

the REPORter

Editor's Entry

What a privilege to once again present to you the great works that flow from the minds and pens (well, keyboards) of our talented Our Redeemer writers:

- Pastor Knox makes (and substantiates) a compelling assertion;
- Vicar Grills makes (and substantiates) a compelling suggestion;
- Sara Lair tells of her visit to Milan, Italy, and her witnessing Leonardo's masterpiece;
- Elizabeth Peterson gives us a fascinating look at Luther's monastery years;
- Tom Wemlinger reveals a Web site that redefines online shopping for Christian gifts; and
- Judy Fink fills us in on all things LWML.

Speaking of talented writers, we **know** there are more of you out there. Volunteer to write for *the repORter* about something you've experienced, something you've studied, something you've read or tasted or danced to or thought about—**something!** Don't worry about dotting "i's" and crossing "t's". That's what editors are for.

A Blessed Lenten Season to All.

—Greg Gerjerts

Also in This Issue

- A great feature on someone you listen to most every week—organist Roxann List;
- Photos from the St. John's wild game feed and the Our Redeemer Shrove Tuesday pancake feed; and
- Hymns and readings for Sundays and Wednes-



Pastor's Post

You Are a Christian

By Pastor Michael Knox

"Christian"—Do you take this name for granted? Because it is a name that was given to you, rather than one you chose, perhaps you fail to appreciate the importance of that name. Have you become so accustomed to using it when referring to yourself or to the Church, that you have forgotten what it means?

The early followers of Jesus were not called Christians. For example, some were called those "who belong to the Way." (Acts 9:2) Elsewhere, they are simply called "believers" (Acts 1:15) or "brothers." (Acts 6:3; Acts 7:2) In Acts 11:26, St. Luke tells us, "The disciples were called Christians first at Antioch."

The name "Christian" was not a self-chosen name. In fact, it was unbelievers, namely the Greeks, who called the followers of Jesus, Christians. In only two other places does this term get used in the Bible. In Acts 26:28 St. Paul is on trial before King Agrippa. Paul is clearly confessing the truth of the Faith to the King. The King responds, "Do you think that in such a short time you can persuade me to be a Christian?" Here Agrippa is using the term Christian to simply mean, "One who follows Christ."

In I Peter 4, the term is used differently. Here St. Peter writes, "Rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when His glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name."

As a Christian, you are a follower of Christ and You bear His name! Literally, you are "in Christ." John 14 records part of Jesus' final discourse with His disciples on the night in which He was betrayed. Here Jesus speaks very clearly to this understanding of being a Christian. Listen to these, the words of Jesus: "Because I live, you also will live. On that day you will realize that I am in my Father, and you are in Me, and I am in you."

As you read these words, the season of Lent is winding down, Holy Week will soon come, and then the glorious seven-week season of Easter. Regardless of the season and its mood—the penitence of Lent, the somber reflection of Holy Week, or the joy of Easter—you are a Christian! Jesus' words, "you are in Me, and I am in you" are fulfilled in the working of the Holy Spirit whom He has poured out upon you in the gracious, life-giving water of Holy Baptism. As one who now lives, breathes, and has their being "in Christ," you come to the table where He joins Himself to you in the eating of His flesh and drinking of His blood. You are a Christian.



The Men's Club's Shrove Tuesday Pancake Day

By Dean Fink

The 53rd Annual Shrove Tuesday Pancake Day is now history and was successful despite the cold and windy weather, which reduced attendance somewhat. Approximately 171 people attended. A note of thanks goes out to all who helped in any way, and also a huge thank you to Thrivent Financial for their assistance once again.



With a desire to extend a helping hand in Christian love, the sum of \$500 was given to the Liz Litzkow benefit fund to help her with medical expenses. On December 2, 2015, Liz suffered a ruptured brain aneurysm. She was hospitalized at University of Iowa Hospitals and Clinics, then transferred to



From the proceeds, a total of \$500 will be given to the Window Fund here at Our Redeemer for the new windows that were installed in the Education Wing. Also, \$200 will be used to establish an assistance fund to purchase gift cards for gasoline and food to be given when people who are in need approach Our Redeemer for help.



Covenant Medical Center in Waterloo. She endured many complications during her road to recovery. Her family includes husband Joe Litzkow and 11 children—five still at home. The Litzkows were past members at Our Redeemer. They reside in Waterloo.



Christmas Giving Tree, 2015

For the past few years, the Board of Christian Care has used a Christmas Giving Tree to assist needy folks in the local area. This year we asked the Salvation Army Women's Shelter in Waterloo for recommendations of people who needed assis-

tance. The shelter gave us two resident families: a mother with one child and another mother with two children.

Time was short this year. We put up the tree with listings of the needs of the two families. The congregation responded immediately with their usual generous spirit. Within just a week, almost every need had been met. There was a mountain of

beautifully wrapped gifts that spilled off of the table, and we took them to the shelter a few days before Christmas. We trust that those gifts helped the two families with basic needs and some fun, too.

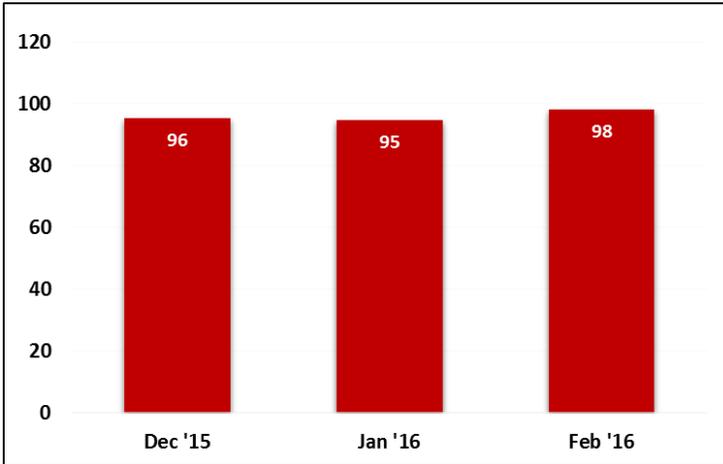
Thanks to everyone who contributed to the Giving Tree this year.

—Board of Christian Care



ORLC by the Numbers

Divine Service Average Attendance



Divine Service Total Contributions



Can You Guess?

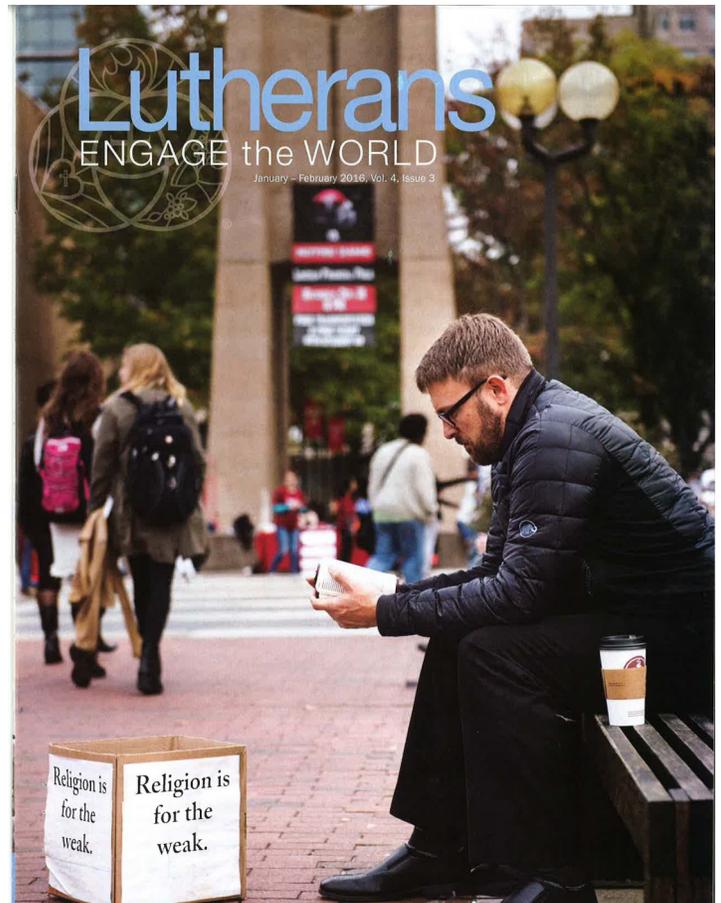
Last Edition's Word Cloud Puzzle Solution: TLH Hymn 341, "Crown Him With Many Crowns"

Impress the Editor: Guess the Correct Answers Below

Which parishioner's maple tree is tapped and producing sap?



Did you hear this man speak at ORLC in 2015? Who is he?



2016 Iowa East District Convention

The 38th Biennial Iowa East District LWML Convention will be held June 17 and 18, 2016, on the campus of William Penn University, Oskaloosa, Iowa. It will be hosted by the women of the Marshalltown Zone. The theme is "God's Plan for Salvation": "For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope." (Jeremiah 29:11)

The keynote speaker on Friday evening will be past LWML President Janice Wendorf. The two-day convention will be an experience filled with many different aspects of LWML from mites and missions to servant activities to uplifting music, Bible study and joyful fellowship.

The recently opened Orphan Grain Train collection center in Clemons will be the recipient of Ingathering items collected during the convention. Mercy (hygiene) kits will be collected and given to Orphan Grain Train. Information as to what goes in the hygiene kits is on the table in the Parish Hall for anyone who would like to make a kit.

You can take advantage of the dorm accommodations on campus while you attend for \$15. The dorms have air conditioning, twin beds (2 per room, suite-style; 2 bedrooms to a bathroom). Bring your own bedding, toiletries, and towels. Motel rooms are also available if preferred.

Our Congregation can send two delegates to the convention. We can also send two Young Women's Reps (ages 22 to 35) from our zone. If you are interested in serving as a delegate or a Young Women's Rep, please contact Judy Fink for details.

Pick up a copy of the Iowa East District *Alive* newsletter for registration forms and also the Winter issue of the Lutheran Women's Quarterly. The Spring issue of *Alive* will be out soon and will have more information about the convention pertaining to candidates for office and the new mission grants to be voted upon. Plan now to attend the Iowa East District LWML Convention on June 17th and 18th!

LWML Waterloo Zone Spring Rally

Our Redeemer will be hosting the Waterloo Zone LWML Spring Rally on Saturday, April 16, 2016. Our speakers will be Vicar Willie Grills and Angelica Grills. They will be sharing their experience as a seminary student and as the wife of a seminary student, and also their experience as missionaries in Peru. Plan to attend this event!

Brunch will be served starting at 8:15 a.m. and the Rally will begin with Opening Devotions at 9:00 a.m. Ladies, your help is needed to host this event and will be greatly appreciated. Please contact Judy Fink (268-0346, djfink@cfu.net) to help.

Fleece Tie Blankets for Valley High Grads

The Waterloo Zone LWML will again be making fleece tie blankets for the graduates of Valley Lutheran High School. A work date has not yet been set, but watch the Sunday Bulletins—it likely will be sometime in March. We will make a total of nine blankets, so your help is needed! No sewing is involved, and you're sure to meet a new friend from our zone!

Hymn Cycle

Continued from Page 8

27 MARCH 2016, THE RESURRECTION OF OUR LORD, DS SETTING THREE
The Readings: Isaiah 65:17-25; I Cor. 15:19-26; Luke 24:1-12

Processional Hymn: Jesus Christ Is Risen Today	457
Gradual Hymn: Sing, My Tongue, The Glorious Battle	454
Verse: Good Christian Friends Rejoice and Sing	475
Hymn of the Day: Lift High the Cross.....	837
Dist Hymn: This Joyful Eastertide	482
Dist Hymn: Now All the Vault of Heaven Resounds	465
Dist Hymn: Christ Has Arisen, Alleluia	466
Dist Hymn: The Strife Is Over	464
Dist Hymn: Christ the Lord is Risen Today: Alleluia	463
Recessional Hymn: I Know That My Redeemer Lives.....	461

3 APRIL 2016, THE SECOND SUNDAY OF EASTER, DS SETTING THREE

The Readings: Acts 5:12-32, Revelation 1:4-18, John 20:19-31	
Hymn of Invocation: With High Delight Let Us Unite	483
Gradual: He Is Arisen! Glorious Word.....	488
Verse: Good Christian Friends Rejoice And Sing.....	475
Hymn of the Day: O Sons and Daughters Of The King.....	471
Dist Hymn: Christ Jesus Lay in Death's Strong Bands.....	458
Dist Hymn: Come, You Faithful, Raise the Strain.....	487

10 APRIL 2016, THE THIRD SUNDAY OF EASTER, DS SETTING THREE

The Readings: Acts 3:11-21, I John 3:1-7, Luke 24:36-49	
Hymn of Invocation: The Day Of Resurrection	478
Gradual: He Is Arisen! Glorious Word.....	488
Verse: Good Christian Friends Rejoice And Sing.....	475
Hymn of the Day: Thy Strong Word.....	578
Dist Hymn: Jesus Has Come and Brings Pleasure Eternal.....	533
Dist Hymn: He's Risen, He's Risen	480

17 APRIL 2016, THE FOURTH SUNDAY OF EASTER, DS SETTING THREE

The Readings: Acts 20:17-35, Rev. 7:9-17, John 10:22-30	
Hymn of Invocation: Our Paschal Lamb, That Sets Us Free.....	473
Gradual: He Is Arisen! Glorious Word.....	488
Verse: Good Christian Friends Rejoice And Sing.....	475
Hymn of the Day: The King of Love My Shepherd Is	709
Dist Hymn: At the Lamb's High Feast We Sing.....	633
Dist Hymn: Behold a Host, Arrayed in White	676

24 APRIL 2016, THE FIFTH SUNDAY OF EASTER, DS SETTING THREE

The Readings: Acts 11:1-18, Revelation 21:1-7, John 13:31-35	
Hymn of Invocation: Christ The Lord Is Risen Today.....	463
Gradual: He Is Arisen! Glorious Word.....	488
Verse: Good Christian Friends Rejoice And Sing.....	475
Hymn of the Day: Jesus Lives! The Victory's Won.....	490
Dist Hymn: Awake, My Heart, With Gladness.....	467
Dist Hymn: The Tree of Life	561



Leonardo's "The Last Supper"

By Sara Lair

Sara and Rod Lair lived in Germany and Italy from 2000-2004, and while there traveled extensively throughout Europe. As part of their experiences, they visited many historical sites, including sites in Germany of significance to Lutherans. In Italy, they were blessed to see many great works of art, especially art with religious significance. The following captures Sara's thoughts on Leonardo's "The Last Supper" in Milan, Italy.

Sources included: *Personal observations from visits June 9, 2002, and March 8, 2003; King, Ross, Leonardo and The Last Supper*, New York: Walter Publishing Company, Inc., 2012; and MAPguide, "The Last Supper," 2001 Ministero per I Beni e le Attività Culturali, Milano, Italia.



Arguably the most famous painting in the world (the only serious rival being Leonardo's "Mona Lisa"), "The Last Supper" speaks to all of Christendom in its depiction of The Last Supper of Jesus with his disciples, specifically as it is told in the Gospel of John, Chapter 13, Verse 21: "I tell you the truth, one of you is going to betray me."

Leonardo da Vinci (the "da Vinci" is not a name; rather it shows that Leonardo was "from the town of Vinci") began this work around 1495, roughly coinciding with, "In 1492, Columbus sailed the ocean blue." It was commissioned by Leonardo's patron, Ludovico, Sforza, the Duke of Milan, as part of renovations to the Dominican convent of Santa Maria delle Grazie. It was finished in 1498.

Europe virtually explodes with art—in magnificent cathedrals in large cities, as well as in small churches in tiny towns scattered throughout the countryside. Art is in many forms: in carvings on the outside of churches, city buildings, and tombstones; in paintings in museums, churches, banks, music halls and opera houses; in elaborate floor coverings, mosaics, tiles, tapestries, and sculpture. As many people in those times could not read, or did not have easy access to books, art served as a visual teaching of the Bible, as well as mythology, the heavens, and folklore.

When one enters the refectory of Santa Maria delle Grazie in Milan where The Last Supper was painted, you are struck by



the simplicity of the room itself. The refectory was the dining hall at the monastery of Santa Maria delle Grazie. Thus, Leonardo (already noted as a "master" albeit with very few finished works) might have been somewhat disappointed that his work would not be seen by the general public upon completion—only by the monks and the powerful Sforza family, which made frequent visits to the monastery. Of course, history has proven otherwise: The Last Supper has been viewed by millions of people from throughout the world.

The work, measuring 15 feet by 30 feet, covers the north end of the dining hall. A painting by Montofano, "The Crucifixion," was painted at the same time,

(Above) Leonardo's "The Last Supper". L to R: Bartholomew, John the Lesser, Andrew, Judas, Peter, St. John, Jesus, Thomas, John the Greater, Philip, Matthew, Thaddeus, Simon

(Below) Painting by Giampietrino (1520) used as source for restoration of Leonardo's "The Last Supper"

and both paintings would have been worked on while the monks used the dining table for their meals.

The figure of Christ is framed in the center. Christ's head is illuminated by the paint in the background showing the landscape of the hills of Italy. This differs from all other "Last Suppers" which have been painted (a popular theme for painters such as Giotto and Ghirlandaio, and even including the modern painter, Andy Warhol), as almost all other paintings have shown the Apostle John reclining on Jesus' bosom. Christ's outreached hand extending to the holy bread seems

Continued on Page 9

Luther in the Monastery

By Elizabeth Petersen



(Above left) (Right) Luther during his years as a monk. Note the “tonsure” haircut (shaved area) which monks wore.

(Above right) Luther as a university professor before he stopped wearing the monk’s cowl, but after he left the order. He has let the tonsure grow out.

Having entered the University of Erfurt in 1501, Luther graduated with a bachelor’s degree early in 1505. Erfurt was a large, famous university city of about 20,000 inhabitants. It was home to the highly-respected university as well as to monasteries for a dozen different orders including the Benedictines, the Dominicans, the Franciscans, and the Augustinians.



(Top) The Augustinian Monastery in Erfurt where Luther lived as a monk until he moved to Wittenberg to begin teaching.

(Bottom) A view of the Augustinian monastery from Luther’s time.

Luther’s father, Hans Luther, had firmly intended for years that Luther should go on to law school. Hans had put Martin all the way through good schools, including university, for that very



purpose. Luther dutifully began law school at Erfurt University in May of 1505. He seems to have been unexcited by the prospect.

Just a few weeks later, in late June, following a visit home to see his parents, a thunderstorm intervened in Luther’s life. Martin had walked home for the visit and was walking back to Erfurt (a distance of 45 miles as the crow flies) when the storm began. He was actually knocked down by a bolt of lightning that struck the ground close to him. He was momentarily stunned and terrified and cried out, “Save me, St. Anne. I will become a monk!” (Storms were to scare Luther for the remainder of his life.)

After arriving back in Erfurt, Luther reported the incident to friends and wondered whether he was truly bound by the oath that he had spoken in fear. It took him a couple of weeks to decide that he was indeed bound by the oath. Luther sold the law books that his father had bought for him, chose a monastery from among the dozen that existed in Erfurt, and on July 17, 1505, presented himself at the front door of the Augustinian monastery. It is not known just when he informed his father of this step, but it is clear that he did not do so beforehand. Hans Luther was angry and disappointed when he did find out that his son had left law school to join a monastery and become a monk.

The Augustinian order that Luther joined was home to many scholars and priests. It was a “mendicant” order, an urban institution whose monks spent part of their time begging in the city

streets. Rivalry existed among the monastic orders in Erfurt. As an example: Augustinian monks like Luther regarded the Dominicans as educated but arrogant, and the Franciscans as superstitious and stupid. In addition, the priests in the city churches regarded the mendicant monks in the cities as rivals for financing and for influence over the city dwellers, since the monks begged in the city streets and also offered pastoral care.

There were about 50 monks in residence in the monastery that Luther entered. He spent about 6 months as a novice and was fully admitted to the order at the end of 1505.

A sample of monastery rules: Monks were expected to walk with eyes downcast and maintain a humble demeanor. They were to control their facial expressions and avoid laughter. Monks were allowed to speak only at certain times of the day. Letters and gifts from the outside were generally prohibited. Criticism of others, conflict with others, and even praise of others were all forbidden. Household tasks were assigned to all, with the brothers getting the main share of the duties, since the priests had to offer mass and prayers every day.



A view of the courtyard of the Augustinian monastery in Erfurt.

Since we still pray matins and vespers today, you will have an idea of what some of the daily observances in the monastery were like. Everybody was awakened for Matins at 2:00 a.m. Following Matins was Chapter, where Bible readings and stories of the saints and martyrs were read aloud. The rest of the daily services were: Prime at 6:00 a.m., Terse at 9:00 a.m., Sext at noon; and somehow they got a mass in during the morning as well. Following the first meal of the day, after the Sext service, an hour of rest was observed. In the afternoon and evening, daily services were Nones at 3:00 p.m., Vespers at 5:00 p.m., and Compline which followed dinner.

Praying the rosary and canonical hours were also to be performed daily on an individual basis, and everyone had household chores. It was common to fall behind in one’s individual prayers. Luther attempted to make them up when he fell behind by “marathon” prayer sessions lasting days

at a time, when he could do so. He finally made himself sick from sleeplessness and lack of food and drink, and became exhausted and dizzy and began to lose his vision. Luther believed that he harmed his health permanently by trying to make up his overdue prayers. By the time he was teaching at the University of Wittenberg (which will be covered in the next installment), Luther finally gave up on praying the canonical hours because he simply could not catch up.

Standard monastic clothing topped off by a cowl or habit was issued to all. Each monk had a tiny cubicle containing one chair, one table, one candlestick, and a bed with a straw mattress. The monastery was unheated, except for a single room in the entire building, and everyone was very cold in winter. Luther said he nearly froze. There were only two meals a day in the monastery, at noon and in the evening, and only one meal on fast days, which numbered about 100 a year. Luther, however, remembered that the meals were quite adequate and the food was good. Luther was given a copy of the Bible; probably each monk got one. He began to read and study the Bible for the first time in his life.

Individual confession of every single sin was required of all the monks, and Luther was always concerned that he had committed sins which he had forgotten or of which he was unaware. He worried constantly about his sins. In later years, he remembered confessing for 6 hours straight on one occasion. His overworked confessors finally told him to lighten up. Luther experienced periods of calm and peace as a monk but also, because he was so highly aware of his sinful state, periods of intense fear of Jesus as Judge. His term for his affliction by sin was "Anfechtung".

Monks are either priests or brothers. In Medieval times, the brothers ordinarily possessed very little education; many could not read. The brothers were assigned more household duties because they did not celebrate mass. As the possessor of a bachelor's degree, Luther was expected to study for the priesthood within the order, which he did.

But Luther was terrified of saying mass while in a state of sin (receiving Holy Communion also terrified him for the same reason). Priests try to go to confession before offering mass, but Luther realized that the moment he left the confessional, he was once again a sinful human being. This tormented him. He was ordained a Priest in April of 1507.

At his first public mass, Luther was overcome with terror. He nearly dropped the bread and wine, and at one point felt he was not going to be able to finish the mass. But the older priest who was assisting him pushed him to continue, and Luther got through the mass in good shape. Hans Luther attended Luther's first mass and the following dinner celebration, and he gave a substantial offer



(Above) This is the Black Cloister where Luther lived when he taught at Wittenberg University. It was an Augustinian monastery at that time. After he was married, Luther was given the Black Cloister as a home for himself and his family. The Luthers kept university students as borders in addition to living in the building themselves.

(Below) This is an image of the Black Cloister during the time the Luthers lived there.



ing to the monastery. It was the first time Luther had seen his father since his visit home that preceded the historic thunderstorm and vow. Despite his attendance at the mass and his financial gift, Hans was not entirely reconciled to his son's decision. During the dinner, he complained that Luther would not be able, as a monk, to support his mother and father in their old age. He suggested that the thunderstorm which ended in Luther's vow to become a monk might have come from the devil rather than from God.

In 1508, Luther was sent to the new University of Wittenberg to teach. Wittenberg was much smaller than Erfurt. It had about 2500 inhabitants. And the university there was also much smaller than the University of Erfurt. The Augustinians provided two professors to the new university: one was Luther, and the other was Luther's main confessor and mentor, Johann von Staupitz. Initially, Staupitz taught the Bible, and Luther taught Aristotelian philosophy (NOT Luther's favorite subject). Luther also studied for an advanced degree in Bible studies, which he finished in a year, and finally began to teach Bible classes at the University.

Luther was recalled to the monastery in Erfurt for a year. In November of 1510, he was sent on a pilgrimage to Rome along with another monk. He and his companion walked the entire way to Rome and back—over 1,200 miles round trip—eating and sleeping at various monasteries along

the way. Luther stayed in Rome for about a month, visiting many holy sites and the catacombs and offering mass every day as priests were required to do. He was shocked at how fast and shallow the Roman priests were in their celebration of the mass. When he was offering mass himself, at an altar in a Roman church, he could hear the Roman priests complaining about how long he was taking. He heard Italian priests make tasteless jokes regarding the sacraments.

Luther was apparently not strongly impressed by the visual arts, and in later years, he did not mention the beautiful art and architecture of Rome. He noticed practical things such as the mechanical design of public clocks, and the hospitals and orphanages which he felt were clean and well run. He later remarked that Italian tailors were better than German tailors at making a really great pair of pants.

After returning from Rome at the end of March in 1511, Luther was once again sent to Wittenberg University to teach. His mentor, Staupitz, began to persuade him to start work on a doctorate. Staupitz was planning for Luther to replace him as the Bible Professor in Wittenberg University when Staupitz retired. Luther was reluctant; he said he thought pursuing a doctorate would kill him, but Staupitz pushed hard and said, "If this kills you, then you will just go to heaven," and Luther finally relented. He earned his doctorate in Theology from Wittenberg University in October of 1516 and began to teach theology there the following spring.

In 1515 and 1516, Luther also served as District Vicar over 11 monasteries in his order. He personally visited many of them in the spring of 1516. He had to remove one incompetent prior (the head of a monastery). He also oversaw the financial affairs of the monasteries under his authority.

A letter Luther wrote in October 1516 enumerated many of his job activities at the time. He: preached in the Wittenberg monastery where he lived with about 20 other priests and as many brothers; served as lector during meals there; preached daily in the Wittenberg city church; was District Vicar over 11 monasteries; managed the Leitzkau monastery's fish pond; and represented the Herzberg monastery in a court action before the City Council there; delivered university lectures on St. Paul (at 6:00 a.m. in summer and at 7:00 a.m. in winter); revised his manuscript for publication of his earlier lectures on the Psalms; and dictated letters all day long: "See what a lazy man I am!" he jokingly wrote.

In future installments of this series, we shall see that Luther worked at least this hard for the remainder of his life. Following the publication of his 95 Theses in October/November 1517, the ever-increasing pressure and stress of the events resulting from the Reformation added greatly to his burdens.

12th Annual St. John's Venison Feed & Program

Twenty-four members of Our Redeemer and Christ attended the 12th Annual St. John's-Denver "Macho Men's Club" Venison Feed on Sunday, January 31, 2016. MACHO stands for "Men Assisting, Caring for, and Helping Others."



The Men's Club of St. John's prepares a wide variety of wild game dishes, mostly venison, along with all sorts of sausage, jerky, and other snacks. Every year the menu features a "Mystery Meat", which this year was Bison.



It's a wonderful night, the food is always delicious, and the proceeds from the dinner support St. John's Seminarian Fund.



This event always falls on the Sunday before the Super Bowl, so mark it on your calendar and come join us next year!

Hymn Cycle

Lenten/Easter Season Readings and Hymns

2 MARCH 2016, MIDWEEK LENTEN SERVICE III, VESPERS

The Readings: Leviticus 17:10-12; Ephesians 1:1-8; John 19:31-37

Office Hymn: My Hope is Build on Nothing Less576

Closing Hymn: Lamb of God, Pure and Holy.....434

6 MARCH 2016, 4TH SUNDAY IN LENT, DS SETTING THREE

The Readings: Isaiah 12:1-6; II Corinthians 5:16-21; Luke 15:1-3, 11-32

Hymn of Invocation: Baptismal Waters Cover Me.....616

Hymn of the Day: God Loved The World So That He Gave.....571

Dist Hymn: We Sing the Praise of Him Who Died429

Dist Hymn: Jesus Christ, Our Blessed Savior627

9 MARCH 2016, MIDWEEK LENTEN SERVICE IV, VESPERS

The Readings: Job 38:1-18; Romans 8:6-11; John 6:35-44

Office Hymn: I Know My Faith is Founoded.....587

Closing Hymn: Alas! And Did My Savior Bleed.....437

13 MARCH 2016, 5TH SUNDAY IN LENT, DS SETTING THREE

The Readings: Isaiah 43:16-21; Philippians 3:4b-14; Luke 20:9-20

Hymn of Invocation: Christ is Our Cornerstone912

Hymn of the Day: Through Jesus' Blood and Merit746

Dist Hymn: A Lamb Goes Uncomplaining Forth438

Dist Hymn: Jesus, Grant That Balm and Healing421

16 MARCH 2016, MIDWEEK LENTEN SERVICE V, VESPERS

The Readings: Ezekiel 36:22-28; Ephesians 5:22-33; Matthew 16:13-20

Office Hymn: Glorious Things of You Are Spoken648

Closing Hymn: Jesus, Refuge of the Weary423

20 MARCH 2016, PALM SUNDAY, DS SETTING THREE

The Readings: Deuteronomy 32:36-39; Philippian 2:5-11; Luke 22:1-23:56

Entrance Hymn: All Glory Laud and Honor.....442

Gradual Hymn: Hosanna, Loud Hosanna.....443

Hymn of the Day: My Song Is Love Unknown430

Dist Hymn: Oh, How Great Is Your Compassion.....559

Dist Hymn: Upon The Cross Extended.....453

24 MARCH 2016, MAUNDY THURSDAY

The Readings: Exodus 12:1-14; I Corin 11:23-32; John 13:1-17, 31b-35

Hymn of Preparation: O Lord, We Praise Thee617

Hymn of the Day: The Infant Priest Was Holy Born.....624

Dist Hymn: Your Table I Approach.....628

Dist Hymn: The Death of Jesus Christ, Our Lord.....634

25 MARCH 2016, GOOD FRIDAY

The Readings: Isaiah 52:13-53:12; Heb. 4:14-16; 5:7-9; John 18:1-19:42

Hymn of the Day: O Sacred Head, Now Wounded.....450

Reproaches: Lamb of God, Pure and Holy434

Dist Hymn: O Dearest Jesus, What Law Hast Thou Broken.....439



to welcome the visitor into the room, and Christ is the first person one notices upon entering the room.

Before proceeding to describe some of the other figures at the table, it must be noted that the painting started to deteriorate almost as soon as it was completed in 1498 (due to Leonardo's technique in trying to achieve greater detail and luminosity than could be achieved with traditional fresco). Fewer than 60 years after it was finished, the painting was described as "ruined". Indeed, many restorations have taken place throughout the years. It is estimated that only about 20 percent of today's painting is "original" but, in the restoration processes (the latest being completed in May 1999—Rod and I were fortunate to see the painting twice since the latest restoration), work was done using a copy made by Giampietrino in 1520. It is believed Giampietrino worked with Leonardo on the original "The Last Supper". Critics think that what we see today is as Leonardo painted it in 1495-1498.

The apostles all seem to be reacting to Jesus' startling words, "One of you is going to betray me." Leonardo clustered the Twelve Apostles into four groups of three. Beginning at Jesus' right hand, we see John (the apostle whom Jesus loved), Peter, and Judas.

It appears that Peter, with his fiery temperament, is leaning toward John whispering: "What did He just say?" Peter is clutching a knife—is this Leonardo pointing to Peter's actions later in the week, cutting the ear off a servant of the high priest? John appears calm and composed as if trusting in Jesus' words—hard as they are to believe.

Artists are always careful to identify Judas, the betrayer, at the Last Supper. But, Leonardo is a bit subtler than most painters. Judas is seated with Peter and John—he is usually depicted



Detail of Judas, Peter, and St. John

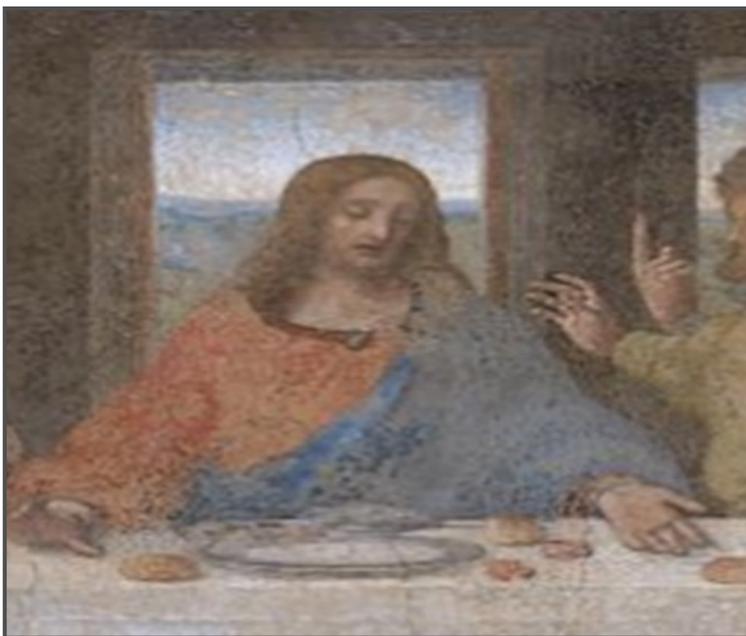
at the end of the table, away from the disciples and far from Christ. Judas is painted in a cheaper azurite, not in expensive ultramarine like the blue used in the garments of Christ, Peter, Matthew and Philip. Judas is reaching with his left hand, not his right. Left-handedness in the 15th century was regarded with fear and suspicion, bad luck, and even evil. And Leonardo would know this better than anyone, for he was left-handed. Judas is clutching a money bag, but painting the money bag at the table of The Last Supper was most unusual: only Perugino, along with Leonardo, does this in Last Supper paintings.

The other disciples seem to express surprise and disbelief (Andrew, third from the left), anger and a call to action (Bartholomew, extreme left), and the seeking of clarification (Matthew, third from right, with his outstretched arm).

There are many other symbols in the painting. Leonardo places fish at the end of the table, traditionally a symbol for Christ. The painting contains several references to the number three, which represents the Holy Trinity: the aforementioned seating of the Apostles in groups of three; the three windows behind Jesus; and even the shape of Jesus, which resembles a triangle.

Many artists have interpreted the events of Holy Week, which are given to us in all four Gospels (Matthew 26:17-29; Mark 14:12-25; Luke 22:7-20; and John 13:1-38). Leonardo's "The Last Supper" is, of course, his perspective on this momentous event in the life of our Lord.

Upon seeing this work of art, almost 525 years after being painted in Milan, I was filled with emotion from both the beauty of the work and its powerful telling of this gift of Christ to his Church, now and forever.



Detail of Jesus

Parishioner Profile: Roxann List

By Sara Lair

When you enter church on a Sunday morning, what is one of the first sounds that you hear? Yes, that sound is oftentimes music . . . specifically organ music. Let's meet Our Redeemer's church organist, Roxann List.

Roxann hails from Sioux Falls, South Dakota. She actually played the organ by ear before starting organ lessons in the fourth grade. In fact, she did not play the piano until entering college.

One would naturally think that Roxann went to college intending to be a music teacher, but actually she originally thought she would like to be a court stenographer. However, after taking general education courses for a while, she decided that she would yield to her love of music by declaring it as her major. She then continued her music education by attaining a master's degree.

She met her husband, Dan, in college and shortly after graduating they moved to Nebraska where they both taught for 15 years. They moved to Cedar Falls in 1986; both are now retired from the Cedar Falls Community School District.

But Roxann is far from "retired". She teaches K-8 music two days a week at St. Athanasius School in Jesup and gives private piano lessons to 15 students every week. In addition, Roxann most usually can be found behind the organ on Sunday mornings at Christ Lutheran and Our Redeemer, as well as co-directing the adult choir at Our Redeemer.

Roxann says that flexibility is a requirement for a church organist. Communication is vital not only between the pastor and the organist, but also in working with the choir. In addition to Sunday morning worship services, the church organist is involved with weddings and funerals, and gets asked to accompany social gatherings in the parish hall. Roxann's improvisation skills are a great asset to her in these many roles.

Roxann and Dan have three children: Travis, who lives in Arizona; Myn-di, living in Kansas City; and Brandon, living in Chicago. They adore spoiling their five grandchildren—soon to be joined by a sixth.



Upon moving to Cedar Falls, the Lists visited several Lutheran churches in the area. They were drawn to Our Redeemer because of the children's activities on Wednesday nights and a summer VBS using the "Marketplace" theme. In addition, their children absolutely loved the "This is the Feast" portion of the liturgy on Sunday mornings.

In her spare time, Roxann is an avid reader of books by Janet Evanovich and Danielle Steel. She and her husband are sports lovers as well (Dan coached girls' basketball at Cedar Falls High for many years) and cheer for Nebraska Cornhuskers football and St. Louis Cardinals baseball.

Begging Your Attendance

(All locations @ ORLC unless noted otherwise.)

March

- 1 Brunch Bunch @ Gravy's, 9:00 a.m.
- 2 Lenten Service, 11:00 a.m./7:00 p.m.
- 9 Lenten Service, 11:00 a.m./7:00 p.m.
- 12 Breakfast/Catechism Study, 7:30 a.m.
- 14 Church Council
- 16 Lenten Service, 11:00 a.m./7:00 p.m.
- 17 Nursing Home Service @ Shell Rock, 4:00 p.m.
- 21 Confession/Absolution, 7:00 p.m.
- 21-24 Holy Week Readings, Noon
- 24 Maundy Thursday Divine Service, 7:00 p.m.
- 25 Good Friday Service, Noon
- 25 Good Friday Divine Service, 7:00 p.m.
- 26 Easter Vigil with Confirmation, 7:00 p.m.
- 27 Easter Divine Service, 7:00 a.m. @ Peace



May

- 3 Brunch Bunch @ Gravy's, 9:00 a.m.
- 5 Ascension Day Service, 7:00 p.m.
- 9 Church Council
- 14 Breakfast/Catechism Study, 7:30 a.m.
- 16 Confession/Absolution 7:00 p.m.
- 19 Nursing Home Service @ Shell Rock, 4:00 p.m.

June

- 7 Brunch Bunch @ Gravy's, 9:00 a.m.
- 11 Breakfast/Catechism Study, 7:30 a.m.
- 13 Elders, 7:00 p.m.
- 16 Nursing Home Service @ Shell Rock, 4:00 p.m.
- 17-18 LWML District Convention @ William Penn College, Oskaloosa

By Tom Wemlinger

Say you're looking for that perfect Lutheran-themed gift, greeting card, or home décor item but nothing from your local Christian bookstore or your latest publishing house catalog seems quite fitting. Maybe the message isn't quite right. Perhaps the images are a little too cartoonish for your taste. It could be that many of the mass-produced items are priced at gallery prices. Is there a better source?

Enter **Ad Crucem**. Founded by Wanita Wood in 2013, Ad Crucem is an Internet-based source for a wide variety of Christian gifts, greeting cards, holiday ornaments, jewelry, decorative items, and liturgical art. What sets Ad Crucem apart from other sources? From their web site:

"AD CRUCEM (LATIN FOR 'TO THE CROSS') GREW OUT OF OUR FRUSTRATION WITH THE TACKY CHRISTIAN GIFTS MARKET THAT DOESN'T LOOK A WHOLE LOT DIFFERENT FROM THE LOCAL PARTY OR DOLLAR STORE. SINCE WE COULD NOT FIND GIFTS THAT WERE APPROPRIATE FOR CHRISTIANS WHO SEEK TO KNOW NOTHING BUT CHRIST AND HIM CRUCIFIED, WE SET OUT TO CREATE AND SOURCE OUR OWN PRODUCTS.

"ONE OF THE BLESSINGS IS BEING ABLE TO SUPPORT LOCAL ARTISTS, DESIGNERS AND PRINTERS THROUGH OUR COMMISSIONED PROJECTS. WE WELCOME CONTACT FROM ARTISTS. WE ARE LOOKING FOR ACCOMPLISHED SCULPTORS AND ILLUSTRATORS. IF YOU HAVE SOMETHING YOU BELIEVE WOULD BE A GOOD FIT FOR AD CRUCEM CONTACT US VIA [INFO@ADCRUCEM.COM](mailto:info@adcrucem.com)."

What about the Lutheran connection? Wanita Wood and her husband Tim are members of a confessional Lutheran congregation in Denver, CO. Tim Wood is also a frequent contributor to *Brothers of John the Steadfast* and a tireless apologist for traditional Lutheran doctrine and practice. The items available through Ad Crucem reflect this commitment to confessional Lutheranism. Below are a few testimonials to the artistic beauty and theological soundness of the Ad Crucem products:

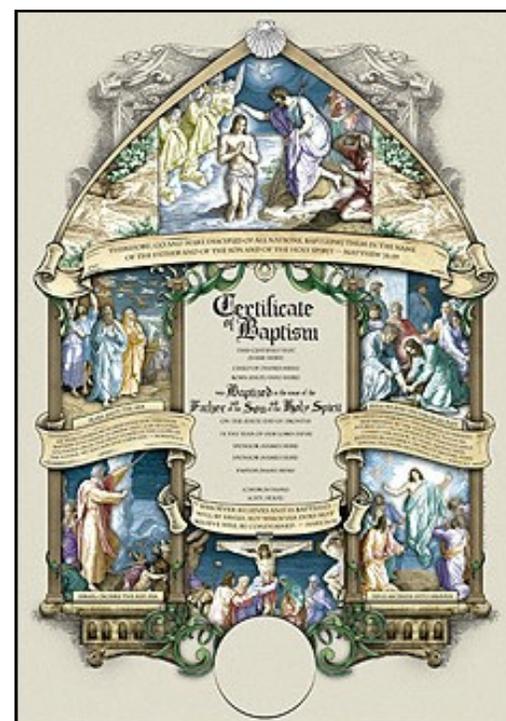
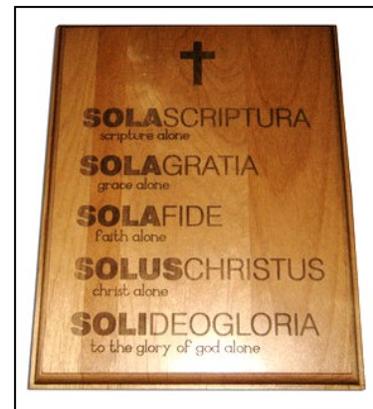
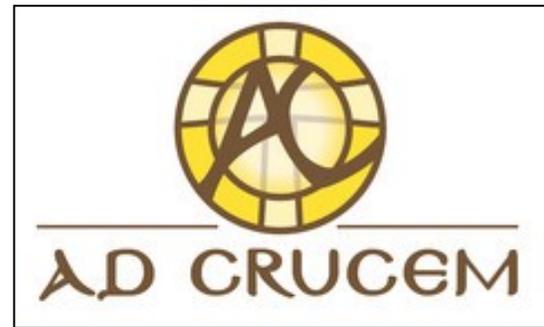
- "The perfect marriage of visual art and Scripture text. The art spans the ages from medieval to modern; each image is a servant of the text, never its master. The craftsmanship of the printing is excellent. Each card is individually wrapped and comes with its own bookmark and

gift tag. Far and away the best Christian themed cards I have seen." - Pr. William Cwirla, Hacienda Hts., CA

- "Far beyond the slosh and sentimentality found in most Christian cards, Ad Crucem has developed a collection of beautiful and reverent cards and gifts that deliver the true comfort of the Gospel, Christ crucified for sinners. These cards combine Scripture and Art to teach, confess, and enlighten." - Pr. Bryan Wolfmueller, Aurora, CO
- "When you go to the store, most cards available for purchase are sappy, tacky, or just strange, and they almost never reflect orthodox Biblical theology. Not so with Ad Crucem. Ad Crucem's cards are beautiful, reflecting great art and Bible verses. They are on high-quality cardstock and feel great. And they have the best Biblical themes: Baptism, Communion, Ordination, Confirmation, and Christian love." - Pr. Lewis Polzin, Bemidji, MN

Ad Crucem also offers an assortment of beautiful certificates—baptismal (right), sponsor, confirmation, marriage, and recognition—designed by Wolfson Creative. According to the Ad Crucem website: "The Wolfson Certificates are the result of joint efforts of Bryan Wolfmueller and Jason Hanson. Bryan is the pastor of Hope Lutheran Church in Aurora, Colorado, and Jason works as a graphic designer." These are customized and can be supplied in digital format for congregational printing.

No matter what sort of gift you're looking for, visit Ad Crucem. You'll get high quality items that proclaim Christ crucified. (And shipping is always free!)



(You Really Should) *Read Your Bible!*

By Vicar Willie Grills



Read this, please: בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

Did you get all that?

Let me try again: *in principio creavit Deus caelum et terram*

How about now?

Okay, try this: *En el principio creó Dios los cielos y la tierra*

This might help: In the beginning God created the heavens and the earth.

That's better! No doubt, you recognize this verse. It's Genesis 1:1. Something even those not familiar with Christianity or Judaism surely know. How wonderful it is that the Scriptures are accessible and in faithful translations.

This wasn't always the case. For a long period of church history, until the Reformation, the Word of God was available only in a language most couldn't understand. For the churches of the Western Tradition (that's us), when you attended Mass, the Scripture you heard was read from the Latin Vulgate.¹ The parishioners were largely lost. It was all babbling to them. They had been robbed of one of God's great gifts.

Today, we live in a marvelous time. We live in an era when not only are the Scriptures available in our own tongue but also, thanks to modern printing, they are available at little to no cost! What a wonderful opportunity for Christians to take advantage of: the reading of Holy Scripture.

The author of Hebrews testifies that Scripture is "sharper than any two-edged sword, piercing to the division of soul and spirit."² Indeed, the Word is without error, autographed by the Holy Spirit, and "all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness..."³

This Word has been preserved for the sake of the Church, for the strengthening of faith, and the delivering of His gifts.

Reading the Scriptures brings comfort and hope in dark times. The Scriptures direct us to the Sacraments. The Scriptures are an aid against temptation and ammunition to combat the devil. God's Word never returns void.⁴

I'd like to encourage you to make regular Bible reading a part of your life if you haven't already. There are many ways in which you can do this. Concordia Publishing House offers **The Treasury of Daily Prayer**. This excellent resource provides daily readings in the Old Testament and Gospels and Psalms, readings from great theologians throughout history, and prayers for the day. Also, if you would like to undertake to read the entire Bible on a schedule, there are many reading plans that enable you to do so within a year or less.

The Word of God, both Law and Gospel, continually shapes the lives of Christians. Let us undertake to treat our Lord's Word with all reverence and sacredness. Let us take hold of this gift of God and treat it as the treasure it truly is.

*All flesh is like grass
and all its glory like the flower of grass.
The grass withers,
and the flower falls,
but the word of the Lord endures forever.*⁵

¹ The second use of Genesis 1:1 in the introduction is from the Vulgate.

² Heb. 4:12b

³ 2 Timothy 3:16

⁴ Isaiah 55:11

⁵ 1 Peter 1:24-25; Isaiah 40:8



Our Redeemer 904 Bluff Street



To: