

# Immanuel Evangelical Lutheran Church



## May 2021

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Visit us on our Website @  
[Immanuelrhinelander.org](http://Immanuelrhinelander.org)

**"Inspired by God's grace to love and serve all"**

# Pastor's Message ~ Hope Does Not Disappoint Us

Romans: 5:5

***"and hope does not disappoint us because God's love has been poured into our hearts through the Holy Spirit."***

When Bishop Katherine asked if I would write a devotion on a Bible verse that has to do with HOPE, I thought of this verse immediately.

This is the verse that I use at each funeral or memorial service that I preside at. It is a verse that reminds us that Hope, that God, is always with us. That God's promise of eternal life is true; this gives us hope when we feel hopeless. No one can take this hope from us, because the Holy Spirit has poured it into our hearts; it is with us forever.

Even though I knew this was the verse I would probably do a devotional on, it didn't stop me from looking up other verses on HOPE through BibleGateway, my bible app.

I entered the word HOPE into the search engine and 180 verses came up! 97 verses were in the Hebrew Scriptures and 83 in the New Testament.

The Book of Psalms had the most with 34, with the book of Job running in second with 18 verses. This surprised me. The book of Job doesn't strike me necessarily as a book of hope.

But as I reread Job's story, Job does not lose hope in his Lord. The journey for Job was not easy. The book of Job explores the story of a good, innocent man who suffers terrible loss. Everything he has is destroyed: his wealth, his beloved children, and his health.

The book of Job explores questions such as: "Why do the innocent suffer?" "Where is God in my suffering?" "What kind of world is this?"

I am sure we have asked many of these questions during this past year, with the pandemic, the election, civil unrest, and much more.

Throughout the book of Job, Job holds his innocence, even when his friends accuse him of sin and call him to repent. His suffering is not the result of sin, and his friends' accusations only add to his suffering.

What the book of Job does for me is remind me is it is ok to Lament! Lament over all we have lost. But it also teaches me about the power of prayer. Job continues to pray

to God. Job, in his anger, his suffering, in his anguish continually calls out to God. He still knows that God is with him.

And here is the other thing that I remember about the Book of Job. At the end, God takes Job on a grand tour of the cosmos. God does not speak of Job's suffering, but instead takes Job's focus off himself and helps him see the world around him.

The world as God describes it, is a good, ordered creation, but it is also given a certain freedom. God takes delight in the creatures – the sea, the wild animals. God cares for them as God also cares for Job.

In the face of his suffering, Job is invited to see and delight in the world God has created. Job is invited to live in it with the same freedom God gives all God's creatures. In spite of his great suffering, Job accepts that invitation and chooses to live and love again.

I believe that we too are invited to see and delight in the world God has created, and to choose to live and love again. To plant ourselves in God's HOPE.

Yes, 2020 was a trying year and some of those sorrows have crept into 2021 as well. We have had our time of anger and anguish, our time to lament. But now is the time to focus on the HOPE that God has given us in Christ Jesus. We remember that HOPE does not disappoint us because God's love has been poured into our hearts through the Holy Spirit. And it is this HOPE in which we stand. Thanks be to God!

Yours in Christ +

*Pastor Tammy*





Dear Northern Great Lakes Synod,

My father was a historian. Often at the dinner table, he would alert us to some historical milestone of the day. He would announce with enthusiasm, “Five hundred years ago today...” such and such happened. Or “It’s been exactly ten years and four days since...” Sometimes we would have to guess what obscure anniversary was being named, which was always impossible, unless it was our birthday.

So, prepare yourself as now I am going to inflict the same reverie on you. It has been a year, one whole year, since the pandemic became real to our corner of the world. On March 15, 2020, Pastor Jim Duehring was at St. Paul’s in Ironwood celebrating the installation of their new pastor, the Rev. Doug Norquist. And on that same day, practically that same hour, I was at Salem and Zion, Ironwood, celebrating the installation of their new pastor, the Rev. Nicole Hanson-Lynn. After that Sunday, practically overnight, pastors were transformed into video producers, we learned about FM transmitters, Zoom, making masks, and the status quo became anything but quo.

In this past year, what have we learned? What have we lost? What have we gained? God has been at work in this pandemic. I think of the scripture readings that have to do with pruning, with being refined like silver, with being molded like clay in the hands of the potter. I think of God’s promise for new life, for renewal, to be active in us as the Spirit pushes and pulls us as the body of Christ, the Church, into a God-pleasing shape. No doubt, we have felt the points of pressure, even pain. We can look back over this past year, which has felt much longer than 12 months, and compare then to now. We can look back and take note that this will be our second pandemic Easter, that we will still observe safety protocols and be silent of trumpets. That we still have a way to go before we can declare the pandemic is over. But at this one year mark, we can look back and see what we have gained.

We have learned how to be more connected in new ways. Our Lifelong Faith Formation classes connected participants and teachers from the Copper Country to the Soo, from Ironwood to Menominee. The current Racial Equity Challenge is doing the same thing. Pastors and leaders slogged through decision fatigue to creatively meet the new challenges. Congregation Councils did the hard work of figuring out safety protocols and what metrics to apply to future decisions of in person worship. I saw congregations equipping parents to teach the faith with take home packets and at home worship. I saw online meetings, zoom coffee hour, email devotions, and hard copy sermons sent through the mail.

You all have been and continue to be AMAZING!!! What a year! What a difficult, trying, tiring, creative, faith deepening, discipleship challenging, grief provoking year of loss and gain. I know I am not the only one who has felt weary, impatient, and sad. But neither am I the only one who has found new appreciation for what makes us Church, the power of community, and how Christ becomes more palpable when we are together.

Looking at both the positives and negatives of this pandemic allows us to look forward with better questions about what our next steps will be. There is newness emerging and a hunger to dive deeply into the things we took for granted before. As we gather for worship again, as we reapply ourselves to ministries that have been neglected, as we are newly aware of what matters to us about the community of faith, I urge that we continue in prayerful discernment about future directions. I do not believe it is wise to rush back to fill every corner with the way we did things “before.”

I hope, in this year of HOPE, that the same care and consideration that we invested in designing safety protocols will be applied as we consider what to carry forward and what to leave behind, and what to begin from scratch. I know that God is creating something new, and we are only just beginning to perceive it.

May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

Yours in Christ,

Bishop Katherine Finegan

## PRESIDING BISHOP

# REDEEMED, RECONCILED AND UNITED

By Elizabeth A. Eaton

Twice in the Gospels there is a story about a woman anointing Jesus with pure nard, one in Mark and one in John. In Mark, an unnamed woman comes to Jesus and anoints his head. In John, it's Mary of Bethany, the sister of Martha and Lazarus, who anoints Jesus' feet. In both Gospels the anointing happens just days before the crucifixion. In both stories the disciples criticize the women for their wanton extravagance. In both stories Jesus defends the women and declares that they have anointed his body for burial.

This is a very human Jesus facing his impending death and pausing in the midst of all the turmoil to be ministered to so tenderly. Jesus is with his friends sharing a meal in their warm company. Soon his head and feet would be pierced by thorns and nails. But in these moments, his head and hands are soothed. In John we hear the house was filled with the fragrance of the perfume (12:3).

Not long before this, Jesus had raised Lazarus from the dead. Impatient Martha ran to meet Jesus and chided him for not coming sooner. When Jesus commanded that the stone be rolled away from the tomb, Martha cautioned, "Lord, already there is a stench, because he has been dead four days" (John 11:39). Quite a different fragrance.

Not long after Jesus was anointed with the pure nard, he would gather with his disciples to eat the Passover. Dear friends, good food and wine, and the remembrance of not only the spiritual struggle for freedom but of the physical experience of oppression and violence against their own bodies in Egypt. The bread and wine of that supper fed and warmed the bodies of the disciples.

I had a colleague who once said that our lack of awareness of our spiritual hunger—distracted as we are by all the cares of life—is like someone not even realizing that she was hungry until she smelled baking bread. Stephen Bouman, former executive director of the Domestic Mission unit, remembers as a child that when his parents came back from receiving communion, they smelled different—certainly the wine, but also a fragrance of life.



All of this points to creatureliness—Jesus' and ours. In significant and sometimes disastrous ways, we have separated ourselves from the creation and the Creator. Adam was formed from Adamah, the dust of the earth. Adam was the earth creature. We are earth creatures.

At the beginning of Lent we heard: "Remember that you are dust, and to dust you shall return." Too often in Western thought the material, created world has been deemed inferior to the spiritual—as if God would divorce God's self from the universe God created in love. "Caring for Creation: Vision, Hope, and Justice," the 1993 ELCA social statement, acknowledges humanity's separation from God and from the rest of creation as a central cause of the environmental crisis ([elca.org/socialstatements](http://elca.org/socialstatements)). Can we return home to God, the creation and ourselves?

Just before his crucifixion Jesus said to his disciples: "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (John 12:24). It falls into the earth, the created earth. God keeps creating.

Back to nard. Nard was rare and expensive. It was also pungent. It has been described as earthy, woody, dank, musty. In short, it smelled like the earth. And it was strong. The account in John says that the fragrance filled the room. It's likely that that fragrance clung to Jesus' body on the cross and in the tomb. Here was the complete accomplishment of the Incarnation—the earth creature of Eden is redeemed by the earth creature of Calvary, Emmanuel, God with us. All of creation is reconciled.

This April we celebrate Easter and observe Earth Day. Heaven and earth meet—redeemed, reconciled and reunited in the beauty of the Creator's loving handiwork. †

A monthly message from the presiding bishop of the Evangelical Lutheran Church in America.  
Her email address is [bishop@elca.org](mailto:bishop@elca.org).

## Care For Creation Corner

"The earth is the Lord's and all that is in it, the world, and those who live in it."

The Stewardship Committee has started an initiative "Care for Creation", and we invite you to join us by letting us know how you care for creation. Each month in the newsletter we will highlight some ways on how we are caring for creation.

Send your ideas to Brittany at [immanuelsecretary2015@gmail.com](mailto:immanuelsecretary2015@gmail.com) on how we can care for creation better, or what you are already doing to reduce our carbon footprint.

### Caring for Creation: All Is Sacred

Yes, everything, all living and nonliving things, all that we can see and even that which we cannot. This is foundational in the Creation story and elsewhere in Scripture. It's also foundational in the narratives of the ancient, native cultures of people everywhere in the world. Every thing, every person is spiritual, created out of the same elements, and connected in an immense, tangled web of spirit and material. The sacred creation mystery is ongoing and never ending. And so, as we are urged to care for "the least of these" and "our neighbor," it must be extended in principle and in practice to care for all. Modern science reinforces this holistic perspective because it has discovered laws about the deep interconnectedness of life and the nonliving. Scientists have said metaphorically that when a butterfly flaps its wings, there are ripple effects on the opposite side of the world. Humanitarians have declared that an injustice to one, anywhere, is injustice to all, everywhere. And so it is that caring for creation means that we take nothing for granted. We should deliberately respect and care for all that surrounds us and sustains us, whether or not we understand all of the intricate and far-flung webs of complexities. We take a leap of faith and act accordingly. Like the butterfly effect, our actions generate ripples.

Caring for fellow humans comes instinctively. However, it's easy to become self-focused at the expense of our dedication to the well being of community. The Covid-19 pandemic is a moral lesson about our dire need to work without ceasing as one humanity: practicing social distancing, wearing masks, using heightened sanitation, minimizing gatherings and travel, and getting vaccinated. All of these reduce contagion and protect our loved ones, our community and us. We are all connected both near and far. The strength of our humanitarian chain is no better than its weakest links.

Caring for the rest of creation, all the nonhuman creatures, and the nonliving is not so instinctive. It requires daily discernment and determined, contemplative focus. It's too easily taken for granted and thus soon abused. The haunting calls of loons and of migrating geese flying blind in darkness are earth's primordial songs to awaken us to our sacred bonds. "We are star dust" poets have said. And, the Bible's "Ashes to ashes and dust to dust" expresses the same in different poetry. In fact, all the raw elements of the vast Cosmic Cathedral have assembled themselves to form planet earth where miraculously there spawned an incomprehensibly rich envelope of life not present anywhere else. Take a deep breath, exhale. Give thanks. It's all sacred.

## Thank you's

**Thank you** to Deb Rinka for decorating outside the entrance for Holy Week & Easter.

**Thank you** to Jackie Waldorf and Kathy Maule for organizing the Blood Drive.

**Thank you** to all who donated blood.

**Thank you** to all who helped during Brittany's time away from the office.

**Thank you** to Kathy Maule, Char and Emma Bierman for help with newsletters.

**Thank you** to Cory Dellenbach and Jeremiah Bellow for shoveling in April.

**Thank you** to those who provide meals for Frederick Place and those who donate items from their Wish List.

**Thank you to all members of Immanuel who continue to use their gifts and talents to further the kingdom of God. (Especially those who work behind the scenes and are not seen.)**

**You are appreciated!!**



Thank you very much to everyone for your beautiful cards and kind words of sympathy for the passing of my brother, Glenn.  
You are appreciated.  
What would I do without my church family.  
Sincerely, Dianne Syms

**Thank you to all our Food Pantry Volunteers!!**





## NAMI Northern Lakes

Providing support, education and advocacy for people living with mental illness and their families in Forest, Oneida, and Vilas Counties. Monthly meetings: open to anyone; 4th Tuesday of each month at 7 p.m. at First Methodist Church, Rhinelander. Northern Lakes Center located in Trinity Lutheran Church, Rhinelander. Closed until further notice.



# Wish List

## Frederick Place Most Needed Items

1. Tweezers
2. Mens Boxers (all sizes)
3. Bathroom Cleaner
4. Bras (all sizes)
5. Dry Erase Markers
6. Coffee
7. Coffee Creamer
8. Olive Oil
9. Butter
10. Cooking Spray



Household items are given to residents when they leave Frederick Place



Providing Safe  
Housing & Basic  
Needs • Promoting  
Self-Sufficiency &  
Independent Living



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## Synod World Hunger Challenge in Full Swing

By Cory Dellenbach, Synod Hunger Team Chair

Throughout the Coronavirus Pandemic, world hunger and poverty have not miraculously vanished. The need to help feed the hungry people in our community, state, nation and world has not diminished one bit.

The Northern Great Lakes Synod World Hunger Committee has issued a challenge to all congregations in the synod to see how much they can raise by the Synod Assembly in May.

Last year the synod saw fewer donations to world hunger due to COVID-19. Most churches were closed for the entire year, cutting off those donation opportunities. Then, on top of that, activities that were used to raise money for world hunger and poverty efforts — like our own Youth Bike Ride — were canceled because of the Pandemic.

But, again, world hunger and poverty did not stop. The Synod is using Immanuel in Rhinelander and its youth as an example of what can be done. As the challenge video states, “If a group of middle school and high school students can bike 250 miles in a week to raise thousands of dollars each year, nothing is impossible.”

Our youth are prime examples of what can be done with drive, determination and hard work.

In a normal year, with the bike ride, Immanuel gathers about \$3,000 in donations, which is then split between the Rhinelander Area Food Pantry and ELCA World Hunger. I would like to see us try and reach a goal of at least \$2,500 for this challenge.

Knowing the folks in our congregation, I don’t think it’s impossible to do. If we have 100 families who regularly attend and give, that would be \$25 per family “giving unit” to donate. I know we can do this.

Lets do this and help those in need in our community!

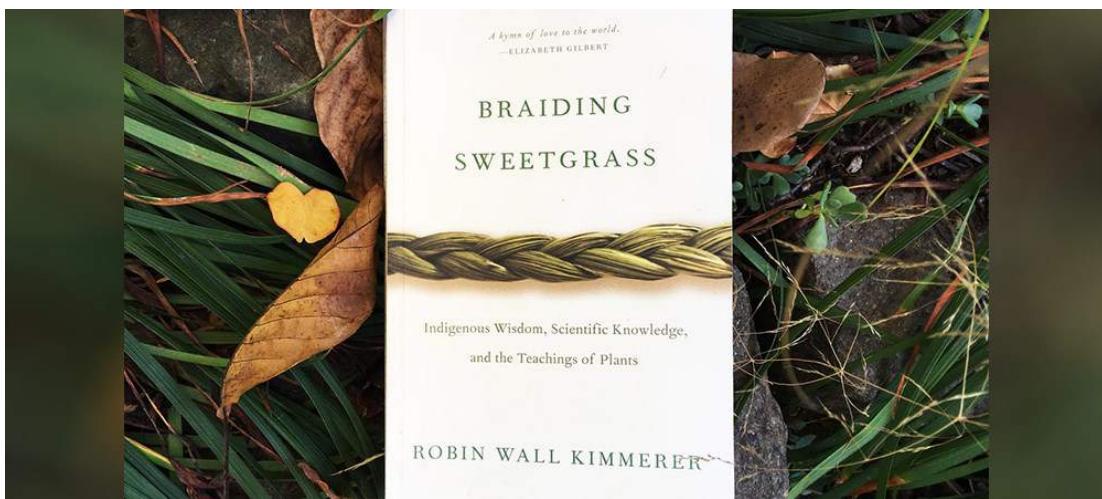
## Lawn Mowing



We are looking for volunteers to mow lawn at church in June, August, September, and October.

If you are interested, please call  
the church office @ 715-362-5910 or  
email Brittany @ [immanuelsecretary2015@gmail.com](mailto:immanuelsecretary2015@gmail.com)

# "Braiding Sweetgrass" woven with social and ecological justice for all creation



"In some Native languages, the term for plants translates into 'those who take care of us,'" writes author Robin Wall Kimmerer in her book, "Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teaching of Plants." Robin is a SUNY Distinguished Teaching Professor of Environmental Biology and the founder and director of the Center for Native Peoples and the Environment. Franciscan Sister of Perpetual Adoration Integral Ecology Director Beth Piggush has read the book and offers her own perspectives of the social and ecological justice they found within the pages — those that call us to care for all creation.

## Beth Piggush

"Braiding Sweetgrass" by Robin Wall Kimmerer is a book that has supercharged my senses to the Earth Community of people and planet. Robin presents this book as a gift of braided stories "meant to heal our relationship with the world" by weaving together the three strands of "indigenous ways of knowing, scientific knowledge and the story of an Anishinaabekwe scientist trying to bring them together in service to what matters most."

Two themes that resonate with me are ceremony and overconsumption. The significance of braiding sweetgrass, of ceremony, is symbolic of the philosophy and spirituality of the indigenous people. Sweetgrass is a sacred, healing plant to the Potawatomi people and is braided "... as if it were our mother's hair, to show our loving care for her." The author shares the meaning of becoming indigenous to a place, of how the land is the "real teacher." Often while reading, I was reminded of all the lessons I learned as a child playing outside, like the difference between a raspberry leaf and a nettle leaf. The methodology Kimmerer used with her ethnobotany students was meant to enlighten them to the fact that "The plants adapt, the people adopt." In addition, she elaborates on the purpose of ceremony and how "the community creates ceremony and the ceremony creates communities."

The author frequently references the Haudenosaunee Thanksgiving Address, the ritual that commenced all meetings in the Six Nations of the Iroquois Confederacy. It begins, "Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as people." In conclusion, those gathered would respond, "Now our minds are one."

The address honors the Earth, Water, Fish, Plants, Food, Medicine, Animals, Trees, Wind, Sun, Moon, Stars, Teachers and The Creator. And after each piece, everyone replies, "Now our minds are one." As Robin writes, "It is a lesson in Native science."

The rhetoric feels like some prayers I grew up within church — a call and response liturgy — but its goal is consensus. **The more I saw this idea come back around in the course of the book the more I wished that a similar consensus was present in Christian cultures. There are daily intentions, traditional prayers and ceremonies of faith, but is there a respect and understanding that Christians have everything we need already?**

The other theme that hit home for me is overconsumption, the parallels she draws between the indigenous people's stories of the Windigo monster and the greedy nature of mankind today that allows for the destruction of nature's structures, habitats and balance in the name of progress and profit. Our modern culture is this selfish behavior, our Windigo. Robin states that "we seem to be living in an era of Windigo economics of fabricated demand and compulsive overconsumption." In addition, "Our leaders willfully ignore the wisdom and the models of every other species on the planet — except, of course, those that have gone extinct. Windigo thinking."

Robin also braids together three different points of view with themes of reciprocity, the spirit of community, a gift economy versus a property (market) economy, gratitude and the four aspects of being — mind, body, emotion and spirit.

This is a beautiful book that resonates with me. As the warm air starts to ascend on us and the gifts of Mother Earth come alive after a long winter sleep, I want to think I will be paying attention. And this mindfulness will sharpen my intention to action for our whole community. We can start to realize that when we take, we also need to give back ... we have reciprocal relationships with the planet, with people and with God.

"Braiding Sweetgrass" offers much room for discussion and certainly deserves to be read in our community to educate us with an appreciation for the culture and scared ways of indigenous populations.

### **Did you know?...**

*"The Lord God took the man and put him in the garden of Eden to till it and keep it." Genesis 2:15*

The stewardship emphasis of the ELCA for this year is Care for Creation. Bishop Eaton points out some alarming statistics in her Earth Day statement: "Twenty-two separate billion-dollar weather and climate disasters in the United States." And that is just the United States. The earth is in need of restoration and *care*.

Have you ever noticed the words on recycling bins? Reduce, Reuse and Recycle. I always thought that by being diligent in recycling I was doing my part. However, recycling is only one small piece of stopping climate change. Yes, recycling is helpful, but just as a last resort if you cannot reduce consumption or reuse the item. Maybe we need to look further into how and why we are consuming in the first place.

As people of faith, we can and should take actions to reduce our consumption. This is our call as stewards. How are we viewing the abundance of God's creation? Are we securing God's abundance for our own exclusive use? Or, can we faithfully live in God's abundance and take only what we need, remembering that God's promise of abundance is for all. Each of us can make an impact. We need to start now.

**...This is Stewardship!**  
~JoAnne Barrix

# Immanuel Evangelical Lutheran Church

Council Meeting Minutes: March 24, 2021

Council Members Present: President: Matt Johnson, Vice-President: Becky Eades, Secretary: JoAnne Barrix, Treasurer: Brian Willoughby, Gene Frane, Glenn Johnson, Darlene Machtan, Bill Mattson, Jackie Waldorf, Keith Snyder, Mary Wolf, Pastor Tammy Barthels.

## **Opening**

President Matt opened the virtual meeting at 7:46 PM.

**Devotion** by JoAnne: “Come to me all you who are weary and I will give you rest.”

**Action – Motion/Second/Carried...**Approved the minutes from the February 10, 2021 Council Meeting

## **New Business:**

The Covid Advisory Team put forth the Working Document for Reopening Church Worship and a 1 page letter that highlights 12 points for congregants. Matt summarized the Covid Team meeting in which the earliest date to reopen would be April 18<sup>th</sup> and the maximum number of congregants would be 30. Pastor Tammy gave a review of what other churches in our area are doing. There was discussion of temperature check need. And there was much discussion on how people would be able to sign up to come to in-person worship. Some options are call in, email and a sign-up sheet on the church door. If all goes well with this start and Covid numbers continue to decline we could increase numbers of people to be admitted. The plan is to have 2 ushers to take temperatures and remind people of the guidelines. Questions arose about a Zoom coffee hour to still maintain connections at a time other than the church service once we go to live-streaming. **Action – Motion/Second/Carried...**Set the target date for opening to May 2<sup>nd</sup> with limited attendance. We will plan to work out the details at the next Council meeting. Pastor Tammy will announce this on Sunday.

Elevator contract discussion: We are paying OTIS \$100.63 per month for maintenance of our elevator. The proposed 5 year contract would give us a 3% discount on that amount. This would result in a savings of about \$36.00 per year. **Action – Motion/Second/Carried...**sign the 5 year contract with OTIS.

Synod Assembly voting representatives: We are still looking for 1 male and 1 female to represent our congregation. Council members will consider this and mention it to others. We need volunteers by April 15<sup>th</sup>.

**Adjournment:** Meeting adjourned at 8:39 PM.

**Closing Prayer:** by JoAnne

Respectfully submitted,  
JoAnne Barrix, Council Secretary

**ACES is Rhinelander's Association of Churches for Emergency Support. It is the gathering of Rhinelander Churches to show the love of Christ in tangible ways to those in need.**

The purpose of the Association of Churches for Emergency Support (ACES) is to coordinate emergency aid, utilize a pool of funds, draw a connection between the Rhinelander area churches and public service agencies, and to divide the administrative tasks that come with providing such aid. In essence, our goal is to see emergency aid delivered to people, who are in need, in the most efficient, effective and Christ-like manner.

Several churches participate in ACES, both through volunteer hours and finances. Any church wishing to join in participation can inquire with the Executive Committee and will be allowed to do so after the committee's approval. Membership dues are individually based on the resources of the participating church.

Churches are responsible to recruit, retain and release competent volunteers to represent ACES and all of its members. That volunteer will handle all calls, issue vouchers, and document interactions of the requests coming into Rhinelander's ACES. Each shift is for two weeks. After the two week period, both the outgoing and incoming church volunteers must meet to verify all paperwork and voucher inventory as well as deliver the phone and current client needs. Training sessions are offered and mandatory for all volunteers. All volunteers will have clear expectations, procedures, and resources to accomplish their integral role.

At the time of this writing, unfortunately, we are still experiencing the Corona Virus pandemic. With the vaccine now available we are feeling blessed that there will be a new normal in our future. There is a new program called WERP (Wisconsin Emergency Response Program) to help some of our clients that are impacted by the Pandemic. Currently evictions cannot be issued until June, 2021, and there still are not disconnects being issued. ACES is still not meeting clients face to face. I am still taking the calls from the ACES phone, and Amanda Jahn from Salvation Army is taking care of clients as I relay the information from the calls from the clients. With the bell ringing money being available at this time, most clients are helped with Salvation Army money. ACES monies are used when there is a timing factor with a check and for car repairs, water heaters, diapers and any item like these that is easier for an ACES check to be issued.

We did receive 96 calls this quarter, and between ACES and Salvation Army we are doing our best to help these clients. We have received very generous donations at this time of crisis which is very much appreciated.

May God continue to keep all safe and well.

If you would like to help with this organization or want more information please contact, Pastor Tammy, or Mary Meek or Dianne Syms. Thank you again for your continued support.

Dianne Syms, ACES Treasurer

# May 2021

Immanuel Lutheran Church 715-362-5910  
21 W Timber Drive, Rhinelander

## FINANCIAL SUMMARY

March 2021

### **GENERAL FUND:**

Beginning Balance	\$22,123.85
Offerings	\$25,819.62
Expenses	(15,569.30)
<b>Ending Balance</b>	<b>\$32,374.17</b>

### **BENEVOLENCE:**

March Offering	\$ 3,850.00
2021 Pledge	\$19,000.00
YTD Remittance	\$ 6,898.02

### **BUILDING FUND:**

Beginning Balance	\$22,610.96
Offerings	\$ 1,860.32
Expenses	(\$ 686.46)
<b>Ending Balance</b>	<b>\$23,784.82</b>

Income exceeded the Expenses by \$10,250.32.



### March Attendance:

	9:00 a.m.	Other	Total
3/7	50		50
3/14	33	24	57
3/21	48		48
3/28	45	17	62

Our average online Sunday attendance for the month of March was 54.

	Noon	7pm	Total
3/3	11	23	34
3/10	11	26	37
3/17	11	18	29
3/24	5	17	22

Our average Lent Midweek Services for the month of March was 31.



<b>5/2</b>	Joshua Willoughby	<b>5/22</b>	Callie Kress
<b>5/5</b>	Zachary Wilmot	<b>5/23</b>	Scott Kirby
<b>5/7</b>	Cal Ewert	<b>5/23</b>	Madison Gregory
<b>5/8</b>	Patricia Westphal	<b>5/25</b>	Randy Barthels
<b>5/13</b>	Pastor Tammy	<b>5/25</b>	Bruce Gary
<b>5/13</b>	Barb Hopkins	<b>5/25</b>	Michelle Gerdes
<b>5/14</b>	Glenn Johnson	<b>5/26</b>	Catherine Bessey
<b>5/14</b>	Jonathan Keckeisen	<b>5/26</b>	Tyler Morrison
<b>5/16</b>	Kris White	<b>5/27</b>	Brittany Landphier
<b>5/20</b>	Allie Johnson	<b>5/31</b>	Dawn Jacobson
<b>5/21</b>	Dan Jolin	<b>5/31</b>	David Kroll

<b>5/5</b>	Butch & Mary Gregory
<b>5/11</b>	Kevin & Brenda O'Rourke
<b>5/15</b>	Sheree & Devon Vanden Heuvel
<b>5/15</b>	Jason & Charlet Bierman
<b>5/21</b>	Mike & Darlene Piasecki
<b>5/23</b>	Bill & Karen Franke

*MAY YOUR DAY BE SPECIAL!*

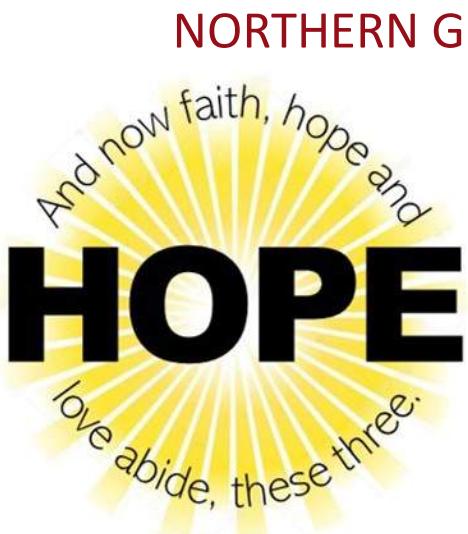
If you were omitted or listed in error, please contact the church office at 715-362-5910. Thank you!

## IMMANUEL'S MESSENGER

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## NORTHERN GREAT LAKES SYNOD ASSEMBLY 2021

The 2021 Synod Assembly is entirely virtual! From registration and payment to workshops and the business meeting, we look forward to seeing you online

**May 10-15, 2021.**

Visitors are more than welcome at all of our Synod Assembly events. You do not need to register this year and links to participate in the workshops and observe the business meeting will be available on the NGLS website.

<https://nglsynod.org/assembly/>

or visit our facebook page at: <https://www.facebook.com/NorthernGreatLakesSynod>

or youtube channel at:

<https://www.youtube.com/channel/UCe-gKZIV1gz1NETWjV6fDcQ>