

LIFELINES

of

LORD OF LIFE LUTHERAN CHURCH

Phone: (972) 867-5588

Fax: (972) 985-5588

Internet Home Page: <http://planolutheran.com>

Vol. 34, No. 3

Plano, Texas

March 2020

“Where did the season of Lent come from?”

This question was recently asked me and no, I'm not making this up. More specifically, the questioner wondered about the practice of a 40 day fast and how long Christians had observed this tradition. Good questions, and since this person may not be the only one wondering, here's some general information about Lent and some more specific information about our observance of Lent this year at Lord of Life.

We know from certain Church Fathers writing in the 2nd and 3rd Centuries (Ireneus and Tertullian) that Christians observed a time of fasting in preparation for Easter, or *Pascha*, as they called it. However, the fasting they wrote of was only 2 or 3 days. The first time 40 days are mentioned is in Canon 5 of the Council of Nicea, where in passing, it mentions the season of Lent, but it uses the Greek term *tessarakosta* which literally means, “40 days.” Thus, by at least the year 325, it seems a 40 day fast was known and practiced by Christians in preparation for Easter. Or at least so it seems...

Others have tried to show that this term, *tessarakosta*, was used to refer to fasting in general and not 40 days in particular. So, for example, if you want to let your friends know that you are fasting for the weekend, you might say, “I'm doing 40 days this weekend.” It seems the actual fasting of 40 days was practiced in Jerusalem in the 4th Century, but the practice in Rome was not fixed until the 7th Century.¹ The observance of 40 days of fasting is connected to Christ's fasting in the wilderness recorded in the Gospels. It should be noted that both Moses and Elijah also observed 40 days of fasting. (See: Deuteronomy 9:9 & 1st Kings 19:8)

Regardless of its origin in the Christian Church, the 40 days of Lent are a great blessing. It is good to gather more often for worship and reflect upon Christ's suffering and death in order to increase our joy and appreciation over His resurrection. Likewise, the reason we fast and set aside something good for a time, is so we learn to appreciate it even more. The whole experience isn't meant to be fun or entertaining. It's more like diet and exercise. It's something you may not at all enjoy, but you can still appreciate it and be pleased with the results.

This year for our Lenten midweek services, we are using a series published by Concordia called, *Eyes on Jesus*. The sermons in the series are very faithful and were written by a friend of mine, Pastor Carl Roth, who serves in Elgin, Texas. The series has us consider how we look at Jesus and how certain people viewed Him during His Passion. The series is based on the major episodes of the Passion according to Mark's Gospel. Please join us for worship on Wednesdays at 1:00 and 7:00 with a soup supper before the evening service. I strongly encourage you to sacrifice more of your time for worship, study, and prayer this Lenten season. Like fasting, these activities will not make you more holy or earn you forgiveness, but they will help you to fix your eyes on Jesus and hopefully increase your appreciation of all He has done for you.

Blessings,
PrS

¹ *Oxford Dictionary of the Christian Church* 3rd Ed., 1997 Cross and Livingstone, editors.



O come, let us fix our eyes on Jesus, the founder and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

(Gradual for Lent, based on Hebrews 12:2)

When the characters in the Passion narrative look at Jesus, what do they see? In most cases, people misunderstood who He is and what He was doing. In some cases, by faith, people recognized Him aright. Our Lenten series this year, *Eyes on Jesus* is based on Passion according to St. Mark. We will examine how the various people around Jesus viewed Him—and how we should view Him. We will “fix our eyes” on what Jesus has done to save us from our sins by His holy, precious blood and innocent sufferings and death, and celebrate what God sees on account of His work: our justification for His sake.

On Ash Wednesday, we will see how, in spite of Jesus’ repeated predictions about His upcoming Passion, the disciples with “Misjudging Eyes” fail to recognize that soon He will not be with them, and they cannot see the anonymous woman’s anointing of Jesus as preparation for His burial. But Jesus sees her actions as a beautiful deed

that will be proclaimed throughout the world wherever the Gospel is heard.

At our midweek service after the First Sunday of Lent, we will look through Judas’s “Betraying Eyes” and learn why he did this awful deed. Yet the behind-the-scenes-reality is that Jesus was “handed over” (another way of translating the verb for “betray”) by God the Father Himself, so that Jesus could die for the sin of the world.

“Sleepy Eyes” is the theme for the second week of Lent. In Gethsemane, Jesus’ inner circle of Peter, James, and John cannot keep their eyes open to watch and pray with Jesus for even an hour, while Jesus comes to see that His Father’s will is that He drink the cup of God’s wrath when He comes to the “hour” of His suffering.

In the third week of Lent, we stare into the “Denying Eyes” of Peter and the other apostles. They could not see how they could ever fall away from Jesus, but after Jesus is betrayed by Judas, ten of them flee, and Peter—when he is spotted by a servant girl and sees that his own neck is on the line—sees fit to deny Jesus, which leads to his own eyes weeping in remorse. We sinners likewise deny our Lord in many ways, but Jesus denied Himself to take up the cross for our salvation.

“Murderous Eyes” is the theme of week 4 in Lent. The chief priests and scribes saw Jesus as an obstacle to be rid of by murdering Him through the Roman judicial system. Yet during the Passover festival, they would unwittingly bring about the Father’s sacrifice of the ultimate Passover Lamb.

In the fifth week of Lent, we look through the “Worldly Eyes” of Pilate, the Jewish leaders, and the Roman soldiers. Pilate can

only view matters in a worldly, pragmatic way, wishing to placate the worldly Jewish leaders and crowd, so he consents to handing Jesus over for crucifixion. The soldiers see the opposite of a worldly king, but their ironic hailing of Him as “King of the Jews” proclaims who He really is. The world looks for power and glory; God’s way is suffering and the cross.

On Maundy Thursday, there is “More Than Meets the Eye” to the Lord’s Supper. We will look into the Old Testament background of the Last Supper and rejoice in the mystery that Jesus, in and with, bread and wine, gives us His body and blood in order to deliver to us the benefits of His Passion.

On Good Friday, we look through “God’s Eyes” to see what is happening during the Passion: the once-for-all atonement for the sin of the whole world and the justification of all sinners on Easter.

Finally, Easter Sunday gazes upon “Angel Eyes.” The angel in the tomb knows the whole story of Jesus’ resurrection. When he sees the women, he proclaims the Gospel to them, shows them where Jesus’ body had formerly lain, and tells them that they can see Jesus themselves in Galilee. Likewise, the “angels” or messengers of the Church in the apostolic ministry tell God’s people where they can find Jesus and His salvation in the Means of Grace.

With *Eyes on Jesus* as our theme this Lent, we will continuously focus on Jesus Christ and Him crucified, buried, and risen for our justification. This is a vision that will never disappoint, for by trusting in Jesus, He promises that we will gaze upon His beautiful face now by faith and forever in heaven



Christ in the Wilderness by Ivan Kramskoy, 1872

prepare for worship in march

March 1: The First Sunday in Lent

Texts: Genesis 3:1-21; Romans 5:12-19; Matthew 4:1-11

Hymn of the Day: “A Mighty Fortress Is Our God,” 656

March 8: The Second Sunday in Lent

Texts: Genesis 12:1-9; Romans 4:1-8, 13-17; John 3:1-17

Hymn of the Day: “Lord, Thee I Love with All My Heart,” 708

March 15: The Third Sunday in Lent

Texts: Exodus 17:1-7; Romans 5:1-8; John 4:5-26

Hymn of the Day: “May God Bestow on Us His Grace,” 823/824

March 22: The Fourth Sunday in Lent

Texts: Isaiah 42:14-21; Ephesians 5:8-14; John 9

Hymn of the Day: “God Loved the World So That He Gave,” 571

March 29: The Fifth Sunday in Lent

Texts: Ezekiel 37:1-14; Romans 8:1-11; John 11:1-53

Hymn of the Day: “My Song Is Love Unknown,” 430

SPRING EVENT
LWML DAL-NORTH ZONE
SATURDAY, MARCH 28, 2020
MESSIAH LUTHERAN CHURCH

1801 West Plano Parkway, Plano, TX
 75075

GUEST SPEAKER:

DONNA PYLE

LCMS Bible Study Leader, Singer, Speaker,
 Author, and Blogger.

Check out her website, YouTube videos and her
 multiple books available at CPH.

www.artesianministries.org



"PERSEVERANCE: PRAYING THROUGH LIFE'S CHALLENGES"

Meet and Greet: 9:30 A.M.

Program: 10:00 A.M. to 2:15 P.M.

Cost Sharing \$10 - Lunch included

**RSVP: Charisbennett@gmail.com or sign up in narthex
 by March 1, 2020**



Lutheran World Relief Personal Care Kits

Lord of Life women will be assembling kits on April 14th to ship out on April 18th. These kits give people around the world tools to stay healthy in life's most challenging situations. Please sign up to contribute the items needed for the kits and leave them in the LWR collection box in the narthex by April 12th. The kits include:

- one light or medium weight bath-size towel (between 20" x 40" and 27" x 52") dark color recommended
- two bath-size bars of soap (4 to 5 oz) in original wrapping
- one adult size toothbrush
- one sturdy comb
- one pair of metal nail clippers

Cash donations are also needed to cover shipping costs. (Make checks payable to LOL, note for LWR shipping)

What is so Special about the LCMS Mission Effort in the Dominican Republic?

I was blessed to have been able to participate in the Lord of Life's trip to Santiago in the Dominican Republic (DR) to see firsthand the various mission activities supported by the LCMS . By the time this newsletter is out, Pastor Shaltanis and the group of parishioners that were a part of this trip will have provided a presentation of our experiences. Above and beyond the information from that presentation during the bible class, I want to communicate just a few of my personal impressions of the work we observed - and to provide answers to the question in my own mind - "What is so special about the LCMS Mission Effort in the Dominican Republic?".

Answer #1 - The country's history, culture and current state enable, and provide a fertile ground for the Gospel seed to take root and grow.

[The Dominican Republic flag being displayed at the **Concordia Lutheran School at Palmar Arriba**]



Much like in parts of Africa, the Gospel is finding root in countries, and areas that are in the process of becoming developed nations. In addition, the outgoing and friendly social norms of the Dominican Republic culture encourage and allow for one-on-one conversations and other social interactions. Visitations are a big part of the outreach effort of the mission churches in the DR.

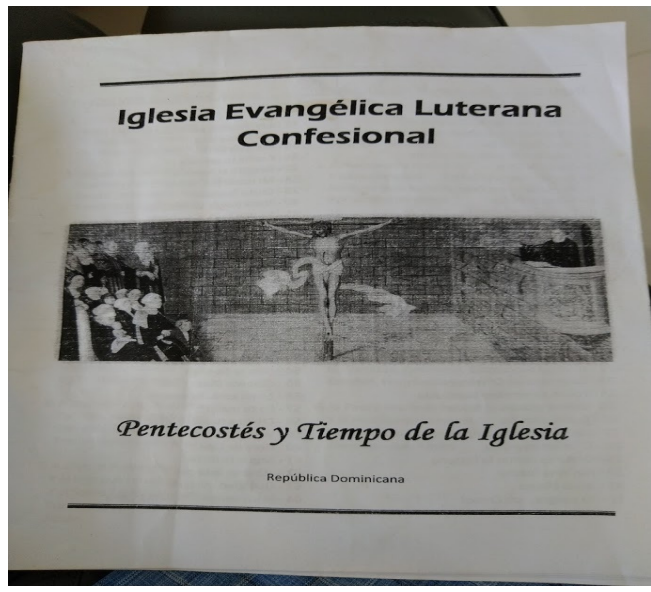


Answer #2 - The Concordia Seminary of the Reformer is one of the main Spanish speaking Seminaries in this hemisphere, and is training "Church Planting" Pastors that will typically return to their home countries to either plant new churches or to provide well trained pastoral support for existing churches.

Answer #3 - It's not watered down doctrine. Instead, we found a very strong Lutheran emphasis in what was taught, preached, the liturgy, and the various instructional materials.

Just 2 of the many strong Lutheran doctrine instructional examples.

[Banner at Pueblo Nuevo - "The Means of Grace"]



[**"Confessional Lutheran Evangelical Church"** - this is the cover for the Divine Service liturgy, and includes an image of Lucas Cranach's painting expressing Luther's theology of the cross and his belief that preaching should be grounded in Scripture, pointing toward Christ.]



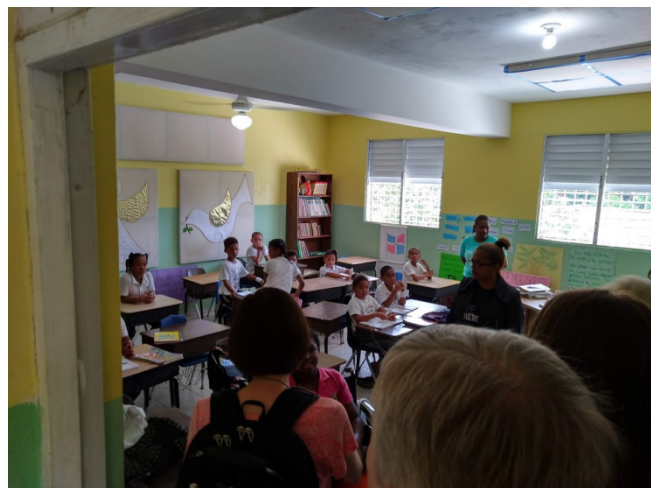
Answer #4 - It's not just an "ivory tower" academic institution. Instead, the Seminary works in concert with the Mercy missions and the Mission churches to directly provide resources, training, support, and manpower, while those missions provide the students with real world experience that is invaluable in their pastoral education.

Answer #5 - It is achieving broad ranging goals in different areas - Pastoral Instruction, Mission Church planting and growing, and Mercy missions in various areas of real need.

[The Good Shepherd Lutheran Home at Palmar Arriba - housing 6 special needs residents. This group home is overseen by the church at Palmar Arriba, and provides both physical and spiritual care for the residents.]



[One of the classrooms of **Concordia Lutheran School at Palmar Arriba**]



In addition, the seminary students have been allowed to provide religious instructional sessions at some of the country's public schools.



Final Answer - It is a direct response to Christ's command in Mathew 28:19 - "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit".

[One of the plaques in the seminary showing an outline of the country, overlaid with the Means of Grace, and the Great Commission verse.]

A Brief Look at Matthew 6:5-15

By Nick Belcher

Engaging Christians in conversation about prayer in the twenty-first century will almost invariably lead one down a number of different, and perhaps strange, paths. Some people may even espouse ideas about prayer that are downright foreign to the faith once and for all delivered to the saints. This fact notwithstanding, many Christians would doubtless recognize that the Bible has a fair number of passages either indirectly or directly related to prayer (e.g., one hundred and fifty Psalms). But many may very well *not* understand why St. Matthew's passage on prayer (6:5-15) is indeed priceless given that there are so many other parts of Scripture pertaining to this subject. Matthew 6:5-15 is the consummation of all that Scripture teaches on prayer, and for this reason these are the most important verses for understanding what it means for Christians to call upon God as his redeemed children—its content was given by, and is, Christ Jesus himself.

To begin, Matthew 6:5-8 explains the manner and motivation for prayer in a highly structured way, which does a great job of showing stark contrast for catechetical purposes. Jesus uses such contrast to show his people what God-pleasing prayer looks like on account of one's inward motivations. Thus, Jesus' admonition to go into one's closet to pray should be understood as hyperbole. Jesus' point is to not be ostentatious or think one can obligate God to listen because of his or her many words—a sermon in and of itself. But what comes next is most certainly the crown jewel of all Christian prayer.

The words "Our Father in heaven" set the tone for the entirety of the Lord's Prayer and further reveal a staggering ontology. Disciples of Jesus are children of the one true God, who created the heavens and the Earth. Indeed, through water and the Spirit, the believer has been generated from above (John 3:3-6), something that transcends the deepest familial and communal bonds (Gal. 3:7ff). This sonship is grounded in God himself, and there can be no higher calling to which one could ever attain. Baptism into Christ is being baptized into his name, that is God's holy name (Yahweh), which all three persons of the Trinity share (cf. Matt. 28:19-20; Acts 2:38). This means nothing else than that, because of Jesus' death and resurrection, all of Jesus' disciples in heaven and on Earth bear the divine name. So then, it follows that only baptized Christians may properly pray this prayer because no other group of people can rightly call on God as Father. From this point the rest of the Lord's Prayer seems to flow quite naturally.

In Matthew 6:10, the Christian is praying for the royal reign of the Christ, the crucified and risen Lord, to return and consummate his rule. When the Christian prays "Let your kingdom (or *reign*) come," he or she not only prays that Christ would return with the clouds of heaven, but the Christian prays for the rest of the world so that all unbelievers might turn to him and be saved. This sheds light on the next petition, too. Because Jesus drank the cup of his Father's wrath, he accomplished the will of his Father—that the Son would give his life as a ransom for many (Matt. 20:28). The earnest desire of God is that all would be saved and know the truth, and this petition requests that from God (1Tim. 2:4).

Lastly, the petitions in 6:13 are asking for Christians to be rescued from the clutches of the Devil and not to be turned over to him in wrath to face bitter conflict. It is most certainly true that God cannot tempt anyone to do evil (James 1:13). Despite that fact, the patience and mercy of God does have a limit. If Christians presume to abuse his grace continually, the consequences can be absolutely dire. It would seem that this petition is a plea for God to be patient and not to deal with the petitioner as his or her sins deserve, especially if that means being handed over to Satan for the destruction of the flesh just as Jesus was when he faced God's wrath on behalf of sinful man (cf. 1 Cor. 5:5; 11:32; 1 Tim. 1:20).

With regard to the passage as a whole, if the teachings in Matthew 6:5-15 are beautiful, it is simply because they reflect their source. Grounded in an identity that finds its root in Christ, Christians are taught to pray by the one who reigns with all authority in heaven and on Earth (Matt. 28:18), who accomplishes God's will, who is the Bread of Life, who forgives debts owed to him, and who ultimately delivers his people from the evil one. The content of Matthew's passage on prayer is Christ Jesus, and by his grace alone we may take his words upon our lips.

Teen Times

The season of lent has arrived beginning with Ash Wednesday on February 26. It should not be foreign to anyone to see it broadcasted online or on social media that someone you know will be giving up something until Easter Sunday in observance of this part of the church year. There are a number of things that people will “sacrifice” during lent that are pretty common; chocolate, TV, social media, soft drinks, snacks between meals, video games, fast food, energy drinks, cell phones (heaven forbid!) etc., but are these **really** sacrifices? Some would say that giving up things like this for about 46 days before Easter could really be given up for good! However, we live in a culture of excessiveness, convenience, indulgence, and entitlement. These luxuries exist not because you need them, but because you believe you have to have them, or someone else thinks you need them. Your life does not depend on these amenities, but giving them up, short-term or long-term, could change your life.

On the other hand, we could turn the table on this subject. Instead of giving something up, how about we consider **taking something up**? Think about it. For example, instead of giving up social media, how about using a devotional series online for lent every day and posting a link so your friends could make use of them too. And since most of us use our cellular devices to indulge in this kind activity (I admit I am guilty too), giving up a cell phone completely might be too much to ask since they are ingrained into the global culture. However, you could commit to turning it off in the evening at a certain time so it doesn't keep you awake until 3:00 in the morning. Video games! Everyone has them, but you could leave the PlayStation or Xbox off for two nights a week and go for a walk, or go to the rec center for a swim, some ping pong, and a couple of games of billiards. Play real games instead of virtual ones! Here's one that might be a real challenge; learn how to pray, out loud, every day. Start simple, pray before each meal, and you don't have to make it up on your own. There are literally dozens of meal prayers online or in books that you can learn and share. Here's another; commit to being in worship **and** Bible class every Sunday and attending mid-week services in lent. Difficult? Maybe, but YOU CAN DO IT!

So taking up something might mean you have to give up something else. Jesus said, “If anyone would come after me, let him deny himself, take up his cross and follow me.” (Matthew 16:24, Luke 9:23) You need to “give it up,” and “take it up.” Whatever your commitments are during this season of lent, I pray that you will be diligent and devoted in keeping them, and that God bless your efforts until the day of Jesus' glorious resurrection.

Until next time,
Scott Peters



Jeff gives it up for Lent.

A Letter from Lauren Chumbley

This summer, I will be stepping out of my comfort zone and into a different type of mission field: the “bush country” of Alaska. I am going to the village of Akiachak, Alaska with a team of 13 from St. John Lutheran Church in Seward, Nebraska. St. John has been sending a team to this village since 2010. They partner with the LCMS organization Alaska Mission for Christ who sends mission teams to communities all over the state (www.alaskamissionforchrist.org). The dates of my mission trip, including travel, will be June 12-21, 2020. I fly into Anchorage on the 12th, then as a team, we will fly from Anchorage to Bethel on a commercial flight, and then we will take a bush plane from Bethel to Akiachak.

The purpose of this mission trip is to proclaim and practice the love of Christ to the village of Akiachak through building and maintaining relationships in the village, and through hosting VBS and a basketball camp for the children. My typical day will look something like this:

- Breakfast and devotion with the team
- Set up for VBS
- Lunch
- Host VBS
- Dinner
- Basketball Camp
- Socialize with village
- Discuss the day with the team and go to bed

Preparations for this trip have been long underway! I am the head of the fundraising committee, so I’ve been busy organizing and leading the different events for this, including midweek dinners and selling pecans and Krispy Kreme donuts. One big fundraiser that we will begin shortly is the food donation, where members of St. John buy the food items we are requesting for our meals and donate it to us so that we can then ship our supplies to the village directly.

It’s been requested that I see how Lord of Life can help with the mission in more than just monetary donations, and I am hopeful that I can involve the church with the food drive. I also plan on hosting a breakfast during Bible Study in May or June before my trip to continue fundraising for myself, but as of right now there are no “set in stone” plans. If you would like to partner with me financially in this mission, please write a check to Lord of Life with “Alaska” in the memo line and place it in the offering plate.

I look forward to spreading the love of Jesus Christ to this small, remote village in Alaska. I especially am looking forward to taking all the “head knowledge” I’ve learned at Lord of Life and Concordia about Biblical Doctrine and applying it to real-life, relational mission work. I feel that Lord of Life has prepared me for this with the many opportunities to learn and serve throughout my time here as a member. Since most of my time will be working with the children in the village, I hope to learn more about interacting with kids in their faith life as I prepare for my career as a Lutheran middle school teacher. Interacting with people from a different culture will teach me a lot and challenge my views of the world in the best way.

I would greatly appreciate prayers for myself, for the mission team of thirteen from St. John, for the village of Akiachak, and for Alaska Mission for Christ as a whole. I look forward to sharing my mission experience as a “thank you” for all of your prayers and support when I return!

God’s Blessings,
Lauren Chumbley

Lord of Life Small Groups

EMPTY NESTERS' CARE GROUP

- † For info contact Mike and Sandra Paradise at (972) 424-2951 or itsparadise.inplano@verizon.net
- † Will meet Sat., March 21 at 2:30 PM

EPIC PARENTING

- † For 30ish couples with kids
- † For info contact Ben Scarth BenjaminScarth@yahoo.com
- † Usually meets one Sunday a month in the afternoon or evening

FRUITS OF THE VINE CARE GROUP

- † For info contact Scott Peters at 972-898-3351 cell or speters@planolutheran.com
- † Usually meets one Sun. a month at 5:30 PM

GOOD NEWS CARE GROUP

- † For info contact Chris Oltmann at (972) 727-6330 or Mike Kunschke at (847) 951-6974
- † Usually meets the 2nd Sat. of each month at 6:30 PM for Bible study

MIXED BLESSINGS

- † For info contact Fred and Ruth Bernhardt at (972) 398-0771
- † Will meet Sat., March 14 at 6:30 PM

TWENTY SOMETHINGS

- † For couples and singles in their twenties
- † For info contact Pastor Shaltanis at PastorShaltanis@yahoo.com
- † The group is currently in transition, but has usually met on Sundays after late service



MARCH

Birthdays & Anniversaries

- 1 Tammi Chumbley
- 2 Barbara Sinclair
- 3 Sam Ziegelbein
- 7 Gary Holtzman
- 7 Caroline Loewecke
- 9 Karen Ashburn
- 9 Joanna Smith
- 10 Tom & Carol Read (41)
- 12 Ben & Monica Heffner (7)
- 13 Deb Dorak
- 13 Pastor Joel Shaltanis
- 14 Shelby Lund
- 16 Russ & Brooke Wilkerson (18)
- 18 Greg Kostrzewa
- 21 Stephen & Rebecca Strecker (39)
- 23 Charles Gabriel
- 26 Stephen Strecker
- 27 Mark Ziegelbein
- 29 Cheryl Tyler
- 29 Stephen & Catherine Duff (12)
- 30 Nevelle Vess



Easter Sunday Brunch, Sunday April 12TH

All are invited to Easter Sunday Brunch beginning at 9:30 in the Fellowship Hall. Sign-ups sheets for attendance and brunch items are in the narthex. Please also consider assisting with set-up or clean-up. For questions, please contact Carol Ozlowski at 214-394-6482 or carolsop2@sbcglobal.net

Lenten Soup Suppers

As is our tradition, all are invited to gather for a soup supper prior to evening Lenten worship services. They will be Wednesdays, March 4, 11, 18, 25, and April 1 at 5:45 PM. Sign-up sheets are in the narthex. This is a great time to try delicious soups, and enjoy some relaxed time with one another. Sign-up categories are soups, breads, desserts, set up, and clean up. If you have any questions, please contact Laurie George at 972-814-5653.

Serving in Worship in March

	March 1		March 8		March 15		March 22		March 29	
	8:00 AM	10:45 AM	8:00 AM	10:45 AM	8:00 AM	10:45 AM	8:00 AM	10:45 AM	8:00 AM	10:45 AM
Elder	Ziegelbein		Read		Ziegelbein		Kunschke		D Peters	
Common Cup	Moudy	Kunschke	Kunschke	S Peters	S Peters	Hite	Read	Moudy	S Peters	Hite
Altar	Charis Bennett and Nelda Schrank									
Acolyte	Kaitlyn	Luke	Josh	Sebastian	Kaitlyn	Sebastian	Josh Luke		Josh	Luke
Greeter	Martin	Dorak	Schrank	Riphey	Hampton	George	Vess	Manning	Moore	Bennett/Tyler
Sound	Moudy	Shaltanis	Wilkerson	Wolf	Wolf	Hite	G Hacker	Reinert	Wolf	Shaltanis
Usher	Bunger Shaltanis Scarath	Loewecke Ziegelbein	Paradise Read Frinsko	Moudy Carter Cruz	Prescott D Ozlowski Messinger	Oltmann Berger Parish	C Hacker E Hacker	Buckmeier Short Strecker	C Hacker E Hacker	Strecker Buckmeier Short

Midweek Services

	March 4		March 11		March 18		March 25	
	1:00 PM	7:00 PM	1:00PM	7:00 PM	1:00 PM	7:00 PM	1:00PM	7:00 PM
Elder	D Peters	Moudy	Read	Ziegelbein	Read	Hite	D Peters	Moudy
Acolyte	Helms		Helms		Helms		Helms	
Sound	S Peters	G Hacker	S Peters	Reinert	S Peters	Shaltanis	S Peters	Moudy

FINANCIAL REPORT

1 Month Ending January 31, 2020

	Y-T-D Operating Funds	Y-T-D Budget	Variance	Jan-Dec 2 Budget
Contributions				
Regular Offerings	\$43,523	\$41,263	\$2,260	586,549
Other	\$113	\$0	\$113	0
Total Income	\$43,635	\$41,263	\$2,372	
			586,549	
Expenses				
Operating Expenses	32,514	\$47,610	(15,096)	552,379
Mortgage (P&I)	2,841	\$2,841	0	34,092
Total Expenses	35,355	\$50,451	(15,096)	586,471
Surplus or (Deficit)	8,280	(\$9,188)	\$17,468	78
Other Information:				
Operating Fund Balance	\$96,395			
Restricted Funds Balance	\$119,669			
Building Loan Balance	\$224,939			