



July 2021

Vol. 165, #7

The Image

*Immanuel Lutheran Church*

*Lutheran Church-Missouri Synod*

3300 24th St. Rock Island, IL 61201-6212

"The MISSION of Immanuel is to glorify God, build the Christian Church, foster Christian fellowship and concern, and join in the worldwide work of winning souls for Christ."

Dear Brothers and Sisters in Christ:

There are many ways we witness to our community. I suspect when we think of that word, witness, we foremostly think of people sharing their personal testimonies. But then again, there are many ways we bear witness to what we think and believe. We do this most often without words. And our actions, I think you would agree, bear a much more potent witness than what we say. Actions, indeed, do speak louder than words.

I think you, Dear Reader, would agree with the point just made. If you've ever had children (progeny, nieces, nephews, and just those noisy, nosy neighborhood kids) in your life—and if you've never, you might need to ask yourself why and climb out from under your rock—you know this all too well. They watch you in a manner worthy of a syndicate stakeout. And then they utter those words (the childhood equivalent of "Surrender! We've got you red-handed."): "I thought you told me not to do that." Those words often result in a spit of defensive anger. That's not because the children are falsely accusing. No. It's because they're speaking the truth. And you know it. They excel at pointing out our hypocrisy.

Now, I know you well enough to know that most of you do try to submit to our Lord, both inside the church and outside her doors in the community. This is very good. And, of course, we often fail, and we are thankful for the abundant mercy and forgiveness that is ours in Christ. But this concept also applies to us *collectively* as the Bride of Christ. *We* are the Church. And people are watching. Of course, our neighbors notice when we say we love the Lord but then never—or rarely—take the time to be where He promises to be to bless us. They notice when they hear us pray over our food and then utter less-than-sanctified phrases towards our neighbor when his apples fall in our yard. But how about the collective things? What if we pray together, confess the Christ with our lips together, and speak of the holiness of God together, and then do something that flies in the face of all that? What if I decide to just preside over the Divine Service in flip-flops, shorts, and tank top because, hey, it's hot in summer? Or how about a nice pair of skinny jeans (can't unsee that!) and some vulgar language from the pulpit to spice things up a bit? Of course, you would be quite upset—and properly so. That behavior would be an affront to the holiness we confess. It would be offensive to us as we know Christ is among us when we are together. You would be right to be offended. Echoing in our ears would be words such as these:

*Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God (Exodus 3:5-6).*

So, we have strict rules about what can and can't happen in our sanctuary. Now, the word sanctuary is derived from the Latin word *sanctus* which means holy. So, the sanctuary is a holy place. I think it is rather easy

for us to see what is and what isn't appropriate for the holy place we call the sanctuary. In fact, many of you were present when our current sanctuary was blessed. The building, including all its interior furnishings were blessed—set apart for holy use.<sup>1</sup> Indeed, we bless all things that will be used in the sanctuary as we acquire them. We expect, then, when community members enter our sanctuary, if nothing else, they learn from us that the sanctuary is a holy place, and we treat it as such. They observe in this, by both the adornment and our comportment, our confession of the sanctuary as a holy place—a sacred space.

But what about things outside? How does our treatment of those things witness to our community? Specifically, I'm thinking of our cemetery. I suspect that many of our newer members are only vaguely aware of our cemetery.<sup>2</sup> I confess that my feet don't tread that ground frequently. In my almost seven years serving as Pastor of Immanuel, I've only done two or three committals there.<sup>3</sup> Most of the older churches in our area have, as do we, their own cemeteries. Why?

First, I offer a brief history. In the pagan Roman world in which the Christian Church was birthed, burial of the dead was uncommon. The dead Romans, except for those of the highest offices, were typically burned. The funeral pyre was a favored method of disposing of the dead throughout the ancient world. In this ancient world, the Christian Church fought for the ability to bury the dead.<sup>4</sup> Often, the church went underground—literally—to accomplish this. Some of you may have visited the catacombs scattered throughout Europe. These ancient burial caves were often transformed into subterranean sanctuaries with the bones of the dead serving as the building materials. Altars and other adornments were constructed from the bones of the dead saints. And there they rest to this very day. This may seem very macabre to us, but it is a powerful witness to what our ancient forebears in the Christian faith believed. They cherished and guarded the bones of the dead, knowing that those same bones were redeemed by Christ and would one day be awakened by Christ. The Holy Roman Emperor Charlemagne (d. A.D. 814) made a definitive statement for Christian burial as he made cremation a capital crime throughout the empire. For Charlemagne, and for centuries thereafter, Christians would bury their dead.<sup>5</sup>

The very word “cemetery” is a Christian word derived from the Greek word *koimeterion*. The word means dormitory—sleeping place.<sup>6</sup> It wasn't all that long ago that we had the tradition of carving three letters on the headstones of the saints: RIP. This too is from the Latin *requiescat in pace*, or in English, rest in peace. Sleep in peaceful slumber until the Lord awakens. Would that this tradition be revived—resurrected. Those three letters, like the cemeteries in which they are found, act as witness to what we confess. We will rise from the dead. We established our cemetery, in no small part, as a witness to the community in which we live. It is a witness to what we believe about the resurrection.

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<sup>1</sup> The extensive rite for the blessing (or dedication—as in dedicated for holy use) is found in *Lutheran Service Book Agenda*, (Concordia Publishing House, St. Louis, 2006), pages 266 and following.

<sup>2</sup> For those of you who haven't been there, our cemetery is located on 24<sup>th</sup> Avenue in Rock Island, just about a block east of 24<sup>th</sup> Street.

<sup>3</sup> Oddly, I've done more committals at the Zion, Taylor Ridge, cemetery than at our own.

<sup>4</sup> For a good discussion and tracing of the history of Christian burial in the ancient world, see Alvin J. Schmidt, *How Christianity Changed the World*, (Zondervan, Grand Rapids, 2001, updated 2004), pages 72 and following, 384, and 390. Dr. Schmidt, who some of you have met and I have heard lecture on numerous occasions, is a renowned Lutheran historian and, until his recent retirement, taught for many years at Illinois College.

<sup>5</sup> Here is the link to The Lutheran Church—Missouri Synod's statement about cremation:

<https://www.lcms.org/about/beliefs/faqs/lcms-views#cremation>. Also helpful is our Canadian sister Church's (Lutheran Church-Canada) statement regarding the same: <http://www.lcms.org/Document.fdoc?src=lcm&id=4174>.

<sup>6</sup> Again, see Schmidt, page 72.

When our cemetery was founded, like our sanctuary, it would have been set apart—consecrated as holy ground.<sup>7</sup> Both the old Agenda<sup>8</sup> of *The Lutheran Hymnal* (published in 1941) and the Agenda for *Lutheran Service Book* contain rites for the blessing of a church cemetery. Our cemetery has been set apart as holy ground. It has been dedicated to be the sleeping place of our brothers' and sisters' earthly remains as they await their resurrection. We even do this for our brothers and sisters laid to rest in secular cemeteries as contained within the Committal Service is a blessing of the grave. We set apart that little plot—that little bed—as holy ground in which one redeemed by the blood of Christ will rest.

So, we confess what we believe by caring for this ground, tending to the graves—the little beds—of those who have gone before us. It is, or should be, a witness to what we know to be true. Remember, our actions speak. Please think about this. Let's try, as the Lord gives us resources, to make our confession visible on those grounds. Our community is watching, and learning. Now I realize this presents many challenges. Our properties committee, whose members work very hard, is small. And the church grounds and structures, apart from our cemetery require a lot of upkeep. And our church is not a large church, and that means the pool of people available to donate time is ever shrinking. And it's expensive. So, think about this. Pray about this. Pray that the Lord would bless us with a few creative solutions. I'm confident He will.

I close with the words of the third stanza of the beloved Martin Schalling (d. A.D. 1608) hymn, *Lord, Thee I Love with All my Heart*.<sup>9</sup> It is a powerful sung confession of our burial and resurrection.

*Lord, let at last Thine angels come,  
To Abr'ham's bosom bear me home,  
That I may die unfearing;  
And in its narrow chamber keep  
My body safe in peaceful sleep  
Until Thy reappearing.  
And then from death awaken me,  
That these mine eyes with joy may see,  
O Son of God, Thy glorious face,  
My Savior and my fount of grace.  
Lord Jesus Christ, my prayer attend, my prayer attend,  
And I will praise Thee without end.*

In Christ's most holy name,

Rev. Leonard A. Astrowski Jr., Pastor

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<sup>7</sup> This consecration raises a number of questions about our policies. Whatever formal policies we may have had I have been unable to locate them as of this writing. However, many of these policies are still remembered by many of the older members of our community. These would include guidance for the burial of non-members, people of different confessions, and the burial of non-believing people (some who sadly are our family members). I confess that I notice, those times I visit the cemetery, fresh graves; and I have no idea who those people are. Plus, I do wonder if we should have some say as to what is engraved on headstones—sometimes people's mistaken beliefs find their way to headstones, and our cemetery is no exception. The point is that these discussions are not unnecessary—after all, the ground of our cemetery is holy.

<sup>8</sup> The Agendas of our hymnals are additional books that contain a number of rites that are not routinely used by the church but are still necessary. These books contain, among other things, the Rite of Ordination, the blessing of various church utensils and decorations, and the blessing of cemeteries.

<sup>9</sup> *Lutheran Service Book* Hymn 708.

**Dear Brothers and Sisters in Christ,**

The Board of Elders and the State of Illinois guidelines and recommendations - as of **June 11th** the state is going phase 5. If you want specifics please refer to your state or county websites, i.e. :<https://www.kwqc.com/2021/06/03/illinois-on-track-to-full-reopen-june-11-local-health-departments-optimistic/> .

Masks will now be optional. We are removing the church pew barriers from the front two thirds of the sanctuary. The back third will be for those who still want to wear masks and social distance from others. Please keep in mind they may have very good reasons for this, such as health issues, etc. We all need to support and love each other.

There will be more incremental changes coming in the future. Thank you for your patience in these trying times. It has been a long year +.

Thank you  
Board of elders.

**With love in Christ,**

**The Board of Elders**



What do you want to see in *The Image* ?

Please contact Tammy at [ilchurch@mchsi.com](mailto:ilchurch@mchsi.com) with suggestions for items that **YOU** want to see in the monthly newsletter!! - Thanks!

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**Saturday, August 21<sup>st</sup> - 2-5 PM**

*Family Education Day*

*Come for activities, Bible Study, meal and talent show.*

***More details to come!***

*Save  
the date*

# ***July Birthdays & Anniversaries***

***Happy Birthday ...*** We ask God for His blessing upon all our members, especially those who celebrate birthdays in May (especially 80+ this month) including:

***Joyce Heald – July 3  
Olga Scherer – July 7***

***Carolyn Holmgrain – July 5  
Wayne Scherer – July 22***

***Happy Anniversary ...*** We ask God for His blessing upon all our members, especially those who celebrate anniversaries (especially 50+ this month) including:

***Thomas & Karen Esparza – July 3    Robert & Jennie Berry – July 7***

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## **MEMORIALS:**

*In loving memory of my husband, Harold, on our Wedding Anniversary, May 27<sup>th</sup>. – by Kathy Nelson*

*In memory of my dad, Fred Benson, on Father's Day. – by Kathy Nelson*

*In memory of Rev. Harold Teuscher, a son of our congregation, ordained in 1961. – by JoAnn Taube*

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**Please keep all those who are serving our country in your prayers.**

Michael Williamson

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**Reminder... each time you enter the hospital**, be sure to say you are a member of Immanuel Lutheran Church, Rock Island. According to the laws, the hospital needs to ask each time you come for a procedure. If you would like the pastor to know immediately, please have a family member or friend call the office and/or Pastor—otherwise we may not be aware of your hospitalization. Also, unless requested otherwise, members of the church will be prayed for using their first and last names.

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**Recycle your Portals of Prayer** when you are finished rather than tossing it in the trash. Bring them to church office and we will get them to the Central Illinois District LWML who will recycle them to prison ministries.

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**IMAGE DEADLINE** for the **August 2021 issue** is **1:00 PM Friday, July 16th**. Have all items to the office, in writing, by that date. Thank You!



## 2021-2022

The LWML CID is overjoyed to announce our mission goal for 2021-2022 of \$105,000 with \$78,750 for district grants and the remaining funds to national mission grants. As funds become available throughout the year, the mission grants will be paid in the following order. Updates will be available at [www.lwmlcid.org](http://www.lwmlcid.org). Praise the Lord for His blessings!

1. Student Aid for Church Workers - \$30,000
2. Food Banks at St. Louis & Ft. Wayne Seminaries - \$10,000 total
3. Expanding Access at Camp CILCA - \$16,000
4. Filling Haitian Tummies – Trinity HOPE - \$5,000
5. Resourcing and Restructuring CID Prison Ministry - \$10,000
6. Our Savior Lutheran Church and School in Uganda – partial funding of \$7,750

### **July & August 2021 LWML CID Mission Grant #2** - Food Banks at St. Louis & Ft. Wayne Seminaries - \$10,000 total

The St. Louis and Ft. Wayne Seminary Food Banks supply food and hygiene products to seminary students and their families. Receiving help through the Food Banks lessens the worry about financial burdens of everyday life and may even keep a student from having to take a job to help with those expenses. Helping students and their families in this way hopefully helps the student to focus more on his/her training.

*How can I help? Pray that God provides the seminary students and families support through the Food Banks with everyday life needs. Support this grant by donating to your church's LWML group mite fund.*



Thank you to everyone who came out for the Tea! We had 35 ladies total, coming from Immanuel, St. John's (East Moline), St. Matthew (Milan), Trinity (Coal Valley), Concordia (Geneseo) and some venturing even further including from Bloomington, IL and Crown Point, Indiana. It was such a lovely time and a joy to have fellowship with Christian women.

Aside from enjoying a nice cup of tea and great company, there were also plants that we learned about and took home, cards we were able to write to others and a chance to talk about how we can support each other and our communities.

Big "Thank You" to those who helped set up, organize, brought food and cleaned up!

*Thank you from the ladies of the LWML*



## The Camp CILCA Lowdown

217-487-7497 / [camp@cilca.org](mailto:camp@cilca.org) / 4124 Camp Cilca Rd, Cantrall, IL 62625



# CAMP CILCA SCHEDULE 2021

**MARK YOUR CALENDARS!**

**February 27** - Men's Woodcutter's Retreat

**March 21** - Annual Banquet  
*Held at Our Savior's Lutheran in Springfield.  
Contact the camp office to reserve your tickets.*

**April 16-18** - Women's Scrapbooking Retreat

**May 29** - Junior Counselor Training  
10 AM-2PM at Camp

**Sunday, May 30** - Annual Hog Roast  
10:30 AM: Worship  
11:30-2:30 PM: Hog Roast Dinner

**June 2-July 27** - Summer Camp Program

**August 28** - Dudes' Shooting Retreat

**September 5** - Chicken Fry & Auction  
10:30 AM: Worship  
11:30-2:30 PM: Chicken Fry Dinner  
1:00 PM: Live Auction Begins

**September 24** - Whip-Poor-Will Golf Outing

**October 1-2** - Catechetical Retreat

**October 23** - Homecoming  
*GRIT Run, food, music, games, and more!*



## **LCMS Stewardship Ministry**

### **Newsletter article – July 2021**

“For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery”  
(Galatians 5:1).

We celebrate this month because of the freedoms and liberties our country has afforded us. We are right to do this. We should be thankful for these liberties – the freedom to gather together to worship and to live out what believe in our daily lives.

But freedom and liberty in our age have devolved. It has become a freedom from duty instead of a freedom for it. Indeed, freedom and liberty in our age has turned into licentiousness – a license to do what we want, when we want. This license is a submission again to a yoke of slavery. For freedom as license to do what we desire when we desire it means we are slaves to our desires and slaves to our passions.

Christ died to set us free from our desires. In Holy Baptism, our Old Adam is drowned and put to death along with all sin and evil desires so that a new man may arise and live before God in righteousness and purity. In Christ, we are a new creation. We are set free from the passions of the flesh so that we are free to do our duty and bear fruits of the Spirit.

Our duty is what God calls us to do as members of a family, society, and the Church. God calls us to believe in His Word and gladly hear and learn it. He calls us to pray for all people. He calls us to live in faith toward Him and in fervent love for our neighbor. He calls us to put the gifts He gives to us in His service. God calls parents provide for their children and raise them in the fear and admonition of the Lord.

And God calls children to honor their parents and provide and care for them when they are no longer able to do so themselves. God calls the government to punish those who do evil and to reward those who do good. He calls citizens to pay their taxes and honor the governing officials as God’s servants. He calls pastors to preach and teach the Gospel, repentance for the forgiveness of sins. And He calls hearers to support those who teach them with every good thing.

Christ died to set us free from the works of our selfish flesh, giving us the freedom and liberty to do our duty. Stand firm, then, and do not submit again to a yoke of slavery.









# July 2021

*Immanuel Lutheran Church, Lutheran Church Missouri Synod*

3300 24th St. Rock Island, IL 61201-6212

Office Phone: (309) 786-3391

Website: Immanuelri.org

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
<b>4</b> 7:15 am Bd. Of Elders Mtg 8 am Bible Study 9 am Worship w/HC 10:15 am Bible Study	<b>5</b> 	<b>6</b> 9:30am Bible Study	<b>7</b>	<b>8</b> 	<b>9</b>	<b>10</b>
<b>11</b> 8:00am Bible Study 9:00am Worship w/HC 10:15 am Bible Study	<b>12</b>	<b>13</b> 9:30am Bible Study	<b>14</b>	<b>15</b>	<b>16</b> <i>Deadline for items in The Image</i>	<b>17</b>
<b>18</b> 8:00am Bible Study 9:00am Worship w/HC 10:15 am Bible Study	<b>19</b>	<b>20</b> 9:30am Bible Study	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>
<b>25</b> 8:00am Bible Study 9:00am Worship w/HC 10:15 am Bible Study	<b>26</b>	<b>27</b> 9:30am Bible Study	<b>28</b>	<b>29</b> 	<b>30</b>	<b>31</b>



**THE IMAGE** is the monthly newsletter published for members and friends of Immanuel Lutheran Church, 3300 24<sup>th</sup> St., Rock Island, Illinois. Immanuel is a member of The Lutheran Church-Missouri Synod.

### **Sunday Schedule**

Bible Study at 8:00 AM

Worship Service with Holy Communion at 9:00 AM

Bible Study at 10:15 AM

Sunday School at 10:15 AM

We invite you to join us for worship and Bible Study and the fellowship of Christians who share in the joy of salvation in our Lord Jesus Christ.

**Pastor: Rev. Leonard A. Astrowski, Jr.**  
**Organists: Christine Roth and Katherine Cobert**

**Church Office Hours:** Monday-Friday, 9:00 AM – 1:00 PM

**Our Website:** [Immanuelri.org](http://Immanuelri.org)

**Church Office Phone:** 309-786-3391

**Pastor Astrowski's Phone:** 989-326-0199

### **Email addresses:**

Pastor Astrowski: [pastrowski@gmail.com](mailto:pastrowski@gmail.com)

Church Office (Tammy): [ilchurch@mchsi.com](mailto:ilchurch@mchsi.com)

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