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Monthly Newsletter of Hosanna Lutheran Church

April 2011

Feed your faith and your doubts will starve to death

A Few Words from Pastor John

You Are Invited... Come and See!

As browse this month's edition of our monthly newsletter, "Hotline," you will see that there are many opportunities for fellowship and worship.

Our Wednesday Lenten gatherings continue (6 and 13) with a soup supper at 6:00 PM. and a brief worship which follows at 7:00 PM. The soup suppers are really special, with several of us sharing our favorite recipes which, I have to brag, are delicious! If you just had one spoonful of Pat Gibbons' Broccoli and Cheese soup, it would be enough to bring you back every week to see if anyone could "top that." There is always plenty to go around, so come and enjoy a good evening of food, fellowship and worship.

The week of April 17-24 is a very powerful week, filled with worship opportunities. It is called Holy Week and it begins with Passion Sunday (Palm Sunday) and ends with the grand celebration of Easter on Sunday, April 24. In between, there are three other worship services known as The Three Days: Maundy Thursday (6:15 and 7:30 PM.), Good Friday (7:30 PM) and The Vigil of Easter (Saturday at 7:30 PM.). During The Three Days we remember the final days of our Lord's life, reliving the drama



of His crucifixion and we are drawn deeply into His Passion for us. This Holy Week is a profound time for each of us and I invite everyone to share what truly is a remarkable experience.

Easter Sunday is, by far, "The Grand Day of Celebration" for the whole Church throughout the world! Come and worship our Risen Lord, either at 8:00 AM or 10:00 AM, and join us for an Easter breakfast prepared by our high school youth, The CREW. They will serve food from 7:30 - 10:00 AM.

During the month of April, our Lenten journey continues, flowing into Holy Week and concluding with the greatest celebration the world has ever known, Easter! Come and join us for any, or all of, these wonderful

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**Easter
Sunday
April 24**

opportunities for food, fellowship, and worship. May you be blessed and be filled with the wonder of God's love, joy, hope and peace!

Pastor John

Derivation of Some Familiar Terms Used During Holy Week

Maundy Thursday - The English word Maundy is derived through Middle English, and Old French mandé, from the Latin mandatum, the first word of the phrase "Mandatum novum do vobis ut diligatis invicem sicut dilexi vos" ("So now I am giving you a new commandment: Love each other. Just as I have loved you, you should love each other."), the statement by Jesus to his disciples in John 13:34 explaining the significance of his action of washing their feet.

Good Friday - What the Jewish authorities and Romans did to Jesus was anything but good. In reality it was a lynching with a series of secret trials that violated all established legal procedures. However, the results of Christ's death are very good! "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Roman 6:8). The origin of the term "good" for this day is unclear. Most probably it was first called God's Friday, which finally became Good Friday in the same way that God's Day became "Good Day."

Easter Vigil - A service held in many Christian churches as the first official celebration of the Resurrection of Jesus. Historically, it was during this service that people were baptized and adults were received into full communion with the Church. It was held in the hours of darkness between sunset on Holy Saturday and sunrise on Easter Day -- most commonly in the evening of Holy Saturday. Through the Easter Vigil, communities of faith are invited to honest reflection and real renewal. On this night we remember that God's great story holds all of our little stories: the joy and fear of a new baby, changing jobs, cancer, celebrating friendship, waiting for new faith to emerge. All of us are written into God's ongoing and welcoming narrative of passionate grace and service.

Easter - The modern English term Easter developed from the Old English word Eastre or Eostre. The name refers to Eostur-monath, a month of the Germanic calendar when feasts were held to honor Eostre, the Anglo-Saxon goddess of dawn. But, by the start of the 8th century, the pagan celebrations had died out and were replaced by the celebration of Jesus' resurrection.

Family Life Update - April

CREW

- Breakfast @ Denny's April 3 @ 9 AM
- Bible Study April 10th
- Easter Breakfast Fundraiser April 24 @ 7:30 AN
- No CREW Easter Sunday

Confirmation

- April 23 @ 9 AM: Meet Pastor to hide eggs
- April 23 @ 10:30 AM: Vigil rehearsal with Gay

There will be **TWO**
Worship services:
8 and 10 AM
Easter Breakfast
will be served
starting at 7:30 AM

Invite your
neighbors.



Kids Church

- April 3rd KC with Ann Hartman
- April 10th KC with Angela Martin
- April 17th KC with Amber Walker

Holy Week Activities

- April 21 @ 6:15 PM: Family Maundy Thursday Service
- April 23 @ 10 AM: Annual Easter Egg Hunt, All Welcome
- April 23 @ 7:30 PM: Easter Vigil followed by a Wine & Cheese Reception
- April 24: Easter Breakfast Fundraiser from 7:30-10 AM: Free Will Offering. All \$ for 2011 Day Camp Scholarships.

High School Students (and Parents)

Are you looking at attending a Lutheran college?

Students look up to people they admire in the church, and that's why we appreciate your help in spreading the word about our 40 Lutheran colleges and universities nationwide. Spring is an important time for high school seniors, as they make their college decisions. It's also the point at which most high school juniors start their college search in earnest.

We have lots of resources available for congregation leaders and Champions of Lutheran Higher Education -- you can access them easily on our website: <http://www.lutherancolleges.org>.

Thank you for helping Lutheran students. Every conversation, event and word of encouragement is important.

Cultural Immersion Trip to Peru

Register NOW at gulfcoastsynod.org for a cultural immersion trip to Peru that will deepen your faith, relationships and understanding. There are three steps to this process:

1. **Register online NOW** - you will need your passport number. The cost of the Lima portion of the trip, including hotel, translation, transportation, breakfast and lunch each day (not including dinner) and program cost is \$500 each person. This payment is due at the time of registration.
2. **Select an excursion** - Choose a cultural experience to strengthen your understanding of the rich Peruvian culture. The cost for these excursions includes in-country flight, housing, meals, transportation and the learning experience. Cusco and Machu Picchu - \$ 750 each. Iquitos and the Amazon Jungle - \$ 700 each. This payment is due June 1, 2011.
3. **Buy your plane ticket to Lima** - On your own. You must arrive in Lima Friday, July 22. If you are not going on an excursion you can leave on the midnight flight July 26. Hopefully you will go on an excursion and depart on the midnight flight on Sat. July 30, arriving in the US on Sun. July 31. Flight times vary on the return flight so that departure may actually be early July 31. Ticket cost is increasing so book this soon. Send itinerary to justice@gulfcoastsynod.org.

Thanks!

- [See flyer \(pdf\) for full information](#) (includes itinerary).

Greater Northwest Houston/Spring CROP Hunger Walk

April 3, 2011

CROP Hunger Walks help children and families worldwide -- and right here in the U.S. -- to have food for today, while building for a better tomorrow. Each year some two million CROP Hunger Walkers, volunteers, and sponsors put their hearts and soles in motion, raising some \$16 million per year to help end hunger and poverty around the world and in our own communities. Our local efforts are making a huge difference. And you are part of it!

There are many ways you can participate in the CROP Hunger Walk:

- Walk the 5 km (3.1 mile) route on the Millbend Loop or the one mile option
- ROCK for CROP - While others are walking put your rocking chairs into action!
- Support a walker with a generous donation
- Use the online CROP Walker option
- Be a Spirit Walker - Raise funds though unable to Walk
- Pray for the CROP Hunger Walk and for the poor and hungry

[Click here to donate](#). As of March 29 the Hosanna Lutheran Walkers and Rockers have received \$820.00 in pledges, with more to come.

10th Annual Lutherhill Golf Tournament

Friday, April 15

1:30 PM at Longwood Golf Club, 13300 Longwood Trace Drive, Cypress. Register at www.lutherhill.org.

Annual Progressive Dinner

Saturday, April 16

6:00-10:00 PM - Each course is prepared and eaten at the residence of a different host. Sign up in the North Narthex. **All adults and guests are invited!** Questions? Contact Nerisa McConnell or Sue King.

April Mission of the Month "Noisy Offering"

Sunday, April 17 - Habitat for Humanity

Habitat International was founded in 1976 and is headquartered in Americus, Georgia. Houston Habitat was founded locally in 1987 by Carl Umland (for whom the Umland Park neighborhood is named.)

Over the past 24 years, we have put 2,800 Houstonians into homes -- more than half of whom are children. We have built in more than 15 neighborhoods in Houston, and are currently working in Milby Park (62 homes) and Umland Park (126 homes). Our history includes many landmark projects, major events and construction innovations.

- As part of a Jimmy Carter Works Project in



June 1998, Houston Habitat became the first U.S. affiliate to build 100 homes in one week.

- In 1999 and again in 2007, 2008 and 2009, Houston Habitat received the Energy Star Award. Each Houston Habitat home receives Energy Star certification, demonstrating a commitment to energy efficiency and affordability.
- In an effort to address devastation caused by Tropical Storm Allison, in 2002 Houston Habitat built 44 homes in the Wood Glen Subdivision, giving priority to applicants who were suffering from the aftermath of citywide flooding.
- Fall 2003, the Houston Habitat ReStore opened. With the goals to both provide earned revenue for the organization and to promote the recycling of building materials by reselling donated new and used building materials at discounted prices, the store is doing well.
- 2004 - As part of an NFL™ sanctioned event for Super Bowl XXXVIII, volunteers constructed 38 homes in 38 days.
- 2005 - Houston Habitat embarked on a new project - its participation in Builders Blitz. Modeled on a successful 2002-2003 North Carolina initiative, this National Habitat project partnered regional affiliates with local builders. In one week, more than 700 homes were built throughout the United States. Locally, Houston Habitat worked with area builders to construct nine homes in a single week.
- 2005-2006 - Houston Habitat joined with Habitat International to provide frames for homes that were shipped to damaged communities in the Gulf Coast through Operation Home Delivery. These projects included working with Major League Baseball during the World Series, Grambling and Southern University during the relocated Bayou Classic, and the National Basketball Association during the All Star Game. In total, Houston Habitat built and shipped 11 frames for homes as part of the Gulf Coast rebuilding effort.
- 2006 proved Habitat's ability to serve in times of disaster. The Gulf Coast storms of 2005 compounded the region's need for affordable housing. With dedicated sponsor support, Houston Habitat provided affordable, permanent housing opportunities for new Houstonians displaced by hurricanes Katrina and Rita. A record 119 families closed on their new homes in 2006.
- 2007 - 2008 brought both great challenges and great opportunities. In 2007, we celebrated our 20th anniversary by breaking ground on Umland Park, future home to 126 families. In 2008, we built and closed 94 homes serving approximately 282 residents, purchased 117 acres on Tidwell Road eventually to become home to over 400 families. We also received notice of a \$1,000,000 Matching Grant opportunity from Houston Endowment for land purchase and development of property for use in providing affordable housing to Houstonians.
- 2009-2010 kicked off the new Habitat home model as we opened Milby Park. Milby Park homes are brick with attached garages. 50 homes were built and closed during 2009, in both Umland and Milby Park sites. In 2010 we completed the \$1,000,000 Houston Endowment Matching Grant and started the last home in the Umland Park subdivision. We also dedicated our first "green inside and out" home that includes solar panels and a solar hot water heater along with recycled cabinetry and non-toxic paint.



On Sunday, April 17, the Hosanna community will continue its monetary

support of Habitat for Humanity.

Upcoming events for Habitat for Humanity:

June 23 - Volunteer Appreciation Dinner

September 24 - Bike to Build ride and fundraiser

October 7 - Friends of Houston Habitat Breakfast

Make some noise. Make a difference in the world.

April Seniors Outing

Monday, April 18

Museum of Natural Science to see "Big Texas" at Imax and "Texas, the Exhibition." Cost: \$24 plus lunch at the McDonald's in the museum. Bus departs from Hosanna at 9:30 AM and returns around 3:00 PM. Sign up in the North Narthex.

Men of Hosanna Annual Good Friday Golf

Friday, April 22

Get your groups together for our Annual Good Friday golf tournament. The event will be held at Fox Creek Golf Course, near Hempstead, the same as previous years. We will have the Texas Scramble format with trophies for the top four teams and prizes for closest to the pin and longest drive contests. Cost per player is \$47, payable in advance, covers greens fee, cart and a barbecue lunch following the tournament. Final day to sign up and pay is Palm Sunday April 17. Sign-up sheet is posted in the North Narthex. Maps are next to the sign-up sheet. Any questions, contact Bob McConnell at 281-440-5432

African Initiative

WomenCraft Update from Heidi Christ Smith

We, the 13 staff and the 380 artisans of WomenCraft Social Enterprise, consider ourselves tremendously blessed -- blessed to have Hosanna Lutheran Church as partners in our efforts to improve the standard of living in the Ngara district of Tanzania.

Tanzania has a Human Development Index (HDI) ranking of 156 out of 174 countries, making it one of the poorest and least developed countries in the world. Ngara is one of the poorest districts within Tanzania.

In order to bring about development in Ngara, WomenCraft utilizes the traditional skills of rural women -- basket-making -- and finds markets for their products. In 2010, WomenCraft's artisans earned a total income of approximately \$26,250 USD, which has helped women to feed their families, send their children to school and improve their family's living conditions.

We still have a long way to go. However, Hosanna's generosity will help us get there!

WomenCraft is extremely grateful for the Artisan Center that will be constructed at Ruhembe village, and January's Noisy Offering donation that

supports two projects that improve artisans' abilities to make baskets and receive fair wages.

Ruhembe is a remote rural area close to the Rwandan border where the Tujiendeze group works. The group started in June 2008 and meets outside under a tree, which does not provide shelter from the rains or adequate protection from the sun. The group is one of the least developed of WomenCraft's artisan groups; few artisans can read and write and many suffer from chronic health problems, from HIV/AIDS to malnutrition. The closest community health dispensary is 18km away, about a 4 to 5 hour walk. None of the artisans have any other source of income, outside of WomenCraft.

However, the group has strong leadership, boundless enthusiasm, and a firm desire to improve their lives. In Kiswahili, Tujiendeze means "Together we will develop" and WomenCraft, together with Hosanna, will help them get there. Tujiendeze group is overjoyed with the prospect having an artisan center in which they can work, grow and store their raw materials, and keep their finished products clean. They would like to build the center in a central location so that it can also serve the community -- among other things, they plan to make it available as a health clinic site where nurses come on a weekly basis to provide treatment and dispense medication.

Tujiendeze may be one of WomenCraft's poorest and least developed groups, but they do demonstrate tremendous potential for growth and development. We hope you agree that Tujiendeze is an excellent group to partner with Hosanna.

WomenCraft was also thrilled to be the recipient of Hosanna's January Noisy Offering. WomenCraft utilizes the donation to provide size-boards and to conduct a product time study. Size-boards help artisans measure their baskets while creating them. When artisans make baskets that meet quality standards, artisans get paid and WomenCraft meets its orders. Artisans love size-boards, and so does WomenCraft!

The product time study calculates the average time it takes to make each kind of basket. WomenCraft uses the results to negotiate with wholesale customers and ensure artisans receive a fair price for each basket they weave. Time study expenses include artisan transport costs and lunch provided to artisans.

We are extremely grateful to you all for Hosanna's partnership and support! It is truly a blessing.

African Initiative

2011 Kagera Scholarship Fund

The school year in Tanzania begins in March and we would like to report that Hosanna's African Initiative will be providing scholarships for 34 students. These are students who are orphaned (have lost one or more parents) or who are in extreme poverty.

Beginning with grade seven, schooling in Tanzania is self pay and no longer funded by the government. This is where Hosanna's African Initiative steps in. Since the the scholarship program began in 2005, it has served more than 180 students. Again this year we are proud to have two college scholarship students in our program.

As Reverend Aaron Nkware, of the Anglican Church in Ngara has stated, "Hosanna's efforts in sponsoring scholarship for disadvantaged students is of great benefit to the students, our Church, our Community and our Nation."

The Way of the Cross

Annie Johnson Flint

Some of us stay at the Cross,
Some of us wait at the tomb,
Quickened and raised with Christ
Yet lingering still in the gloom.

Some of us bide at the Passover Feast
With Pentecost all unknown:
The triumphs of grace in the heavenly place
That our Lord has made our own.

If Christ who had died had stopped at the Cross,
His work had been incomplete.
If Christ who was buried had stayed in the tomb,
He had only known defeat.

But the Way of the Cross never stops at the Cross,
And the way of the tomb leads on
To victorious Grace in the heavenly place,
Where the Risen Lord has gone.

We Are Beggars

By Paul Lutter

"We are beggars. This is true." Scribbled on a piece of scrap paper, these are reportedly the last words Martin Luther would write before his death February 18, 1546.

These words are more than musings from a dying man.

These words describe who we are in the light of God's grace shone on us in Jesus Christ. They also point to the reason we are found to be beggars before God: We are people whose sin against God spills out into our relationships with one another.

"We are beggars" is Martin Luther's confession.

Martin Luther was a sinner.

Luther's confession allows us to be unflinching in our exploring and responding to how he viewed Jewish people.

Luther is (in)famous for his attack on Jewish people in his "On the Jews and Their Lies," written in 1543. While this is not the only time in his life that Luther wrote about Jewish people, it is certainly his most fierce.

What to make of this?

In a recent introduction to Luther and his theology, "Luther: A Guide for the

Perplexed," church historian David M. Whitford outlines "roughly four lines of inquiry" in which Luther's writing against Jewish people has been described by historians and theologians.

"The first," writes Whitford, "argues that Luther was a man of his times and not particularly different from many others in his fear and hatred of the Jews."

Others, Whitford points out, "... argue ... that Luther wrote in equally harsh terms against the peasants during the Peasants' War and against Anabaptists."

Still others want "to contrast the young ... and vigorous Luther with an embittered and sick old man."

The last way scholars attempt to make sense of Luther's hateful writing against Jewish people is to say that "... Luther's anti-Jewish literature must be distinguished from the later anti-Semitism that culminated in the Nazi Holocaust."

"The last two positions are far more important because they provide an excuse by way of explanation," Whitford observes.

Given these particular lenses through which others have understood Luther and his invective against Jewish people, how do we go about understanding this?

How shall we read Luther at all in a pluralistic age, knowing full well that among the last things that he wrote was something so wrought with anger and hatred toward people based, depending on one's interpretation, on either the race or religion of another people?

How shall we call ourselves Lutheran, when the very word has become synonymous with genocide?

How shall we live as Lutherans in a pluralistic world -- or should we convert to some other tradition more closely (and easily aligned) with cares and concerns beyond ourselves?

Some will answer we shouldn't do any of this at all but rather go another way.

"We are beggars. This is true."

Perhaps, though, Luther's last words could be our first in responding to those who have been so harmed by Luther's words against Jewish people - and others.

Perhaps with these words we neither excuse nor explain away Luther or what has been said or written but rather take a good, hard look at Luther's writing and, following Luther, "call (his writing against Jewish people and others) what it is."

Perhaps with these words we could take a good, hard look at how we, as Lutherans, have "...sinned and fall short of the glory of God" (Romans 3:23).

Perhaps with these words we can, with Luther, point away from Luther to

the One who has died and been raised from death for us as the foundation and source of our life and ministry together.

Perhaps with these words we seek to begin the hard work of reconciliation with our neighbors - either of another tradition or our own.

"We are beggars. This is true."

While in assembly several years ago, the yet infant ELCA passed a statement that began the work of confession and reconciliation with Jewish people. This was done because of the atrocities experienced by Jewish people during the Holocaust and what Luther had written.

More recently, the Lutheran World Federation in assembly sought reconciliation with the Anabaptist community, which has been the victim of torture in the name of Luther's writing. This work also continues.

"We are beggars. This is true."

These are Luther's last words. They are words of lament that utter despair over sin, and, at the same time, hope in the One who forgives sin. These words recognize that reconciliation has come between Luther and God through Christ alone.

"We are beggars. This is true."

These are also the church's last -- and first -- words. Dying in sin, the church speaks the unflinching truth about ourselves: We are sinners.

Raised up through the death and resurrection of Christ, these words declare where our only hope is found: "Lord, to whom shall we go? You have the words of eternal life" (John 6:68).

Paul Lutter is a visiting instructor at Gustavus Adolphus College. He is working toward his Ph.D. from Luther Seminary.

Comment by Neil Ellis Orts

Here in Houston, when you enter the first room of the Holocaust Museum, where there is a wall tracing the origins of the Holocaust, there is a portrait of Martin Luther. Standing there in the saddest of museums in Houston, I could neither defend nor explain. I think neither is possible. We can only look at it, straight on, see how deep our sinfulness runs and how in need of forgiveness and redemption we are.

This is, without a doubt, the hardest part of being Lutheran. It's good to look at it and own it with humility.

Coffee and a Prayer

The young couple appears to live out of their car. He says, "I could really go for a cup of coffee." She responds, "You just have to have a little faith." A moment later they see a sign inviting them for a free cup of coffee and a prayer.

Another woman comes for coffee and connects with one of the pastors about her incarcerated son. Yet another woman stops and says, "I'm not really religious, but every time I pass you guys I say a prayer."

Members and pastors from [Bethel Lutheran Church](#), an [ELCA](#) congregation in Rochester, Minn., stand near the street every Wednesday morning to offer free coffee and prayers to passing motorists and pedestrians. Andrew Nelson, one of the pastors at Bethel, says that part of their "coffee and a prayer" ministry is to include all neighbors.

"We don't insist that you have a particular way of praying or even that you pray at all," Andrew says, but all who stop or drive by receive a prayer, even if it is not spoken

Across town another ELCA congregation reaches out with hot beverages. Members of [People of Hope Lutheran Church](#) gather one cold, winter night to distribute hot chocolate to folks in the downtown area

The recipients are people who spend their days and nights caring for others at the world-renowned Mayo Clinic. Activities like distributing hot chocolate and offering turkey sandwich lunches to people working on Thanksgiving Day have been ways to let people in the community know that others are thinking of them

"People absolutely love that we're trying to figure out new ways to reach into the community and get to know our neighbors," say Dan Doerring, pastor of People of Hope

Dan says the creative and radical outreach is not necessarily done with the idea of bringing people through the doors of the church, "but just to be the presence of Christ in the larger community."

Pastor Inspires Flock to Look Beyond Their Comfort Zone

By JEMIMAH NOONOO Copyright 2008 Houston Chronicle
Sept. 5, 2008,

The Rev. Emmanuel Jackson faced his new congregation, leaning forward as if to reveal a secret.

"I didn't learn how to say 'y'all' in Texas," he told members of Living Word Lutheran Church. "I'm sorry to disappoint you. I learned it in Oklahoma."

Jackson may have picked up the phrase while on a pastoral internship in Oklahoma, but he acquired his accent much farther away - in the war-torn countryside of his native Liberia.

"He has experienced more in 27 years than most people experience in 88 years," Senior Pastor Mike Aus said during Jackson's installation service last month, adding that Jackson's presence will be a powerful witness for those who think a bad day is "a broken pool pump and a lost tennis match."

"He is going to help us keep it real," Aus said.

Living Word is a growing congregation of 2,000 in the affluent Cinco Ranch neighborhood, where the average household income is about \$146,000. Not only is it growing while many Protestant denominations are losing members, it also is one of the rare predominantly white congregations to call a black minister.

Rice sociologist Michael Emerson, an expert on race and churches, says only 1.5 percent of white churches have black ministers. The number of black pastors in these posts who also are African immigrants, like Jackson, was not available.

Cross-racial appointments -- as the assignments are known in many church circles -- are not new. Some denominations, like the United Methodists, have made them a priority over the past few years.

However, in the Evangelical Lutheran Church of America, where only 1 percent of members are black, ministers are not appointed. Bishops typically present candidates for the congregation's call committee to interview. The committee then presents its selection to the congregation for a vote.

"We were nearly unanimous with one dissenting vote," Aus said of the congregation's vote. "That is very unusual."

A war survivor

Before Jackson was a sought-after seminary graduate, he was a child coming of age during a 13-year civil war in Liberia, West Africa.

As rebels from different factions tried to gain strongholds, Jackson, his parents and eight siblings traveled from village to village in search of refuge. Some of the horrors he witnessed are hard to forget.

He recalled former childhood playmates armed with AK-47s, commanding executions or ordering people to undress in the open marketplace.

"We all grew up together, played soccer together," he said in an interview, his voice noticeably softer than when he is behind the pulpit. "But they all changed."

One day in 1994, as the family was traveling to yet another village, they were stopped and questioned by a band of armed rebels. The men eyed Jackson's tall, stocky father warily. They asked him to identify himself.

This had happened before, so the family wasn't initially worried. Jackson's father, a Lutheran pastor, would explain that he was a minister.

But this time, when he said minister, the rebels assumed he was a government official and took him away. The family later learned that his body had been discovered along the roadside in a nearby village.

Jackson and his family left Liberia, ending up at a refugee camp in the neighboring country of Ivory Coast. There, with little to do, he began to read the Bible intensely.

"And then, after a while, those stories started taking on a different meaning for me," he said. "When I started reading the Scripture, it became very clear to me that the pages of Scripture are filled with people who society had written off, because of their own doing or external circumstances."

At 16, he formed a small Bible study at the camp. The group eventually grew to 300 people.

In 1998, Jackson's mother saw a bulletin board posting from U.S. nonprofits seeking to interview widows who could not return to Liberia. The family qualified and moved to Hastings, Neb., in the winter of 2001. Catholic Social Services found them an apartment.

"No question, it was definitely a culture shock," Jackson said. "The snow was knee-deep."

Jackson and his family began working at a meat packaging plant to help pay back Catholic Social Service. Three months later, he earned a scholarship to Carthage College, a small Lutheran school in Kenosha, Wis. After graduating in 2004, he entered the Lutheran School of Theology at Chicago.

Throughout his early years in the United States, Jackson kept in touch with and became engaged to a young woman he met in Ivory Coast. She immigrated to the U.S., and they married while he was a seminary student.

Jackson completed his graduate studies in May and was ordained in August. He moved to Katy with his wife, Annick, and their 2-year old son, Rod.

'A rock star'

At Jackson's installation, Aus referred to his "compelling life story."

But more than his background, Aus said, Jackson has the "it factor" - something special that inspires.

"You are a rock star," Aus said, looking at Jackson, seated in a nearby pew in a white robe and an emerald-green stole. "This isn't something you have to live up to. You already are one."

"But this doesn't mean that there won't be bumps on the journey, mistakes, challenges and detours along the way."

Jackson's duties will involve preaching, conducting funerals and hospital visits. He also will lead a three-year confirmation class for junior high students.

Richard Turner, a Houston attorney, said Jackson has a natural conversational style when he preaches, a contrast to many recent seminary graduates.

"He knows the message he wants to bring," he said. "He's not figuring out what to preach and how to present."

Other worshipers praised Jackson's enthusiasm in delivering his sermon; several parents said he had already made a personal connection with them and their children.

Larry Jensen, one of the church's founding members, expects Jackson to bring a new dimension to Living Word.

"Any time a black person enters a mostly white area, there is a new dimension," Jensen said. "That ... is to reflect on what we are and what we should be."

A new storyline

For Jackson, life is a narrative, constantly being drafted, rewritten, polished.

God's ability to change one's storyline remains the same, he said, whether in a war-ravaged African nation or an affluent suburb.

"God is big, he is alive in Africa," he said. "He is in the lives of people who have been written off by society, circumstances and events."

Through the use of proverbs in his sermons and stories that illustrate African communal values, Jackson intends to challenge his new parishioners to look beyond the comforts of their own experience.

"My story is a reminder that the Christian family is way bigger than any location," he said. "My hope is helping people see beyond their own world."

Pastor Jackson has a new blog. Read his posts at <http://pastorejackson.blogspot.com/> There isn't much on it right now, because I (Dale Bargmann) helped him set it up March 29.

Bible Boot Camp 5

A Journey Back in Time: Thursday, April 2 - Friday, April 3, 33 AD

"Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus..." (John 18:12).

Following the arrest of Jesus at Gethsemane (the place of the Olive Press), the course of events moved quickly as the silence of the ancient city of Jerusalem was disturbed several times Thursday night into Friday morning.

From the Kidron Valley, the soldiers and officials likely took Jesus through either the Dung Gate or the Fountain Gate, near the old Pool of Siloam, at or near the southeastern corner of the city. From there they made the steep climb back into the wealthy Upper City on the "Hasmonean Staircase" to the mansion of Annas (Hebrew Hananiah "God has favored"), son of Seth, the former high priest, who held office for nine years, from 6-15 AD. He was appointed by the Roman legate Quirinius just after the Romans deposed Archelaus, Ethnarch of Judaea. Annas was in office at the time Jesus first appeared in the Temple at age 12. (An intriguing question: Did Annas cross paths with the young Jesus as he amazed the teachers in the Temple courts with "his understanding and his answers?")

Although John (18:18) calls Annas "high priest," he had been deposed by Valerius Gratus, the Roman prefect of Judea, at the beginning of the reign of Tiberius (14 AD). Gratus replaced him with Ismael, son of Phabi (15-16 AD). But, after his ouster Annas remained a powerful figure. Being wealthy and devious, he succeeded in getting five of his sons, plus his son-in-law and a grandson, Matthias, appointed to the office of high priest.

As expressed by a folk song in the Babylonian Talmud, the Annas family of high priests did not have a good reputation. Four of the high-priestly families who held offices in the Temple under Roman rule were neither respected nor esteemed:

"Woe is me because of the house of Boethus
 woe is me because of their staves.
 Woe is me because of the House of Annas,
 woe is me because of their whisperings.
 Woe is me because of the House of Kathros,
 woe is me because of their pens.
 Woe is me because of the House of Ishmael, son of Phiabi,
 woe is me because of their fists.
 For they are the high priests,
 and their sons are treasurers,
 and their sons-in-law are trustees,
 and their servants beat the people with staves."

This satirical refrain in a mid-6th century AD document preserves a 1st century reality. These high priestly families were not remembered for their piety, but for their nepotism, oppression and tight control of debts, legal agreements and written contracts.

An initial hearing before Annas, the former high priest

It was now around 3:00 AM. and the contingent of Temple guards arrived with their prisoner at the courtyard before the Annas' mansion. They surged inside, shoving Jesus before them. The leader assured Annas that everything had been handled discreetly and the townspeople and Passover pilgrims, with whom Jesus was a very popular figure, were unaware of what had happened. Overjoyed, Annas congratulated them on their good work. Then the old man stared at Jesus. He would not be the one to try him, though. Caiaphas, the current high priest, would do that, and by now Annas' son-in-law had awakened and summoned the seventy members of the Sanhedrin, the chief Jewish governing council, for an early morning session. Annas had questions of his own and asked Jesus "about his disciples and his teaching."

Jesus looked straight at the former high priest and said, "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said" (John 18:20-21).

One nearby official struck Jesus in the face. "Is this the way you answer the high priest?" he demanded.



Jesus continued: "If I said something wrong, testify as to what is wrong. But if I spoke the truth, why did you strike me?" (John 18:23).

This questioning by Annas violated the principles of a fair and just trial. Jewish law protected a prisoner from self-incrimination. As one Jewish scholar put it: "Our true law does not inflict the penalty of death upon a sinner by his own confession" (Maimonides, 1135-1204 AD).

After this brief exchange, John states, "Annas sent him, still bound, to Caiaphas the high priest" (John 18:24).

The trial at the home of Caiaphas, the current high priest and son-in-law of Annas

The brief questioning by Annas is mentioned only in John; Matthew and Mark place their emphasis elsewhere, stating that immediately after his arrest Jesus was taken to the luxurious mansion of Joseph Caiaphas, the current high priest (his 15th year in office). Apparently some of the Sanhedrin members had joined Caiaphas in the early morning hours in order to interrogate Jesus regarding his claims of messiahship.

Caiaphas presided over the Sanhedrin whose membership included both main Jewish parties, the Sadducees and Pharisees. The Pharisees interpreted the oral law and attempted to find an inner meaning in the older written law. They believed in the resurrection of the dead, the immortality of the soul and the existence of angels. Another group within the Sanhedrin was the Scribes, the mostly younger men, the doctors of the law.

The most important group within the Sanhedrin were those members of the 24 priestly families; they were usually Sadducees, the wealthy, elite conservatives who bitterly opposed the Pharisees. They believed only in the written law, denying the oral tradition. The court also included those elderly men who had attained success as laymen and who were appointed as a sign of respect. Many of these were also Sadducees. On one occasion Jesus warned his followers to "be on your guard against the yeast (that is, the teaching) of the Pharisees and Sadducees" (Matthew 16:6).

The high priest's residence functioned much as the White House does today in relation to the Presidency of the United States. It contained offices for officials, meeting rooms, courts, and even cells where those charged with civil crimes could be held until their hearings.

Everything about the trial was illegal. Trials were never to be held at night. Other illegalities: undue haste, seeking or bribing witnesses, neglecting to warn the witnesses solemnly before they should give evidence, forcing the accused to testify against himself, judicial use of the prisoner's confession and failure to release the prisoner when there was failure to reach agreement by witnesses. Caiaphas was concerned only with political expediency, not with guilt or innocence. He believed that Jesus, no matter how innocent, should die rather than place the nation in jeopardy. Ironically, despite Jesus' execution, the Jewish nation still perished 37 years later, in 70 AD, when the Romans destroyed the Temple, and it was never rebuilt.

"The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. But they did not find any, though many false witnesses came forward. Finally two came forward and declared, This fellow said, 'I am able to destroy the temple of God and

rebuild it in three days.' Then the high priest stood up and said to Jesus, 'Are you not going to answer? What is this testimony that these men are bringing against you?' But Jesus remained silent. The high priest said to him, 'I charge you under oath by the living God: Tell us if you are the Christ, the Son of God.' 'Yes, it is as you say,' Jesus replied. 'But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.' Then the high priest tore his clothes and said, 'He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?' 'He is worthy of death,' they answered" (Matthew 26:59-66).

Peter denies Jesus

Woven throughout the record of Jesus' trial before the Jewish leaders is a moving account of Peter's personal struggle with his loyalty to Jesus. At Gethsemane Peter showed his characteristic impulsiveness when he drew his sword and struck Malchus, the high priest's servant, cutting off his right ear. But, as he came to understand the seriousness of Jesus' arrest, Peter, with another unnamed disciple (presumably John), followed those escorting Jesus at some distance (John 18:15). John "was known to the high priest" and had friends among his staff, therefore he was able to gain his and Peter's admittance into the grounds of Caiaphas' residence.

As Simon Peter stood warming himself by a brazier full of hot coals against the cold of this April night, a servant girl asked him, "Weren't you with Jesus of Nazareth?" He denied it, saying, "I am not."

Later, one of the high priest's servants, a relative of the Malchus whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?" Again Peter denied it, and at that moment a cock began to crow, marking the arrival of dawn.

Still later, those standing there went up to Peter and said, "Surely you are one of them, for your Galilean accent gives you away." Peter lashed back at his accusers, cursing and swearing to emphasize his words, "I don't know the man!" Immediately a cock crowed a second time, a sign of the approaching sunrise, and Peter recalled Jesus' earlier words: 'Before the cock crows, you will disown me three times.' And he went outside and wept bitterly" (Matthew 26:75).

Meanwhile, life in the city went on as usual. At midnight, the Temple gates were opened to the people, earlier than at non-festival times to accommodate the larger numbers of Passover pilgrims. With dawn approaching, the Temple court was already filled with worshipers who wished to present their sacrifices, their annual half-shekel payments for Temple upkeep and their heave-offerings from the produce of their land in support of the priests. Undoubtedly, they had no knowledge of the conspiracy being enacted that very moment by the Temple officials in the mansion of Caiaphas in the western part of the city.

The Sanhedrin convenes for a hearing

Some time just before dawn, the entire Sanhedrin convened at its official meeting place on the Temple Mount in order to vote official condemnation. The highest Jewish council in the 1st century AD, the Sanhedrin (from Greek sunedrion, "an assembly") had 70 members presided over by the high priest, who became the seventy-first member. The council was both the Jewish supreme court and a political body, which voted the laws and

had its own police. It controlled everything having to do with religion. So, when Jesus was brought before the entire assembly (assuming all members were all present), he was asked:

"Are you then the Son of God?" to which he replied, "You are right in saying I am" (Luke 22:70).

Jesus' reply, especially his use of the divine name of God ("I am"), which no one was supposed to speak, must have angered Caiaphas, who requested an immediate verdict. But since many of the members had already spent much of the night at the high priest's home, their action was merely a ratification of what had already been decided - that Jesus was guilty of blasphemy. But, by their own law, Jesus could only be sentenced by daylight. So Caiaphas delayed the final vote until he heard the signal from the "place of the trumpeting" just off to the west that the sun had begun to climb into the sky from behind the Mount of Olives. Upon hearing the blasts from the shofar (ram's horn trumpet) he took a deep breath and ordered a start to the polling procedure. According to custom the vote began with the youngest of the seventy Sanhedrin members -- lest he be influenced by his elders -- and ended with the oldest. Then the high priest cast the final vote. Again, if all members were present, the final tally would probably have been 69 guilty votes and 2 abstentions (by Joseph of Arimathea and Nicodemus, secret followers of Jesus).

If Judea had not been a Roman province, Jesus would simply have been executed in one of four ways: burning, decapitation, strangulation or, most commonly, stoning, probably in the Kidron Valley below the east wall of the city. While the Sanhedrin could legally pass sentence on Jesus, it could not legally execute him. And with both the Roman prefect Pontius Pilate and the tetrarch Herod Antipas in town, it is unlikely they would taken the law into their own hands. So Jesus was handed over to Pilate, who had to review the verdict and either agree with the sentence or, as later happened with Paul, dismiss the case. (Paul, unlike Jesus, had the benefit of Roman citizenship). Therefore, as reported by Luke (22:1). "The whole assembly rose and led [Jesus] off to Pilate."

The death of Judas

Standing among the crowd of onlookers outside the council chamber, Judas Iscariot noted the increased movement of priests and other Temple staff. Had the Sanhedrin decided Jesus' fate? A messenger headed toward the crowd and whispered something to a couple of the men who nodded approvingly. Judas was afraid to ask what the council had decided. He was afraid not to. The excited chatter increased and he heard the words, "The Nazarene will be executed after sunrise."

Judas ran through the crowd toward the men guarding the entrance to the council chamber. Somehow he must make Caiaphas and the other Sanhidrists understand that he and they had made a mistake; that Jesus was as innocent as the many Passover lambs killed that week. The guards turned him back, shouting, "The high priest is too busy to spend time with crazy men like you!" Off to the side he saw several priests in a group holding a discussion. He knew them, because they were the same men who had paid him. Judas wet his lips, cleared his throat and said: "I have sinned, for I have betrayed innocent blood." The priests looked at each other and then back at Judas. "What is that to us?" they replied. "That's your responsibility."

Judas threw the money bag containing the thirty pieces of silver received for his betrayal at their feet and ran off toward the southern end of the city and the gate on the road leading to Bethlehem. Outside the city wall, he ran along the path hugging the Hinnom Valley. In a little field directly across from him stood a lone fig tree. He took off the leather money belt around his waist and climbed to the first strong branch. Straddling the branch, he tied one end of the thong to it and tied the other end securely around his neck. Then he slowly slipped off and, as stated in Acts 1:18 "he fell headlong, his body burst open and all his intestines spilled out." It was the first of at least four gruesome deaths that would occur over the course of this early April Friday.

"Suffered under Pontius Pilate"

After the Sanhedrin found Jesus guilty of the serious charge of blasphemy (according to Jewish law), the Jews led Jesus from the Caiaphas mansion to the palace of the Roman governor, Pontius Pilate. The time was shortly after dawn, between 6:00 and 7:00 AM, when the Roman governors normally began their official duties. All the governor needed to do was to affirm their earlier verdict of condemnation so they would be rid of this upstart messiah whose popularity posed a threat to their influence and personal wealth.

Pontius Pilate

The Roman prefect, Pontius Pilate, ruled over Judea, Idumea, and Samaria. Although his primary duty was that of financial administration and collection of taxes for the Roman Empire, he had the added responsibility of approving and carrying out the execution of anyone sentenced to death by the people's own government -- in this case the Sanhedrin. He was described in a character sketch by 1st century AD author Philo of Alexandria:

He was "naturally inflexible, a blend of self-will and relentlessness," given to "briberies, insults, robberies, outrages and wanton injuries, executions without trial constantly repeated, ceaseless and supremely grievous cruelty" (Embassy 301-302).

In the PBS documentary, "From Jesus to Christ," Pilate is described as a "thug." He also had a reputation as a corrupt man with sticky fingers. He was known for executing untried prisoners, for venality and theft -- not somebody you'd want to get on the wrong side of. Aside from his familiar role on Good Friday, both Josephus and Philo recorded a number of incidents involving Pilate, and they show that he was neither able nor fair-minded, and that he was, in fact, devious, anti-semitic and brutal.

Pontius Pilate lived in Caesarea, a plush seaside pagan city with plenty of pagan altars. All the stuff he wanted. He only journeyed to Jerusalem at times of potential unrest, like the Passover, when the city was most crowded. It was required that he be there to control the crowds until the holiday was over and by the time he arrived he was in a bad mood.

The initial hearing before Pilate

Caiaphas must have given Pilate advance notice that the case of Jesus of Nazareth was coming before his court, because the prefect ordered his official magistrate's chair moved outside his palace, to a raised platform overlooking the stone-paved plaza to the east ("Stone Pavement" in NIV

(Aramaic Gabbatha; Greek Lithostratos; translated in the NIV as "Stone Pavement"). This was done to accommodate the Jews who would have defiled themselves for the Passover Seder if they entered a pagan headquarters. Throughout the trial, Pilate moved back and forth, inside the palace to question Jesus, then outside to hear the charges of the Jewish officials.

Pilate must have been informed by the chief priests and elders of the charge they were bringing against Jesus, because he asks the same initial question in all four Gospels,

"Are you the king of the Jews?" (Matthew 27:11, Mark 15:2, Luke 23:3, John 18:33).

To this, Jesus replied: "Yes, it is as you say" (Synoptic Gospels) or "Is that your own idea, or did others talk to you about me?" (John 18:34).

Apparently Pilate was baffled by Jesus' failure to give an adequate defense, but his initial interrogation evidently convinced him of Jesus' innocence. The gospel accounts then relate a series of moves by the prefect to avoid or delay granting the Jewish authorities their desired outcome. First, upon learning that Jesus was a Galilean (Luke 23:6), and knowing that Herod Antipas, the tetrarch of Galilee, had arrived for the Passover celebration, he sent Jesus under armed guard to the old Hasmonean palace which lay due east, about two-thirds of the distance between Pilate's palace and the Temple Mount. Pilate was not required to turn Jesus over to Antipas; he had full authority to try Jesus in Judea. Probably he figured that Antipas was better versed in Jewish law than he and chose to remand the case over to his jurisdiction. This served two purposes: first, it allowed him to avoid dealing with matter, second, it improved his strained relationship with Herod.

A hearing before Herod Antipas

Herod could not have been more pleased. For months he had wanted to meet this man about whom stories had been spreading across the land. "From what he had heard about him, he hoped to see him perform some miracle" (Luke 23:8). But Jesus said and did nothing. He would not stage a spectacle for the one who had killed his cousin, John the Baptist. Frustrated, Herod invited his troops to have their way with him. Dressing him in an brilliant white robe, like the Messiah was expected to wear, they mockingly ridiculed and revered him. Finally, Herod sent him back to Pilate.

A second hearing by Pontius Pilate

Disappointed at the return of the prisoner, Pilate seized a second opportunity to rid himself of this troublesome case. He announced to the Jews gathered outside his headquarters:

"You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, I will punish him and then release him" (Luke 23:14-16).

This statement provoked the crowd for the first time and they began shouting,

"Away with him! Crucify him!"

These back and forth questioning sessions frustrated Pilate. Out of desperation, he adopted a third ploy, which soon turned against him. Roman law specified that amnesty could be granted just before the Passover was eaten, either to an unconvicted prisoner or to a condemned criminal. Pilate tried to offer the mob a choice between amnesty for Jesus of a notorious revolutionary and bandit named Barabbas [meaning "son" (bar) "of a father" (abba)], assuming they would clamor for Jesus' release. But they surprised him, choosing Barabbas instead.

Next, Pilate's wife sent him a message:

"Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him" (Matthew 27:19).

Taken aback by this turn of events, Pilate evidently thought better of his scheme and sought yet another way to release Jesus, who in his eyes was clearly less dangerous than Barabbas. Hoping to finally gain the mob's sympathy, he had Jesus brought into the palace courtyard. There, Pilate's soldiers stripped Jesus and administered a brutal beating:

"Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers round him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. 'Hail, king of the Jews!' they said. They spat on him, and took the staff and struck him on the head again and again" (Matthew 27:27-30).

A final hearing: Jesus is condemned by Pontius Pilate

Pilate halted the soldiers' fun and brought Jesus out to the plaza by his headquarters, still wearing the crown of thorns and red robe (the outer cloak of a Roman soldier). Surely the punishment was enough he thought.

"Here is the man!" (John 19:5), he said, to Jesus' accusers.

However, the mob gathered outside the palace continued their chant,

"CRUCIFY HIM! CRUCIFY HIM!"

This was not the same crowd that shouted 'Hosanna' on Palm Sunday and now shouted 'Crucify him.' This was a carefully orchestrated lynch-mob consisting mainly of priest-controlled Temple staff. The Temple police alone numbered 10,000. It is important to remember that this was all being done at night and the early morning hours to keep those who had celebrated Jesus' arrival in Jerusalem from finding out until it was too late to act to save him.

Having lost patience, Pilate shouted back, "You take him and crucify him. As for me, I find no basis for a charge against him."

This statement is an indication of his level of frustration, because he knew full well the Jews could not carry out this form of punishment.

With Pilate now on the verge of releasing Jesus, the prosecution, perhaps

even Caiaphas himself, said,

"If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar" (John 19:12).

That turned the tide! It was simple blackmail. With Pilate's previous record of brutality towards the Jews, he could not afford another review by Emperor Tiberius. You could almost hear them telling Pilate that if he set Jesus free, they would make a formal protest to emperor and he would be booted out of the "friends of Caesar" club.

The chief priests answered sarcastically, "We have no king but Caesar."

With that, Pilate crumbled. He opted to save his career over Jesus' life. Even though he may not have believed Jesus was guilty of high treason, he took water and washed his hands in front of the crowd, saying,

"I am innocent of this man's blood, it is your responsibility!"

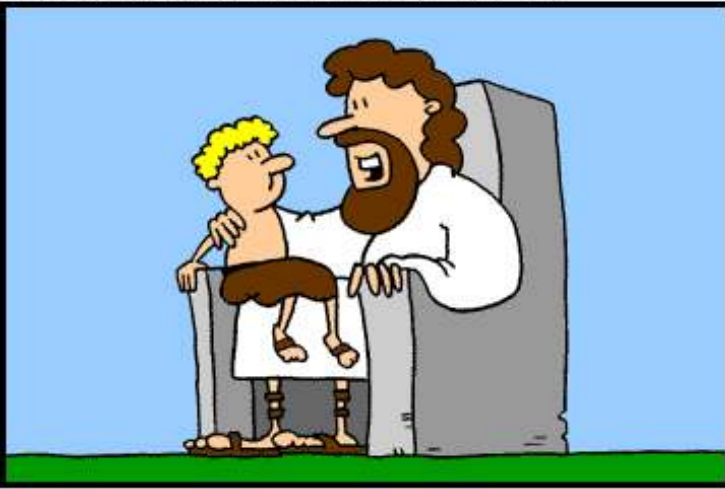
Then he handed Jesus over to be crucified on Skull Hill, just outside the city's west wall, at the beginning of the road heading west to the port city of Joppa. Jesus hung on his cross from noon to 3:00 PM -- only three hours -- due to the brutal beating inflicted on him earlier by the Roman soldiers.

"At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no-one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was near by, they laid Jesus there" (John 19:41-42).

That evening the disciples were shocked and demoralized, afraid for their lives, and ready to call it quits, stunned by what took place over the previous six days. On Sunday they saw Jesus hailed as a hero by a jubilant crowd. On Thursday stretching into Friday they witnessed a lynching. Their son, brother, friend and teacher was dead, slowly suffocated on a cross, the most "cruel and unusual punishment" ever devised by any civilization. To Jews he was an apostate, a blasphemer, a person under God's curse.

But Sunday morning came and all the plotting and scheming by Annas, Caiaphas and their self-serving cronies came unraveled when Jesus performed his greatest miracle -- without an audience.

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12-24-1998

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Thanks to Shirley Ostrander

01-15-2004

HOW COME THE WAITRESS GETS 15% AND GOD ONLY GETS 10%?

Some Photos to Share



A preview of things to come... the annual bluebonnet show in the Brenham area.



A flowering tree near the north entrance.



Dewberry blossom in the forest area to the east of the church. We'll soon be picking some delicious dewberries (blackberries).

Recipe: Main Course at the WELCA Spring Fling

Chicken Imperial

Serves: 4

Ingredients:

8 Chicken Breasts (Boneless)
 1-2 tsp Salt
 1 Cup Melted Butter
 1 tsp Pepper
 1 Cup Bread Crumbs
 3 tsp Lemon Juice
 ¼ Cup Parsley Flakes
 ½ Cup Parmesan Cheese
 1 Clove Garlic

Instructions:

Mix all dry ingredients together
 Melt Butter and mix in Garlic and Lemon Juice
 Dip Breasts in Butter, then in dry ingredients
 Grease baking dish with Butter
 Lay breaded Breasts in pan, pour remaining Butter over top of Breasts
 Bake 350°F oven for 1 hour.

April Highlights

Saturday, April 2

6:00 PM - Hosanna Book Discussion

Saturday, April 2

6:30 PM - Habitat for Humanity Tool Box Bash Fundraiser at Shirley Acres

Sunday, April 3

1:30 PM - CROP Hunger Walk

Tuesday, April 5

7:00 PM - Care Team Meeting

Wednesday, April 6

6:15 PM - Soup Supper

7:00 PM - Lenten Worship with the Holden Evening Prayer

Saturday, April 9

11:00 AM - Funeral for Cecil Young, followed by lunch

Sunday, April 10

Equal Exchange Coffee Sunday

Wednesday, April 13

5:30 PM - WELCA Board Meeting

6:15 PM - Soup Supper

7:00 PM - Lenten Worship with the Holden Evening Prayer

Saturday, April 16

6:00-10:00 PM - Progressive Dinner

Sunday, April 17

Sunday of the Passion/Palm Sunday

Worship with Communion at 10 AM

Monday, April 18

9:30 AM - Seniors Outing to Museum of Natural Science

Maundy Thursday, April 21

6:15 PM - Worship for Families and Children

7:30 PM - Worship with Communion

Good Friday, April 22

Office Closed

7:30 PM - Worship

Saturday, April 23

9:00 AM - Meet With Pastor John To Hide Eggs

10:00 AM - Easter Egg Hunt For Children

10:30 AM - Vigil Rehearsal With Gay

7:30 PM - Easter Vigil with Baptisms, followed by wine and cheese reception

Easter Sunday, April 24

TWO WORSHIP SERVICES: 8:00 AM and 10:00 AM

Breakfast Served 7:30 - 10:00 AM

Monday, April 25

Office Closed

Wednesday, April 27

7:00 PM - Confirmation Class

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