

THE
CRESTVIEW LUTHERAN
NEWSLETTER

APRIL 2025



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“For this reason the Father loves Me, because I lay down My life so that I may take it back. No one has taken it away from Me, but I lay it down on My own. I have authority to lay it down, and I have authority to take it back. This commandment I received from My Father.”

- John 10:17-18

FROM THE PASTOR

In light of the upcoming Passion of our Lord and Holy Week I would like to offer the below for your consideration. I hope you enjoy what Luther has to say to us about the proper way to meditate on Christ's Passion.

Pax Christi,

Pastor Parent

A MEDITATION ON CHRIST'S PASSION

1519

Translated by Martin H. Bertram

INTRODUCTION

On Invocavit Sunday, March 13, 1519, Luther wrote his friend George Spalatin, "I am planning a treatise dealing with the meditation of Christ's passion. I do not know, however, whether I shall have enough leisure to write it out. Yet I shall try hard."¹ In the same letter he cites the reasons for this lack of leisure: activities directed toward the renewal of the university curriculum, his work on the Lord's Prayer,² a commentary on Galatians, and particularly pressing and irksome, his intense study of canon law in preparation for the upcoming Leipzig Debate with John Eck, July 4 to 14. Nevertheless, it was a mere three weeks later, on April 5, that Luther was able to send a printed copy of his work on the passion to Spalatin.³

By 1524, a total of twenty-four editions had been printed in Wittenberg, Basel, Augsburg, Zurich, Erfurt, Munich, Nürnberg, and Strasbourg. The number of editions testifies to the widespread response aroused by this writing. A Latin edition, whose translator is unknown, appeared at Wittenberg in 1521. As the sermon for Good Friday, this treatise was included in the *Church Postil* of 1525, which Luther termed his "very best book."⁴

The quick and widespread acceptance of this tract attests to the inner needs of the common people. Writings such as this, with their pastoral emphasis, attracted even more readers than those concerned with protest. While no single, specific cause can be cited which impelled a polemically busy Luther to write such a treatise, it can be assumed that his contact with the people in the parish forced him to take note of the areas in which the search for peace and salvation was most desperate. Although deep-rooted tradition provided the form in which they were embodied, the thoughts expressed by Luther were the early fruit of his evolving theology.

In the first three numbered paragraphs Luther discusses the false attitudes toward Christ's suffering which are based on blaming the Jews, on seeking a superficial benefit from the sufferings, and on a sentimental commiseration with Christ.

Paragraphs four to eleven deal with the proper contemplation of the sufferings of Christ, stressing the need of seeing one's own sin as the cause of Christ's suffering, and how such knowledge should affect our faith and life. Moving from the cross to the comfort and assurance of Easter, Luther then arrives at the necessity of placing all our sin on Christ and emulating in our lives the qualities that Christ evidenced as he suffered for us.

Most of the twenty-four editions have title woodcuts showing the crucified Christ, with Mary and John standing at the foot of the cross. Others have woodcuts showing either Christ with an unidentified man kneeling before him, Christ sitting on a rock surrounded by instruments of torture, Christ at prayer in Gethsemane, or Christ and the torture instruments, with Christ holding a chalice in his left hand.

The translation is based on the German text, *Ein Sermon von der Betrachtung des heiligen Leidens Christi*, in WA 2, (130) 136–142. A copy of this version is extant in the State Library in Munich and bears a dedication in Luther's handwriting: "P Magistro Venceslao...." ⁵

A MEDITATION ON CHRIST'S PASSION

1. Some people meditate on Christ's passion by venting their anger on the Jews. ¹ This singing and ranting about wretched Judas ² satisfies them, for they are in the habit of

complaining about other people, of condemning and reproaching their adversaries. That might well be a meditation on the wickedness of Judas and the Jews, but not on the sufferings of Christ.

2. Some point to the manifold benefits and fruits that grow from contemplating Christ's passion. There is a saying ascribed to Albertus ³ about this, that it is more beneficial to ponder Christ's passion just once than to fast a whole year or to pray a psalm daily, etc. These people follow this saying blindly and therefore do not reap the fruit of Christ's passion, for in so doing they are seeking their own advantage. They carry pictures and booklets, letters and crosses on their person. Some who travel afar do this in the belief that they thus protect themselves against water and sword, fire, and all sorts of perils. ⁴ Christ's suffering is thus used to effect in them a lack of suffering contrary to his being and nature.

3. Some feel pity for Christ, lamenting and bewailing his innocence. They are like the women who followed Christ from Jerusalem and were chided and told by Christ that it would be better to weep for themselves and their children [Luke 23:27–28]. They are the kind of people who go far afield in their meditation on the passion, making much of Christ's farewell from Bethany ⁵ and of the Virgin Mary's anguish. ⁶ but never progressing beyond that, which is why so many hours are devoted to the contemplation of Christ's passion. Only God knows

whether that is invented for the purpose of sleeping or of waking.⁷

Also to this group belong those who have learned what rich fruits the holy mass offers. In their simplemindedness they think it enough simply to hear mass. In support of this several teachers are cited to us who hold that the mass is *opere operati, non opere operantis*,⁸ that it is effective in itself without our merit and worthiness, and that this is all that is needed. Yet the mass was not instituted for its own worthiness, but to make us worthy and to remind us of the passion of Christ. Where that is not done, we make of the mass a physical and unfruitful act, though even this is of some good. Of what help is it to you that God is God, if he is not God to you?⁹ Of what benefit is it to you that food and drink are good and wholesome in themselves if they are not healthful for you? And it is to be feared that many masses will not improve matters as long as we do not seek the right fruit in them.

4. They contemplate Christ's passion aright who view it with a terror-stricken heart and a despairing conscience. This terror must be felt as you witness the stern wrath and the unchanging earnestness with which God looks upon sin and sinners, so much so that he was unwilling to release sinners even for his only and dearest Son without his payment of the severest penalty for them. Thus he says in Isaiah 53 [:8], "I have chastised him for the transgressions of my people." If the dearest child is punished thus, what will be the fate of sinners?¹⁰ It must be an inexpressible and unbearable earnestness that

forces such a great and infinite person to suffer and die to appease it. And if you seriously consider that it is God's very own Son, the eternal wisdom of the Father, who suffers, you will be terrified indeed. The more you think about it, the more intensely will you be frightened.

5. You must get this thought through your head and not doubt that you are the one who is torturing Christ thus, for your sins have surely wrought this. In Acts 2 [:36–37] St. Peter frightened the Jews like a peal of thunder when he said to all of them, "You crucified him." Consequently three thousand alarmed and terrified Jews asked the apostles on that one day, "O dear brethren, what shall we do now?" Therefore, when you see the nails piercing Christ's hands, you can be certain that it is your work. When you behold his crown of thorns, you may rest assured that these are your evil thoughts, etc.

6. For every nail that pierces Christ, more than one hundred thousand should in justice pierce you, yes, they should prick you forever and ever more painfully! When Christ is tortured by nails penetrating his hands and feet, you should eternally suffer the pain they inflict and the pain of even more cruel nails, which will in truth be the lot of those who do not avail themselves of Christ's passion. This earnest mirror,¹¹ Christ, will not lie or trifle, and whatever it points out will come to pass in full measure.

7. St. Bernard¹² was so terrified by this that he declared, "I regarded myself secure; I was not aware of the eternal sentence that had been passed on me in heaven until I saw

that God's only Son had compassion upon me and offered to bear this sentence for me. Alas, if the situation is that serious, I should not make light of it or feel secure." We read that Christ commanded the women not to weep for him but for themselves and their children [Luke 23:28]. And he adds the reason for this, saying, "For if they do this to the green wood, what will happen when it is dry?" [Luke 23:31] He says as it were: From my martyrdom you can learn what it is that you really deserve and what your fate should be. Here the saying applies that the small dog is whipped to frighten the big dog. Thus the prophet ¹³ said that all the generations on earth will bewail themselves over him; he does not say that they will bewail him, but that they will bewail themselves because of him. In like manner the people of whom we heard in Acts 2 [:36–37] were so frightened that they said to the apostles, "O brethren, what shall we do?" This is also the song of the church: "I will ponder this diligently and, as a result, my soul will languish within me." ¹⁴

8. We must give ourselves wholly to this matter, for the main benefit of Christ's passion is that man sees into his own true self and that he be terrified and crushed by this. Unless we seek that knowledge, we do not derive much benefit from Christ's passion. The real and true work of Christ's passion is to make man conformable to Christ, so that man's conscience is tormented by his sins in like measure as Christ was pitifully tormented in body and soul by our sins. This does not call for many words but for pro-

found reflection and a great awe of sins. Take this as an illustration: a criminal is sentenced to death for the murder of the child of a prince or a king. In the meantime you go your carefree way, singing and playing, until you are cruelly arrested and convicted of having inspired the murderer. Now the whole world closes in upon you, especially since your conscience also deserts you. You should be terrified even more by the meditation on Christ's passion. For the evildoers, the Jews, whom God has judged and driven out, were only the servants of your sin; you are actually the one who, as we said, by his sin killed and crucified God's Son.

9. He who is so hardhearted and callous as not to be terrified by Christ's passion and led to a knowledge of self, has reason to fear. For it is inevitable, whether in this life or in hell, that you will have to become conformable to Christ's image and suffering. ¹⁵ At the very least, you will sink into this terror in the hour of death and in purgatory ¹⁶ and will tremble and quake and feel all that Christ suffered on the cross. Since it is horrible to lie waiting on your deathbed, you should pray God to soften your heart and let you now ponder Christ's passion with profit to you. Unless God inspires our heart, it is impossible for us of ourselves to meditate thoroughly on Christ's passion. No meditation or any other doctrine is granted to you that you might be boldly inspired by your own will to accomplish this. You must first seek God's grace and ask that it be accomplished by his grace and not by your own power. That is why the people we referred to above fail to

view Christ's passion aright. They do not seek God's help for this, but look to their own ability to devise their own means of accomplishing this. They deal with the matter in a completely human but also unfruitful way.

10. We say without hesitation that he who contemplates God's sufferings for a day, an hour, yes, only a quarter of an hour, does better than to fast a whole year, pray a psalm daily, yes, better than to hear a hundred masses. This meditation changes man's being and, almost like baptism, gives him a new birth. Here the passion of Christ performs its natural and noble work, strangling the old Adam and banishing all joy, delight, and confidence which man could derive from other creatures, even as Christ was forsaken by all, even by God.

11. Since this [strangling of the old Adam] does not rest with us, it happens that we occasionally pray for it, and yet do not attain it at once. Nevertheless we should neither despair nor desist. At times this happens because we do not pray for it as God conceives of it and wishes it, for it must be left free and unfettered. Then man becomes sad in his conscience and grumbles to himself about the evil in his life. It may well be that he does not know that Christ's passion, to which he gives no thought, is effecting this in him, even as the others who do think of Christ's passion still do not gain this knowledge of self through it. For these the pas-

sion of Christ is hidden and genuine, while for those it is only unreal and misleading. In that way God often reverses matters, so that those who do not meditate on Christ's passion do meditate on it, and those who do not hear mass do hear it, and those who hear it do not hear it.

12. Until now we have sojourned in Passion Week and rightly celebrated Good Friday.¹⁷ Now we come to the resurrection of Christ, to the day of Easter. After man has thus become aware of his sin and is terrified in his heart, he must watch that sin does not remain in his conscience, for this would lead to sheer despair. Just as [our knowledge of] sin flowed from Christ and was acknowledged by us, so we must pour this sin back on him and free our conscience of it. Therefore beware, lest you do as those perverse people who torture their hearts with their sins and strive to do the impossible, namely, get rid of their sins by running from one good work or penance to another, or by working their way out of this by means of indulgences. Unfortunately such false confidence in penance and pilgrimages is widespread.¹⁸

13. You cast your sins from yourself and onto Christ when you firmly believe that his wounds and sufferings are your sins, to be borne and paid for by him, as we read in Isaiah 53 [:6], "The Lord has laid on him the iniquity of us all." St. Peter says, "in his body has he borne our

sins on the wood of the cross” [I Pet. 2:24]. St. Paul says, “God has made him a sinner for us, so that through him we would be made just” [II Cor. 5:21]. You must stake everything on these and similar verses. The more your conscience torments you, the more tenaciously must you cling to them. If you do not do that, but presume to still your conscience with your contrition and penance, you will never obtain peace of mind, but will have to despair in the end. If we allow sin to remain in our conscience and try to deal with it there, or if we look at sin in our heart, it will be much too strong for us and will live on forever. But if we behold it resting on Christ and [see it] overcome by his resurrection, and then boldly believe this, even it is dead and nullified. Sin cannot remain on Christ, since it is swallowed up by his resurrection. Now you see no wounds, no pain in him, and no sign of sin. Thus St. Paul declares that “Christ died for our sin and rose for our justification” [Rom. 4:25]. That is to say, in his suffering Christ makes our sin known and thus destroys it, but through his resurrection he justifies us and delivers us from all sin, if we believe this.

14. If, as was said before, you cannot believe, you must entreat God for faith. This too rests entirely in the hands of God. What we said about suffering also applies here, namely, that sometimes faith is granted openly, sometimes in secret.

However, you can spur yourself on to believe. First of all, you must no longer contemplate the suffering of Christ (for this has already done its work and terrified you), but pass beyond that and see his friendly heart and how this heart beats with such love for you that it impels him to bear with pain your conscience and your sin. Then your heart will be filled with love for him, and the confidence of your faith will be strengthened. Now continue and rise beyond Christ’s heart to God’s heart and you will see that Christ would not have shown this love for you if God in his eternal love had not wanted this, for Christ’s love for you is due to his obedience to God. Thus you will find the divine and kind paternal heart, and, as Christ says, you will be drawn to the Father through him. Then you will understand the words of Christ, “For God so loved the world that he gave his only Son, etc.” [John 3:16]. We know God aright when we grasp him not in his might or wisdom (for then he proves terrifying), but in his kindness and love. Then faith and confidence are able to exist, and then man is truly born anew in God.

15. After your heart has thus become firm in Christ, and love, not fear of pain, has made you a foe of sin, then Christ’s passion must from that day on become a pattern for your entire life. Henceforth you will have to see his passion differently. Until now we regarded it as a sacrament which is active in us while we are passive, but now we

find that we too must be active, namely, in the following. If pain or sickness afflicts you, consider how paltry this is in comparison with the thorny crown and the nails of Christ. If you are obliged to do or to refrain from doing things against your wishes, ponder how Christ was bound and captured and led hither and yon. If you are beset by pride, see how your Lord was mocked and ridiculed along with criminals. If unchastity and lust assail you, remember how ruthlessly Christ's tender flesh was scourged, pierced, and beaten. If hatred, envy, and vindictiveness beset you, recall that Christ, who indeed had more reason to avenge himself, interceded with tears and cries for you and for all his enemies. If sadness or any adversity, physical or spiritual, distresses you, strengthen your heart and say, "Well, why should I not be willing to bear a little grief, when agonies and fears caused my Lord to sweat blood in the Garden of Gethsemane? He who lies abed while his master struggles in the throes of death is indeed a slothful and disgraceful servant."

So then, this is how we can draw strength and encouragement from Christ against every vice and failing. That is a proper contemplation of Christ's passion, and such are its fruits. And he who exercises himself in that way does better than to listen to every story of Christ's passion or to read all the masses. This is not to say that masses are of no

value, but they do not help us in such meditation and exercise.

Those who thus make Christ's life and name a part of their own lives are true Christians. St. Paul says, "Those who belong to Christ have crucified their flesh with all its desires" [Gal. 5:24]. Christ's passion must be met not with words or forms, but with life and truth. Thus St. Paul exhorts us, "Consider him who endured such hostility from evil people against himself, so that you may be strengthened and not be weary at heart" [Heb. 12:3]. And St. Peter, "Since therefore Christ suffered in the flesh, strengthen and arm yourselves by meditating on this" [1 Pet. 4:1]. However, such meditation has become rare, although the letters of St. Paul and St. Peter abound with it. We have transformed the essence into semblance and painted our meditations on Christ's passion on walls and made them into letters.¹⁹

1 LW 48, 114. Such meditations on the sufferings of Christ were a popular form of Lenten devotion during the Middle Ages. MA3 1, 520.

2 See in this volume, An Exposition of the Lord's Prayer for Simple Laymen, pp. 15–81.

3 WA, Br 1, 367.

4 WA 10I, 1–2; 17II, 21–22.

WA D. Martin Luthers Werke. Kritische Gesamtausgabe (Weimar, 1883–).

5 Wenceslas Link, a close friend of Luther, was a preacher at Nürnberg. This text is accepted as the original, for it is unlikely

that Luther would have dedicated any but the first print to one of his friends. Cf. LW 48, 169–170.

¹ Luther's attitude toward the Jews finds frequent expression in his works. At the beginning of his career his position was one of benevolent hope of converting them to Christianity. This is reflected in this treatise, as well as in his *That Christ Was Born a Jew*, 1523 (LW 45, 195–229). Over the years his position changed, due largely to the adamant refusal of the Jews to accept his invitation to acknowledge Christ. This is evidenced in his treatise of 1547, *On the Jews and Their Lies*. WA 53, (412) 417–552.

² Luther alludes to a medieval German hymn, *O du armer Judas, was hast du getan* ("Ah, Thou Wretched Judas, What Is It You Have Done?"). MA3 1, 520.

³ Albert Magnus (1193–1280) was a scholastic theologian, often called "Doctor universalis," and a teacher of Thomas Aquinas.

⁴ Luther here directs his criticism at those who carry holy pictures, prayer books (cf. LW 43, 5–7), rosaries, etc., as amulets to ward off harm and danger, as well as those who undertake pilgrimages

⁵ John 12:1–8. The veneration of Martha was widespread in medieval Germany. See Stephen Beissel, *Geschichte der Verehrung Marthas in Deutschland während des Mittelalters* (Freiburg, 1909).

⁶ John 19:25–27.

⁷ It was not unusual for such contemplations to last four or five hours. Often they were much longer, and the pious frequently fell asleep. On these devotional exercises, see Florenz Landmann, *Das Predigtwesen in Westfalen in der letzten Zeit des Mittelalters* (Münster, 1900), p. 75.

⁸ I.e., the mechanical performance of the mass makes it valid and effective, not the

inward intent or disposition of the one who celebrates the mass.

⁹ Ever more pronounced from this point on is Luther's emphasis on the pro me, pro nobis ("for me, for us"), reflecting the personal aspect of faith which Luther himself experienced and now expressed in all his writings.

¹⁰ Cf. Luke 23:31.

¹¹ I.e., the one in and through whom we see our sin in its starkness.

¹² St. Bernard of Clairvaux (1090–1153), Cistercian monk, mystic, and founder of the abbey of Clairvaux, was held in high regard and frequently quoted by Luther.

¹³ Cf. Jer. 4:31.

¹⁴ This hymn cannot be named with certainty, though it may well have been Bernard of Clairvaux's *Salve Caput cruentatem*, later paraphrased freely by Paul Gerhard in his "O Sacred Head Now Wounded."

¹⁵ Cf. I Cor. 15:49.

¹⁶ At this point in his career Luther did not question the doctrine of purgatory.

¹⁷ See pp. xiv–xv.

¹⁸ Luther was often critical of pilgrimages. See, for example, in this volume, p. 40, and LW 44, 86–87.

¹⁹ Text T, printed at Wittenberg in 1520, adds a final line: *Soli deo gloria*. WA 2, 142.

Luther, M. (1999, c1969). Vol. 42: Luther's works, vol. 42 : *Devotional Writings I* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (42:III-15). Philadelphia: Fortress Press.

Sunday Readings (Lectionary)

Date	Old Testament	Epistle	Gospel
Apr 6	Genesis 22:1-14	Hebrews 9:11-15	John 8:46-59
Apr 13	Zechariah 9:9-12	Philippians 2:5-11	Matthew 26:1-27:66
Apr 20	Job 19:23-27	1 Corinthians 5:6-8	Mark 16:1-8
Apr 27	Ezekial 37:1-14	1 John 5:4-10	John 20:19-31
May 4	Ezekial 34:11-16	1 Peter 2:21-25	John 10:11-16

OPPORTUNITIES TO SERVE AT OSEL

Serve on a Board - See Alex Franco, Pres.

Sign up for Flowers—See sign up list in the Parish Hall

Sign up for Refreshments—See sign up list in Parish Hall

Serve on the Altar Guild—See Dcs. Heather Bien

Ongoing Project on Campus—See Brian Hull, Trustee

Serve as an Usher—See Julie Blaylock

Sunday School—9:00 a.m. Sunday, Parish Hall

Women’s Bible Study

Thursdays at 10:00 a.m.

Join us in the study of Proverbs

Reminder!

If you are the last to leave the premises, please check all doors to assure they are closed securely and locked.

Thank you!

Private Confession and Absolution

Available on

Thursdays, 8:00-8:30 a.m. and Sundays, 8:00-8:45 a.m.

Or by appointment, See Pastor Parent

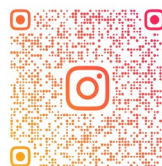
COFFEE WITH PASTOR



Coffee with Pastor

begins with

Matins at 9:00 a.m.



OURSAVIORYOUTG

Follow the Youth Group on Instagram!



FROM THE DEACONESS

Martin Luther's theses, *Freedom of a Christian*, has to be one of my favorite Luther writings. It was assigned reading early on in my time at the Seminary and it was instrumental in my formation as a Deaconess. This piece addresses a central part of our Sanctification and is essential in our piety—loving our neighbor. Here is a snippet of this theses but you can find the whole piece online –just type it in your search engine. Hope this bit inspires you to read the entire work.



Pax Christi, Dcs. Heather

“See, according to this rule the good things we have from God should ow from one to the other and be common to all, so that everyone should put on his neighbor and so conduct himself toward him as if he himself were in the others place. From Christ the good things have owed and are owing into us. He has so put on us and acted for us as if he had been what we are. From us they ow on to those 34
The Freedom of a Christian who

have need of them so that I should lay before God my faith and my righteousness that they may cover and intercede for the sins of my neighbor which I take upon myself and so labor and serve in them as if they were my very own. That is what Christ did for us. This is true love and the genuine rule of a Christian life. Love is true and genuine where there is true and genuine faith. Hence the Apostle says of love in I Cor. 13 [:5] that it does not seek its own.

We conclude, therefore, that a Christian lives not in himself, but in Christ and in his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbor through love. By faith he is caught up beyond himself into God. By love he descends beneath himself into his neighbor. Yet he always remains in God and in his love, as Christ says in John 1 [:51], Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”

- Martin Luther, 1520

FROM LWML

Sere the Lord with Gladness!

Psalms 100:

OSEL Mites donations 2025

Jan: \$38.01

Feb: \$38.49

Mar: \$63.61

YTD TOTSL: \$140.11

25 of 31 national mission grants are fully funded and 4 are partially funded.

Easter Lillies are on sale for \$15.00 until Palm Sunday. You may take your Lily home after the Easter divine service. See Linda Urda to order.

The Lutheran Woman's Quarterly Spring 2025 and District Glad Tidings Spring 2025 issues are in the Narthex magazine rack.

We will do a mission project making lap blankets for the Crestview Manor residents. (Tentative date June 7, 2025 from 10:00am- Noon).

We also will have a collection of men's and women's belts (new or lightly used) for the residents. Collection will start May 18.

Websites:

<http://www.lwml.org>

<http://lwmlgulfstates.org>

UPCOMING EVENTS:

Emerald Coast Zone LWML Christian Growth Workshop, Saturday, May 17,

2025, 9:00am-2:00pm, Trinity Lutheran Church, Panama City, FL, Theme: "Turning the Sailboat", Ecclesiastes 3:1-8

41st Biennial LWML Convention, June 26-29, 2025, Omaha, NE, "Growing in God's Grace" 2 Peter 3:18

Emerald Coast Zone LWML Fall Rally, Good Shepherd Lutheran Church, Gulf Breeze, FL, Date TBD

Gulf States District LWML Convention, April 24-26, 2026, Gulfport, MS, "Jesus our Hope, Anchor of our Soul" Hebrews 6:19

42d Biennial LWML Convention, July 8-11, 2027, Oklahoma City, OK

Linda Urda
LWML President



Easter Lilies

For sale \$15.00

See Linda Urda



Dear Sisters in Christ,

Ahoy Mates!! Trinity Lutheran Church Mary Martha LWML is very excited to host the LWML Emerald Coast Zone Christian Workshop

Saturday, May 17, 2025

9:30 am-1:30 pm

Registration begins at 9:00 am

Cost \$10.00 per person (includes light breakfast & lunch)

Trinity Lutheran Church

1001 W. 11th St, Panama City, FL 32401

Please join us for fellowship and Bible Study "Turning Your Sailboat" (based on Ecclesiastes 3:18)

RSVP to Linda Urda NLT May 1, 2025 at 850-758-0471 or linurda@cox.net

Gifts from the Heart will benefit the Pregnancy Resource Center, Panama City, FL.

ITEMS NEEDED:

Diapers (Sizes NB, 2, 3,4,5)

Wipes, Shampoo, Lotion, Bottles, Quilts, Fuzzy Blankets

Boys Clothes (NB-9 mos), Boys & Girls Sleepers (3-9 mos)

Donations accepted until May 15 or bring them to the rally if attending. Donation Box will be in the Narthex the Sunday after Easter (April 27)



Huge Thank you to our amazing volunteers!!!
 Our Church grounds are spring ready! We love you and appreciate you!



Sale for the Sem

Our annual yard sale to benefit our seminarians at CTSFW is coming soon!

Saturday, May 24th

All donations welcome (no clothing items, please)

Save the Date

Mother's Day Tea

Saturday, May 3rd

Details to come



Birthdays:

Ethan Grimes	4/5
Grace Parent	4/5
Jennifer Franco	4/5
Steve Rogers	4/20
Isaac Stapp	4/29
Abigail Stapp	4/30

Men's Group

We will not meet for April



Pot Luck!

Post-Easter Feast

Sunday, April 27th

Bring a dish to share!

Holy Week

Maunday Thursday, 4/17

Good Friday, 4/18

Easter Vigil, 4/19

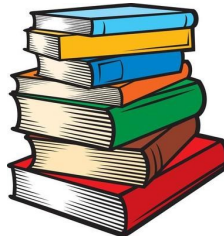
All Services start at 7 pm

Book Club meets Thursday, April 10th

I wish we could travel together to view Vincent van Gogh's painting "The Starry Night" housed in the Museum of Modern Art in Manhattan, but since we can't, we will still have a good time studying this famous work right here at OSEL. We will also analyze two companion poems: "Starry Night" by Anne Sexton and "Starry Night" by Robert Fagles.

See you on Thursday, April 10th around 11:30.

Blessings, Jennifer Currid



Our Savior Evangelical Lutheran Church
 Council Meeting Agenda (TEAMS)
 March 11, 2025



President – Alex Franco

Vice-President- Alan Widener

1. Attendance: Alan Widener, Pastor Parent, Brian Hull, Mahlon Haunschild, Julie Blaylock, Clare Jones, Linda Urda, Melania Ruef, Cindy Parent, Jennifer Currid
2. Alan opened the meeting with prayer at 6:30.
3. The previous council minutes were approved with an amendment (Julie/Linda).
4. Reports:
 - a) Pastor's Report (Fr Parent) - Pastor will be holding a service at First Lutheran Florala on March 12. Thanks to Trish for preparing the ordo.
 - b) Deaconess Report (Dcs Bien) - No report.
 - c) Financial Report (Mahlon) – See attached.
 - d) Treasurer (Brian) – See attached.
 - e) Board of Security (Julie) - No security issues to report.
 - f) LWML (Linda) – See attached. Additional comment: Easter Lilies are on sale for \$15.
 - g) Board of Christian Life (Linda) – No report.
 - h) Board of Education (Cindy) - Adult Bible study continues in Revelation, the children are still watching Pastor Will Weedon's piety videos, and the Women's Bible continues in Proverbs.
 - i) Board of Youth (Emily) – No report.
 - j) Board of Elders (Alan) - No report.
 - k) Board of Trustees (Brian) – Thanks to those who weeded the flower beds recently. The ground rod project has met an obstacle, city permitting rules. The office still does not have a phone.
 - l) Board of Social Ministry (Clare) – See attached.
 - m) Board of Evangelism (Melania) – Permission to use photos on our media outlets was discussed. Possible solutions included a formal form, an announcement in the bulletin, post a written policy, and a separate email to submit photos. Melania will consider all these options and report back to the council.
5. Unfinished Business:
 - a) Policies – Jennifer asked if anyone had additional policies to add to the policy binder to let her know soon.
6. New Business:
 - a) Lutheran Service Builder – Brian reported that the Lutheran Service Builder has not lived up to expectations. Both Trish and Pastor agree that there is no need to renew the subscription.
 - b) Laptop – Pastor reported that his laptop is ebbing away slowly. He asks if the church might be able to defray part of the \$2600 cost of a new Apple laptop. Brian will consult another church treasurer about implications for Pastor's taxes. The laptop would be his personal property.
7. A motion was made to adjourn at 7:29. The Pastor closed the meeting with the Lord's Prayer.

Respectfully submitted,
 Jennifer Currid

**OUR SAVIOR LUTHERAN
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INSTAGRAM – Our Savior – Crestview, Florida

Council President: Alex Franco

Council Vice-President: Alan Widener

Secretary: Jennifer Currid

Treasurer: Brian Hull

Financial Secretary: Mahlon Haunschild

Board of Elders: Alan Widener

Board of Christian Life: Linda Urda

Board of Trustees: Brian Hull

Board of Education: Cindy Parent

Board of Youth: Emily Bien

Board of Evangelism: Melania Ruef

Board of Social Ministry: Clare Jones

Board of Security: Julie Blaylock

LWML: Linda Urda

Library: Jennifer Currid

Usher Director: Julie Blaylock

Organist and Kantor: Brian Hull

Office Administrator: Trish Hull

Newsletter Editor: Dcs. Bien

Pastor Raymond Parent · Deaconess Heather Bien