They decided they would work great together and could get along with Laura being the director and teacher, Stacy a teacher, and Karen would be a substitute when needed.

A motion to open up the preschool under the direction of a board that would report back to the Board of Director's was submitted by Herb, Dan seconded, motion passed by vote.

The Preschool Board is to be established over the summer.

We are still in need of a Vice President, Curt plans to ask a few others soon.

Elevator: Norm moved to authorize we proceed with the overall approval of the Elevator project, Herb seconded, passed by vote.

Norm moved to recommend borrowing money from Kearney Trust Company for up to \$30,000. Herb seconded, passed by vote. More details are to be gone over in the Voter's Meeting on April 27th.

New Business: Tim Brammeier spoke with Curt about the Scouts making a yearly evaluation, the Board agreed.



There was discussion of issues with Thrivent supporting Planned Parenthood and questionable pro-choice agendas. We may want to discuss this further in the future.

Careers on Wheels has asked to use our parking lot on May 15th. Andy made a motion to approve, Mark seconded, passed by vote.

Pastor closed with prayer.

Respectfully submitted,
Emily Goodroad, Secretary

God is God And You Aren't!

The more things change the more they stay the same. What we take to be new or novel reinterpretations of Christian theology turn out not to be new or novel in any way. In our day, the Jehovah's Witnesses, in attempting to sustain the teaching that Jesus is not true God of true God, have trotted out the point that the Bible occasionally applies the word "God" to beings who are not divine. This manner of speaking is called a Hebraism, in other words, it was a figure of speech used in the Old Testament Scriptures. The Hebrews would denominate their leaders and powerful warriors "gods" (Ps 82:6). We too use this figure of speech when we talk about a heavy hitting first baseman as a "baseball

god," without any intent of blasphemy. This exceptional use of the word god is intended to refer to the brilliant characteristics and authority of those so named. The comparison is from the greater to the lesser; from God to the leaders. They are like God in some narrowly circumscribed ways.

The comparison will not work in reverse, however. What I mean is that men are not like god because God is like man, but men are like gods because of the unique power and authority of God. Thus in the vast majority of the uses of the word "God" the referent is He who is not merely named God, but who is God by His own eternal right and essence. Only then does the figurative exception make any sense. But if any and all uses of the word God might be figures of speech, then "God" will mean nothing more than "man." And so it is for Mormons, Jehovah's Witnesses, and Islam when they speak of Christ. Any being less than God is not God at all, but only receives the name as a figurative condescension at best. If everybody is God, then nobody is God. We are signs of God writ small. God is not man writ large.

These arguments using the Bible's figures of speech backward, to apply to Christ as the preeminent among humans intend to refer to Christ as "God" only by condescension, not by right. These arguments are not new. Arians and Nestorians used them more than a millennium and a half ago. They are new only to the ignorant. God's condescension to us in Christ is not merely verbal, it is not the mere calling, but it is saying what is. It is not a making but a being. Christ

both is and is called God. Others are merely called God, because God is God and they aren't.

Written by the Rev. Scott Murray, Pastor, Memorial Lutheran Church, Houston, and one of our Synod's Vice-Presidents.

Ladies Night Out

Our next event is May 19 at 6:00 PM. We will be heading to Ventana Café in Excelsior Springs, a quaint, delightful gem of a restaurant hidden away in the old downtown area of Excelsior Springs. Have questions? Call Shari Schley at (816) 686-3270.

LWML

"Let your light shine before men, that they may see your good deeds and praise your father in heaven." Matthew 5:16. Have you sent in your registration for the 2014 Missouri District LWML Convention, June 20-22 in Kansas City? It is coming up soon, don't miss the early bird discount for registration.

LWML Meeting Minutes

Call to Order: Dianne Mischlich

Due to no electricity at the Church, Kay Sowell graciously opened her home so we could still meet.

Opening Prayer: Dianne Mischlich

LWML Pledge was recited.

Attendance: Dianne Mischlich, Janis Bozarth, Kay Sowell, Marlo Howard, Penny Harris, Joyce Lehning, Janet Miller, and Mary Wornson

Minutes: March meeting minutes were read and approved.

Treasurer's Report: Kay Sowell corrected the March balance to be \$1,002.38 instead of \$978.68. Today's current balance is \$897.20. A free will offering was taken.

Mite Report: Kay Sowell reported for June Lueckert the total mite balance of \$71.93. Meeting mites were collected.

Quilting Report: Dianne Mischlich reported that Jana Schwartz from Excelsior Springs has more fabric to donate for our use. We appreciate her donations. Dianne's high school senior quilt project is ready to be quilted. Janis' quilt is also ready to be quilted but her quilting machine is at the repair shop right now. Mary is still piecing her senior quilt. Janet Miller brought one lap quilt and one baby quilt that she had completed and tied. Very nicely done. Janis has completed our portion of the Convention Backdrop Quilt. Thank you, Janis, for taking on that task. Janet brought her craft items for the Mite-Y Mite Fund Raiser that she had made of several beautiful, fancy doll dresses to fit any 18-inch doll.

Convention Report: Marlo Howard shared that a Convention Newsletter could be found at www.lwml.org and that a daily Newsletter would be made during the convention. Another responsibility Marlo has taken on. Marlo has registration forms available, also forms in the Voice magazine or online. Cost is less if registered before May 1. Dianne will make a bulletin insert regarding the Convention Ingathering lists for June 20-22, 2014. The LWML Convention is at the KC Expo Center right in our own backyard. The local or-

ganizations to benefit from the Ingathering are Hillcrest Ministries which could use Paper Towels, Toilet Paper, and Hygiene Items and the Harvesters Backpack Program which will need Cash or Gift Cards from Wal-Mart or Sam's so they can purchase specific food items to fill the backpacks.

Unfinished Business: LWML will help with the Confirmation Reception on May 4th. Janet Miller: make and decorate the cake; arrange the altar flowers; make boutonnieres. Marlo Howard: table centerpieces; bring silver punch bowl. Joyce Lehning: bring mixed nuts. Kay Sowell: bring white and red ta-

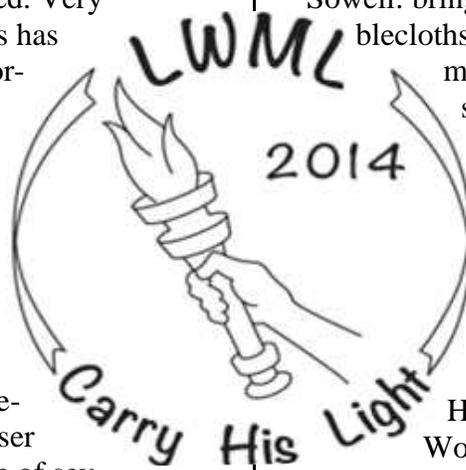
blecloths. Penny Harris: make punch. We will set up on Saturday May 3rd at 10 AM. Then clean-up after the reception on Sunday.

Dianne Mischlich, Diane Schmidt, Marlo Howard, and Mary Wornson attended the

LWML Spring Rally at King of Kings on Saturday, April 5th. It was a good meeting, yummy lunch, and good speaker in the afternoon to remind us to have continued communications between parents, grandparents, teachers and our younger generation to help them face the issues of today's world. Trinity will host the Fall Rally in October.

Janet Miller made a motion to cover \$150 of Marlo Howard's convention expenses. Penny Harris seconded and motion carried.

New Business: Election of Officers was held with Penny Harris as Vice President and Kay Sowell as



Treasurer. Mary Wornson moved to accept this slate of officers. Janet Miller seconded and motion passed.

Marlo Howard will drive to Ronald McDonald House Friday, April 4. Please meet at the Church at 8:30 AM.

Third Sunday Treats:

Since our Third Sunday Treat day is on Easter Sunday, the Youth Group will change dates with us to the Fourth Sunday: April 27: Dianne Mischlich, Janis Bozarth, and Mary Wornson, May 18: Judy Goodwin, Diane Schmidt, Dianne Mischlich

Next meeting will be May 19, at 9 AM, with Janet Miller as hostess. Business meeting was adjourned.

Dianne led us in prayer requests and concerns. Due to the electrical emergency no Bible Study was held. Kay Sowell shared a Garrison Keillor story called, "Singing with the Lutherans."

Dianne Mischlich served a delicious coffee cake. Kay provided coffee and tea. No quilting meeting was held, but good visiting and sharing was enjoyed.

Respectfully submitted,
Mary Wornson, Secretary

Murphy, 628-6815. Everyone is invited to join us at these meetings.

Trinity Care Group

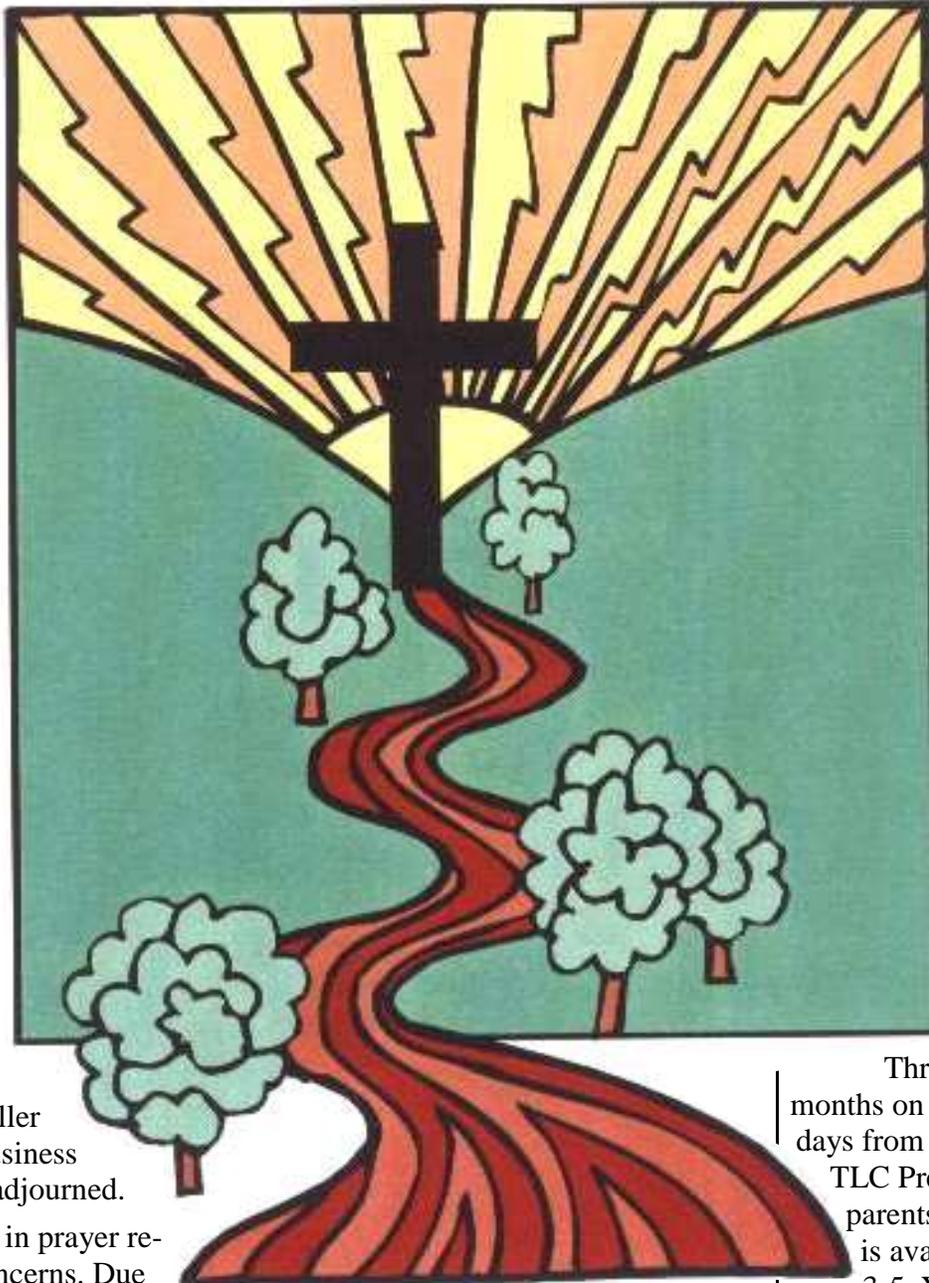
Do you need assistance because of illness, birth of a baby, death, hospitalization, etc.? Trinity Care Group can help. We would be happy to arrange for providing meals, doing errands, visiting with the family, etc. Please contact Penny Harris at 628-4121.

College Scholarship

Beta Sigma Psi, the National Lutheran Fraternity will be awarding two \$1,000 scholarships to Lutheran men entering the University of Missouri-Columbia in the fall of 2014. Applications must be submitted by June 15. Applications are available in the Church office.

TLC Preschool Parents Day Out

Throughout the Summer months on Wednesdays and Thursdays from 9:00 to 3:00 PM the TLC Preschool will be having a parents day out program. This is available for children ages 3-5. You may contact the Preschool by calling the Church Office, 628-6644, or by emailing Stacey Delano at tlcpre-school@hotmail.com for more information.



Lutherans For Life

The Northland Chapter meets the quarterly at the home of Fran and Marsha Szarejko. If you have any questions, please contact Kimberly