

The Disciple

Digital Digest

 Spring 2024



*Whoever you are,
wherever you are in your spiritual journey,
you are welcome here.*



A Publication of Christ Lutheran Church, Richmond, VA





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We reveal God's Love

**Brothers and sisters
Graced with the Cross of Jesus Christ
joyously drawn together by the Good News
into a ministry of seeking, sharing, caring and serving.**



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Richmond, Virginia 23228
804-266-5775
www.christlutheran.org***



Church
Council
2024



Jim Ingraham



Patty Franz



Judy Garnett



Carol Jones



Glen Kellogg



Chad Foltz



Kayley Greenday

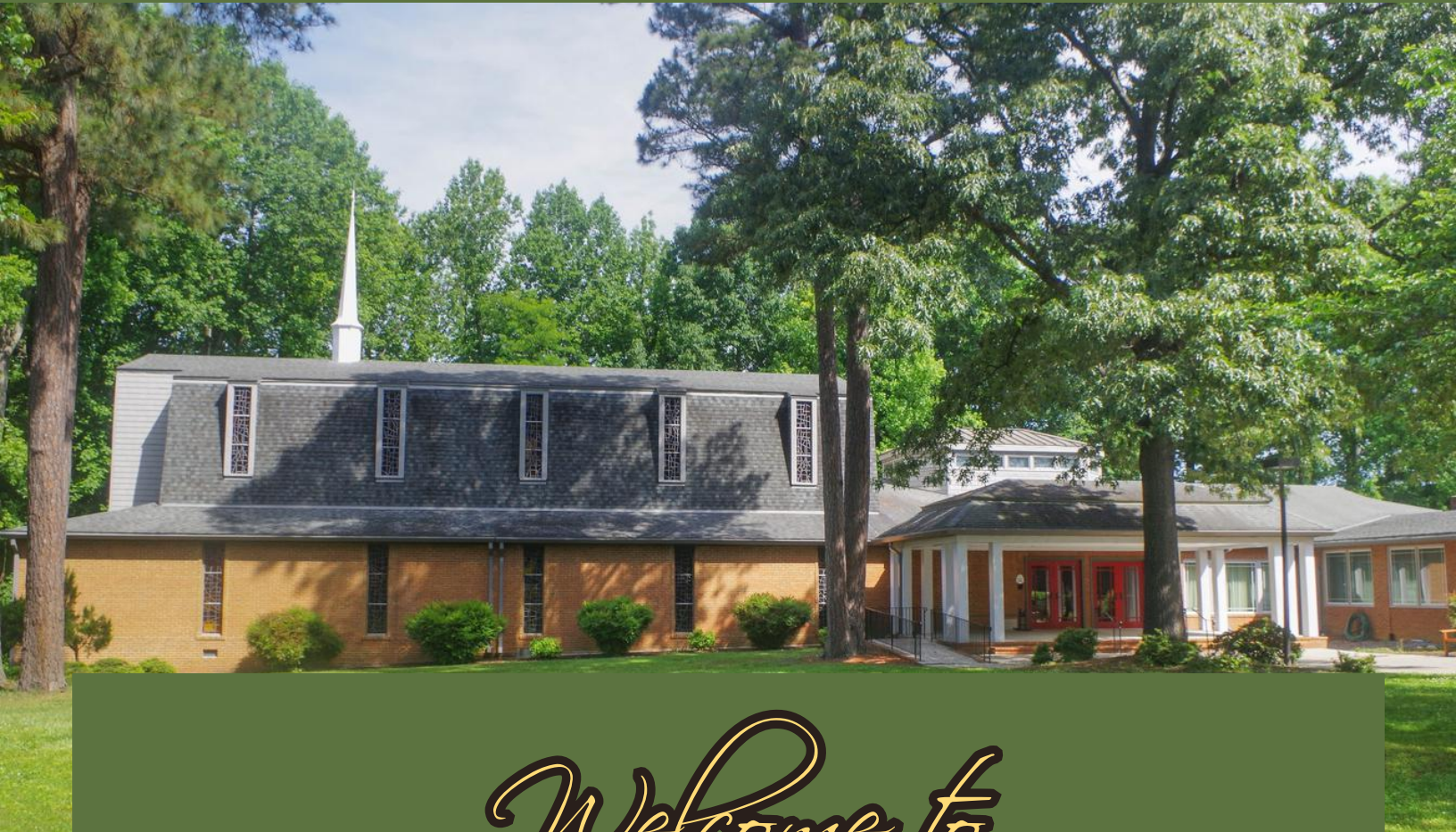


Fred Reidl



Derek Meyer





Welcome to Christ Lutheran Church



<https://youtu.be/ZSCRxxMpMoo>

Welcome



Diane Kellogg



Fred Reidl



Kayley Greenday



Evelyn Pernsteiner

The Sunday Tech Crew



Recognition



Henrico's Top Teachers

David Ingraham, Fairfield MS

By Tom Lappas for The Henrico Citizen

As a youngster growing up in Massachusetts, David Ingraham was never far from a book; his parents made sure of that. His father (an accountant) and mother (a computer programmer) made reading a focal point of the family's activities, taking Ingraham and his siblings to library reading nights – and enforcing “penalties” when they didn't check out a book.

Ingraham's mom was the chief enforcer of that rule, requiring him to join her on long grocery store outings as punishment for the violation. During one such trip, Ingraham spotted a comic book in the check-out aisle, grabbed it and said “Fine, I'll read this.”



“I was thinking I had gotten one over on my mom,” he recalled. Not so much. When he returned home from school the next day, he found a pile of comic books waiting for him.

“She had bought every single comic book on the rack,” he said. Soon, Ingraham was hooked on comic books – and on reading. Motivated several years later by the example of his sixth-grade teacher, Wesley Blaus, Ingraham became laser-focused on becoming a teacher himself one day. He attended college in Vermont, volunteered at one of the first alternative high schools in the state and was offered a job teaching at-risk students in Stowe upon graduation in the early 1990s.

But two weeks before he was to start, officials from the school district informed him that the job they’d offered him hadn’t actually been approved by the school system, so the offer was withdrawn.

Reeling a bit, he ended up in California, working a retail job. But eventually, he found himself lamenting that he wasn’t in a classroom. Seven years later during a phone call with his father, who was by then living in Henrico, he shared his frustrations and his dad pointed out a quarter-page ad he’d seen in the newspaper indicating that Henrico was hiring teachers.

Ingraham soon was on the move across the country, landing at Fairfield Middle School for what he anticipated would be a two-year stint before he sought to move up to high school.

But 23 years later, he’s still there – and has no plans to ever leave. His reasoning is simple.

“There are students in this school who . . . every day you can change the direction of their lives,” he said, “and once you do that, there’s no better feeling in the world. Every day, it matters.



That Fairfield is home a number of students who live in poverty and who often face other challenges in their personal lives only serves as affirmation to Ingraham that he is where he belongs.

“I didn’t get into this job to make my life easier – I got into this job to make the kids’ lives easier,” he said. “I wanted to be a teacher since sixth grade – I made it. Now my job is to infuse them with what they need to get what they want.”

To do that, Ingraham sets the bar high – and holds his students to that standard of expectation.

“David teaches with the fundamental, unflinching belief that every single student at Fairfield can succeed,” a colleague wrote in a nomination letter. “No morning is complete on the walkway without a pep talk from David about some story of perseverance and success from an FMS student who met his high expectations and was much better off for it. He’s simply what you want every teacher to be: the fiercest advocate for his students; a positive role model and advocate for the teachers in his department; some one who doesn’t overthink it: Just teach.”

Ingraham impresses upon each of his students a simple message: “I believe in you.”

“Some of our kids have never heard those words,” he said. “One of the problems that school districts tend to fall into is to have pity for kids who have challenges. If you pity everyone, they’re never going to pick themselves up. I tend students, ‘I will help you when you need help, but you can do this.’”
“I just never give up on a kid.”



Ingraham makes it a point to learn about the interests of each one of his students that he can engage them in the classroom or out of it. He's well known at the school for serving as a mentor or giving advice to students who he never taught in class, but who came to him at the suggestions of others when they had questions or problems.

His advice to all students is to focus on thinking, problem solving and attention to detail.

"If you can do those three things, there is no question anyone can ask you or thing you can do in life at which you will not be successful," he said.

He had to take his own advice when, during the pandemic, day after day of virtual learning and growing disconnect left him feeling disillusioned and unsure whether he was making a difference any longer. He questioned his own future in the field.

That's when he hatched an idea to better engage his virtual students by altering standard reading passages to include names of his students. Then, he created an even more personal story for them.

"The story was fundamentally an action story where an 'antagonist' teacher (actually one of FMS' most beloved teachers, which made the story all the more hilarious) wanted to 'take' Mr. Ingraham's students from his classes so that he could teach them instead," Ingraham's colleague wrote. "Why would he want to 'take' them? Because of how special and unique and smart they were. That was the point of the story.

"Those of us who knew of this project were blown away at the tenderness and message Mr. Ingraham shared through his story. I know of no other teacher who has done something like this."



The effort – and specifically the effect it had on one student – made all the difference for Ingraham.

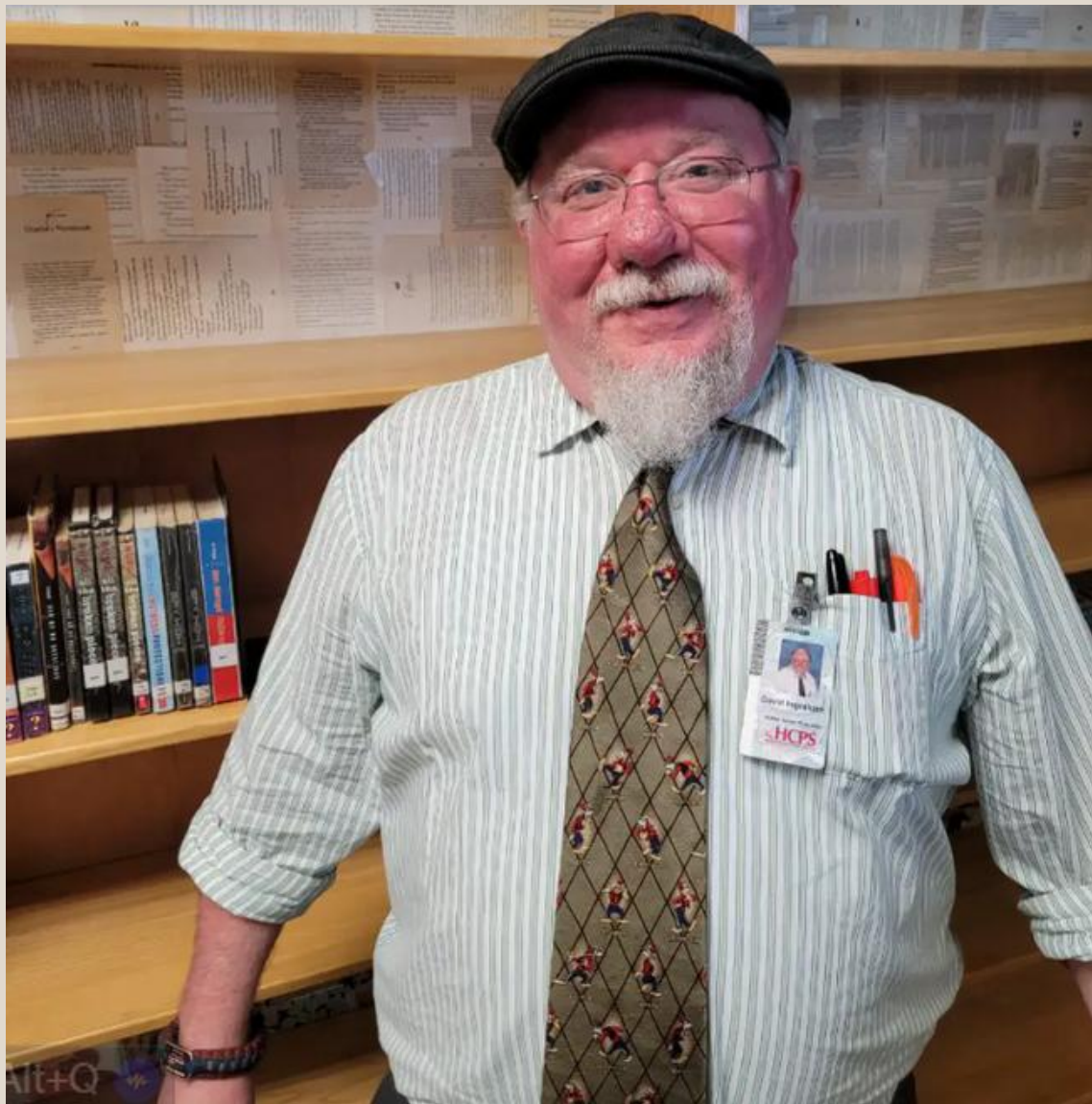
“One of my students really came alive in a way that probably saved my career,” he recalled.

Now back in the classroom, Ingraham can see no other future for himself than continuing to serve the students of Fairfield. He’s determined to see the day when the community expects the same level of academic achievement from the school’s students as it has come to expect from them athletically.

“People aren’t surprised when our students do something great on football field or basketball court,” he said, “but they don’t expect the kids to do the same with academic tasks – but they can. I’ve seen them do it over and over and over.”

Reported by Tom Lappas for The Henrico Citizen, June 13, 2022

Recognition



David Ingraham currently teaches
at Hungary Creek Middle School



My journey through seminary

by Lucas Cochran

My name is Lucas Cochran, I have been a lifelong Lutheran and since I was a child I have felt a call to ministry. When I finished college at Virginia Commonwealth University, I bounced around from a few jobs here and there for a few years. Some might remember seeing me dressed in my mail carrier attire Sunday mornings at the early service or arriving for bible study or council meetings covered in the same attire, but this time covered in sweat from a long day at work. Funny enough it was my time as a mail carrier that actually helped me find the motivation I needed to start my education for ministry.

It was at Christ Lutheran and the support that I found from my church family there that I really dug into what going into ministry would look like. I found Christ Lutheran on one of my mail routes and knocked on the door to use the bathroom (it was quite an emergency situation). The door opened for me with open arms and the staff offered me water, snacks, of course guidance to the restroom, and an invitation to return anytime for worship or just to use the restroom during my route. It was on Christmas that year that I asked my girlfriend (now wife) Wendy to go with me to a church on my route for a Christmas eve service. From the time I signed the guest book that evening I have felt connected with Christ Lutheran and really felt the support you all offered to help get me through my education.

I learned from our pastor about the ordination process, and he got me in contact with the assistant to the bishop at the time and I began my long journey towards the office of Word and Sacrament. To be ordained for the office of Word and Sacrament you need to do a handful of steps that takes years to complete.



First, I needed to be what is called entranced into the candidacy process for the office of Word and Sacrament. I met before a panel of ten individuals whose faces would change over the years. I would meet with them three more times before my education was over. After being entranced I spent a year in Seminary at Union Presbyterian Seminary here in Richmond, VA. I spent that year learning the basics of church history and theology among many other subjects.

Second, , I needed to go before my panel for Acceptance to see how my education was going and if I was ready for next steps before my third stage of the process. Once accepted I continued my education at Union with field work in a congregational setting to get my toes wet about how an actual congregation runs. I did this at Lutheran Church of Our Savior in Midlothian, VA. I also spent this time learning more in a classroom setting and eventually I needed to go forward with what is called CPE or clinical pastoral education. This would give me experience outside of a congregation such as in a hospital or retirement community where I would have more chances to practice in person pastoral care instead of just working inside of a church congregation.

Third, I needed to go before my panel again for what is called Endorsement. This is emphasized as the most important part of the call process. This is when the same panel from the previous two times meets and asks a candidate questions about their education and experiences. This is done as a way to show that with everything a candidate has learned, they are now ready to put that knowledge to the test out on an internship for a full year. After endorsement I was assigned to a congregation of four different churches in West Virginia for 12 months. I spent this time putting everything I learned into practice while meeting with my supervisor and acting as the full time Vicar for the congregation. Here is where a candidate really sees the nitty gritty of church life, and the challenges and responsibilities that are expected of a full-time pastor.



Once internship is over a candidate then goes forward for a final panel interview called Approval. This is the time where a candidate is expected to be mostly rounded in their knowledge of church history, theology, congregational life, and the realistic expectations of what it means to be a pastor. Finally, after being approved, I am now able to go forward with ordination into the office of Word and Sacrament. This though won't happen until I am called to be the pastor for a congregation anywhere in the ELCA

This process is a difficult and long one. A word of caution for those who might be interested in entering either the office of Word and Sacrament or Word and Service- it is challenging. At times it can feel like the process is never going to end, that your call is being tested in some shape or form. That is not what is happening though. Everyone who takes part in this with a candidate just wants them to succeed, and at times that will involve some hard truths, but this process is one that is very rewarding and I'm happy I went through it. It showed me more about myself, my faith, and the world around me. I gained knowledge in areas that I did not know I was lacking, and I gained a higher appreciation of what the church is, who Christ is, the role of the sacraments, and numerous other things that I would not have realized I needed to know if not for being a candidate for Word and Sacrament.

I encourage anyone who is interested in candidacy and has further questions to please reach out to me or Pastor Ralph. I know that there are a lot of things that I did not mention in this short letter, but just remember that though this process might be long and difficult at times, it is worth it. I know that I am excited for a first call now that I am approved and done with my education and everything I learned during my time in seminary is something that for me is invaluable.

Submitted by Lucas Cochran

Testimony



Lucas Cochran was installed
as the new pastor of
Our Savior Lutheran Church
in Virginia Beach, VA
on January 28, 2024



Why I am a Disciple of Christ and Evangelize A Personal Spiritual Journey by Jim Schnellenberger

I was the first borne son in a Catholic Family structure. A such, per ancient Judeo-Christian tradition, to be offered to the service of our Creator God. Since birth, I had been “groomed” by family to become a priest. Previous generation of my family had produced three (3) members that had entered religious vocations: One Priest and two nuns. I am Baptized, Confirmed, Alar Boy, Parochial and Catholic Boys’ High School educated. Let’s just say our family lives and my personal Christian life revolved around our Parish in Louisville, Kentucky. But the “groomed” vocation did not materialize. I see now that I needed a much deeper inspiration and guidance from the Holy Spirit to move into God’s call to me to fulfill my purpose in his creation. And the world had other demands on me; I was drafted into military service in my 19th year. Somehow, living in and or surviving the “now” of life overshadowed my focus on following Jesus and eternal salvation. I believed but had no faith to act.



Fast forward 38 years and I found myself married to Betty, a member of Christ Lutheran, where these words struck me to the depths of my soul and spirit and opened me to the guidance of the Holy Spirit and true discipleship in Jesus. “Whoever you are, and wherever you are in your spiritual journey; you are welcomed here.”

The Holy Spirit grabbed me and held me fast with these words and has never let me go. I had been only seeking a destination. I now understood that my existence was in fact a journey with God, from “before he formed me in the womb ...” through discerning and accomplishing God’s will “on earth, as in heaven...” as Jesus’ disciple, and then in eternity, existing in the divine presence of Jesus.

In study and in meditative prayer, I came to understand that imagery of the creator God in my early years had humanized God in my eyes. We use terms like Father, the Throne, etc., and thousands of years of pictures and stories of a very old, bearded man (human form) as our creator. How could I be in awe of the creator in human form? In worshiping the same God, the other two monotheistic faiths of Judaism and Islam forbid depiction of God in any worldly form because God has no such form. When God is not confined to our limited imagery, God’s power and wonder are returned to what God is, Infinite, eternal, incorporeal, genderless, omnipresence, omniscient, all holy, just, and merciful. A being we cannot fully comprehend. This realization freed me to accept the God that is.

I have grounded my Spiritual Journey in humble and submissive relationship to this true creator God. It is in this truth that I find it impossible to act as a god or negotiate with God, but only to be thankful for my blessed existence in his creation. It is in this God that I can understand how God expresses infinite love for me; how in that infinite love God chose to live among us for over 33 years to know and feel what it is to be human, and to teach us of God’s love and how we can love one another and his creation. And to die a human death, to be raised from the dead to conquer death and bring us eternal life.



I have come to know that God, through Jesus, is not a destination, an end game. It is an ongoing and deepening relationship to be shared with God at each moment of our lives'. It is not destinations like worship on Sunday, or Baptism, Confirmation, Communion, acts of love and kindness. It is coming to know and feel God residing within oneself at every moment and living each of our God given moments to God's glory and as his light of love for the rest of God's creation. It is walking that long dusty path of life in the presence of Jesus as his disciple.

I now see that God has given me so much. To the best of my abilities, I can do no less for God. That is why I answer his call to discipleship, to love as a reflection of God's love, to evangelize and now to teach and preach to encourage others to start and or continue spiritual journeys in discipleship with Jesus.

I had a beginning through the will and love of God. My time in God's earthly creation will have an end. But as I journey with Jesus each day, I have full assurance that when my time in this place ends, Jesus will turn and embrace me as I enter eternal life with him. I can do no less than offer this assurance to all God's children.

Ask me about the Christ! Ask me about our Creator God!

Follow Jim's Faith Formation series [HERE](#)

Submitted by Jim Schnellenberger

Testimony





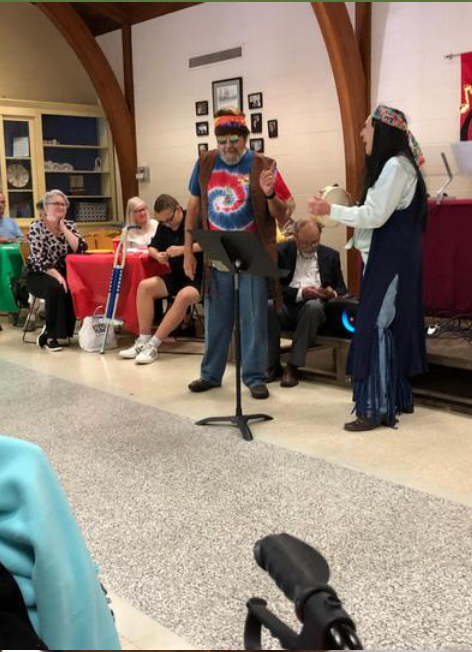
VBS 2023



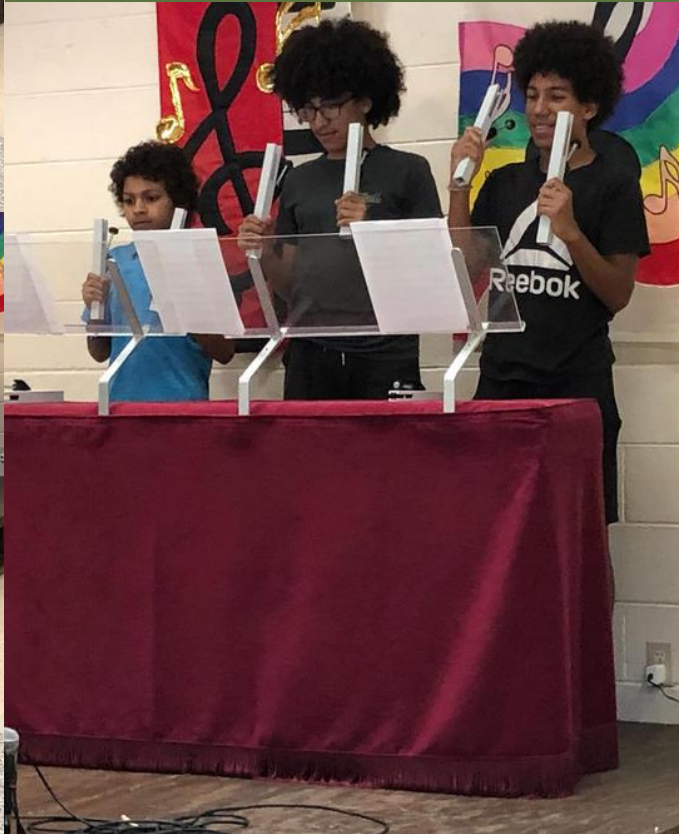
OPERATION RESTORATION

MENDING GOD'S WORLD





2023
Talent Show





**Relive the amazing rendition of Louis Armstrong's
"What A Wonderful World" from the
2023 CLC Talent Show by our own Will Carey**



Click the pic to listen

<https://drive.google.com/file/d/1-IL-O7XobBFS9dO7ER04eOE8xhax-wbd/view?usp=sharing>



CLC

*Green
Thumbs*

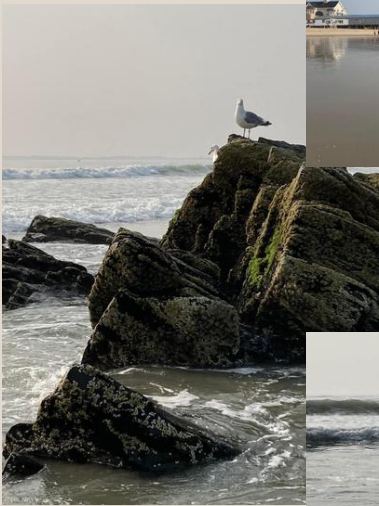


Submitted by Betty Schnellenberger

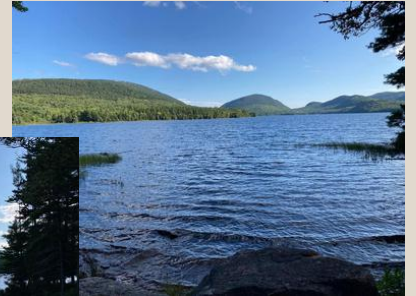
A collage of historical navigation items including several maps, a brass compass, a telescope, and an open book. The word 'EXPLO' is visible on a telescope lens. The background is a muted green color.

Where are Mat & Sylvia?

Submitted by Mathew & Sylvia Lewis



**Old Orchard Beach
Maine**



Eagle Lake



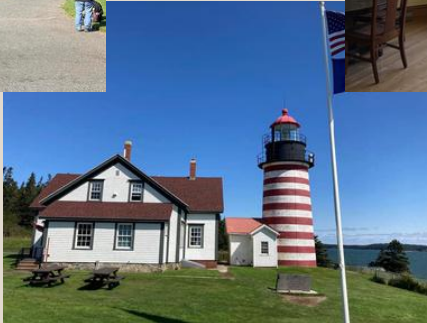
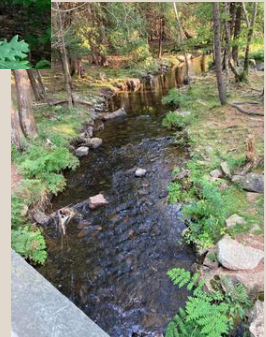
Carriage Road



Bar Harbor, Maine



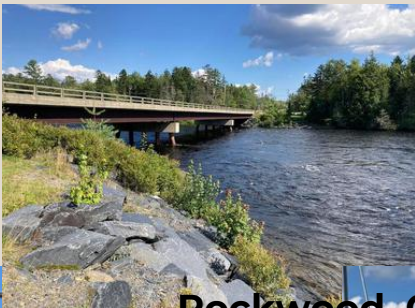
West Quoddy Head, Lubec, Maine & Campobello Island, Canada



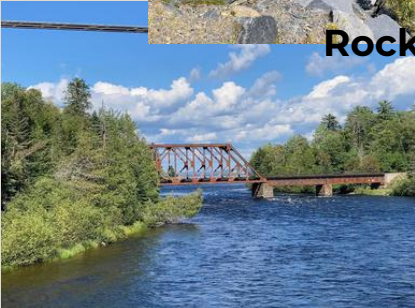


Acadia National Park

Maine

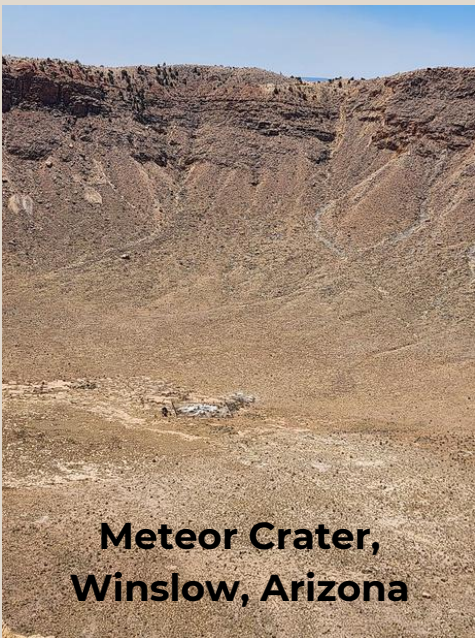


Rockwood, Greenville, & Moosehead Lake, Maine





Glacier National Park, Montana



**Meteor Crater,
Winslow, Arizona**



Bear Creek State Park, Virginia,





Where are Barry & Pam?

Submitted by Barry & Pam Kintzer

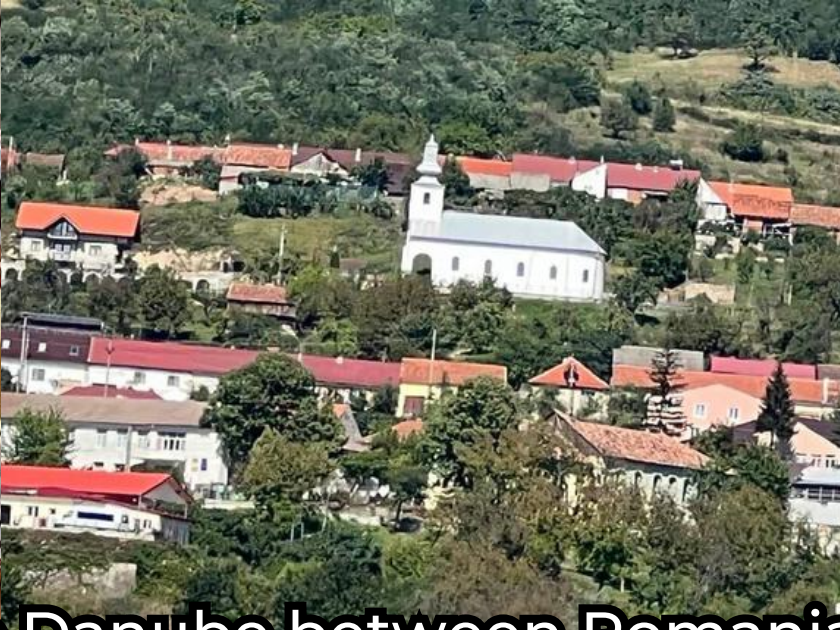
Pictures



Croatia

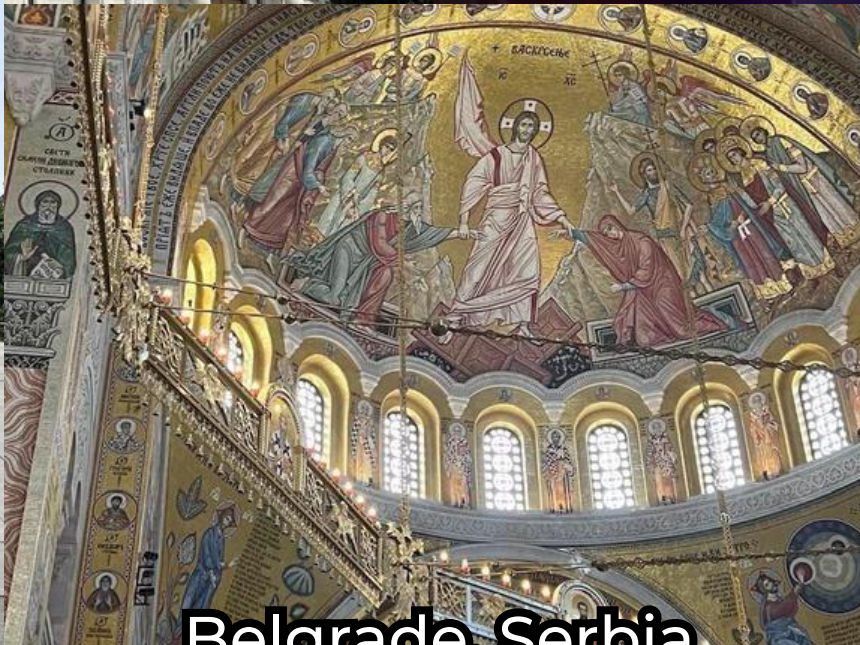


Pictures



Along the Danube between Romania & Serbia





Belgrade, Serbia





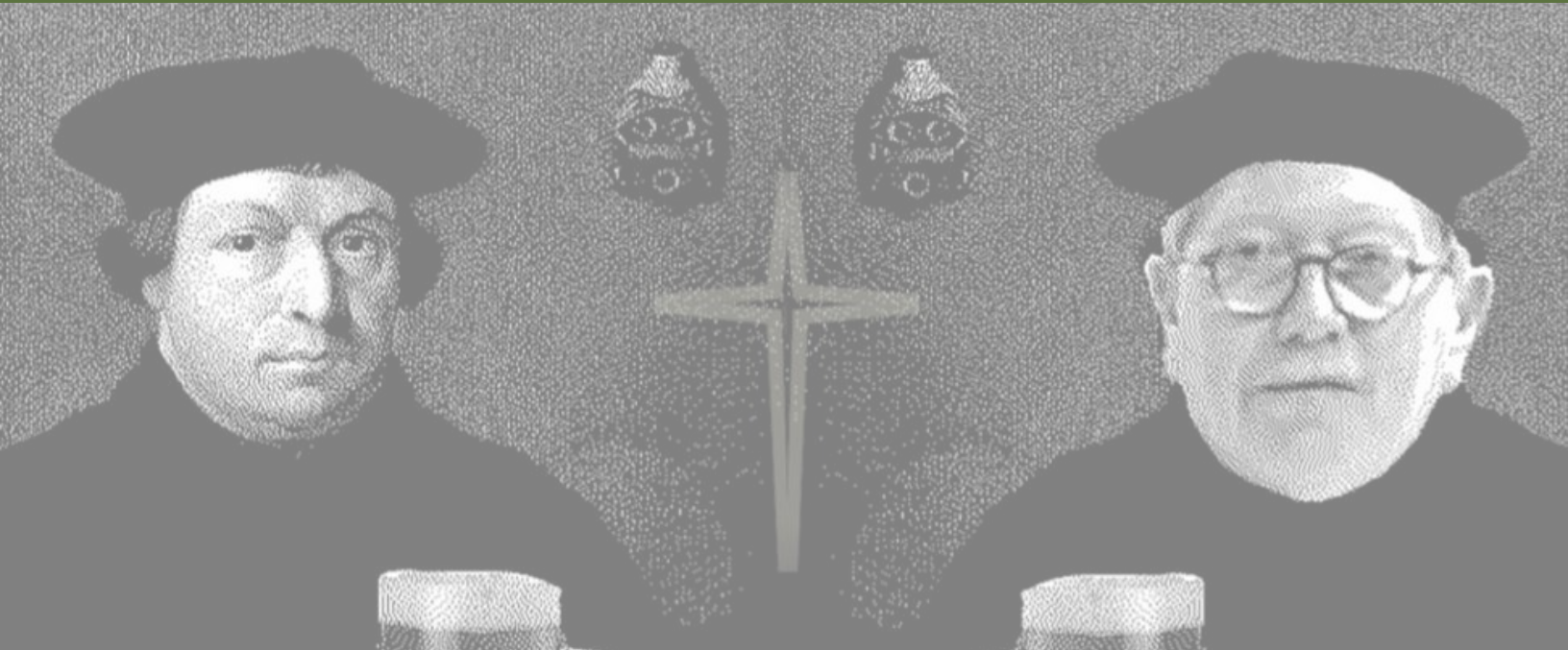
Budapest, Hungary



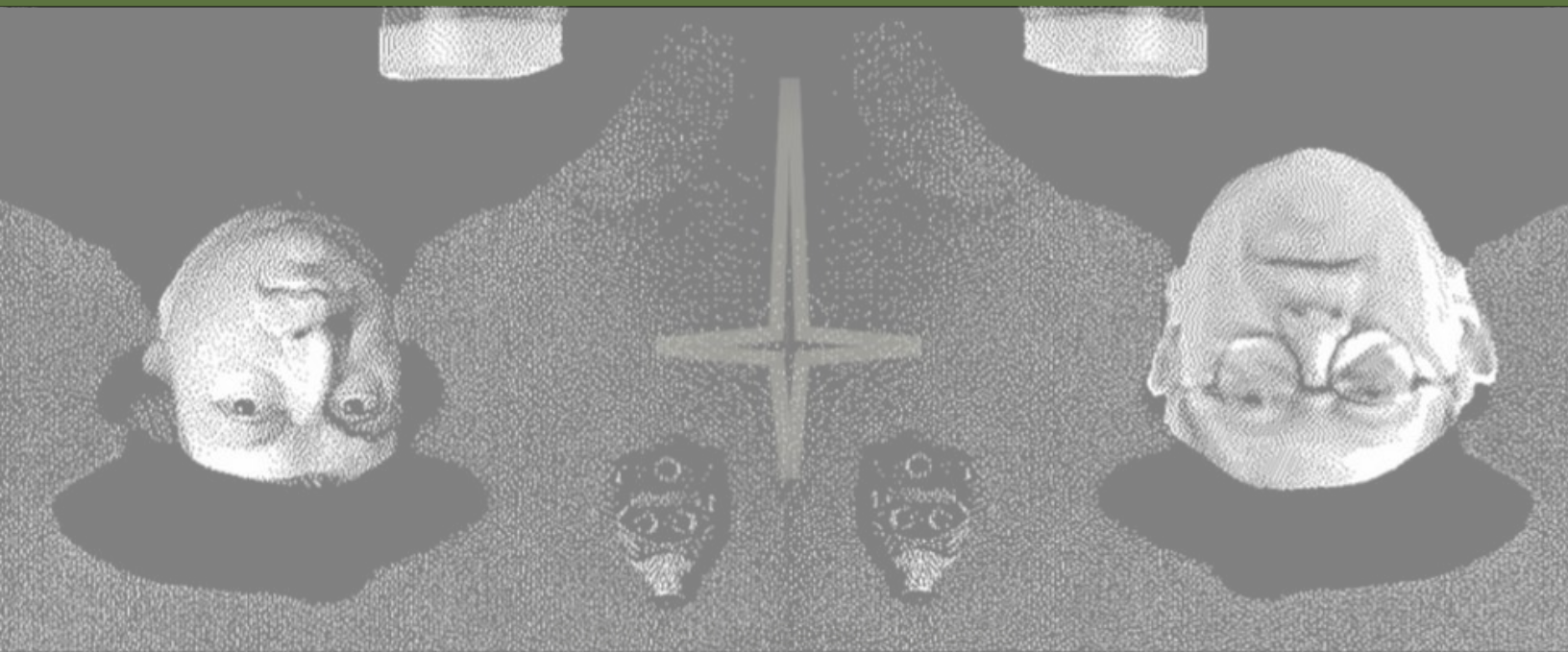


Romania





Bible & Brew

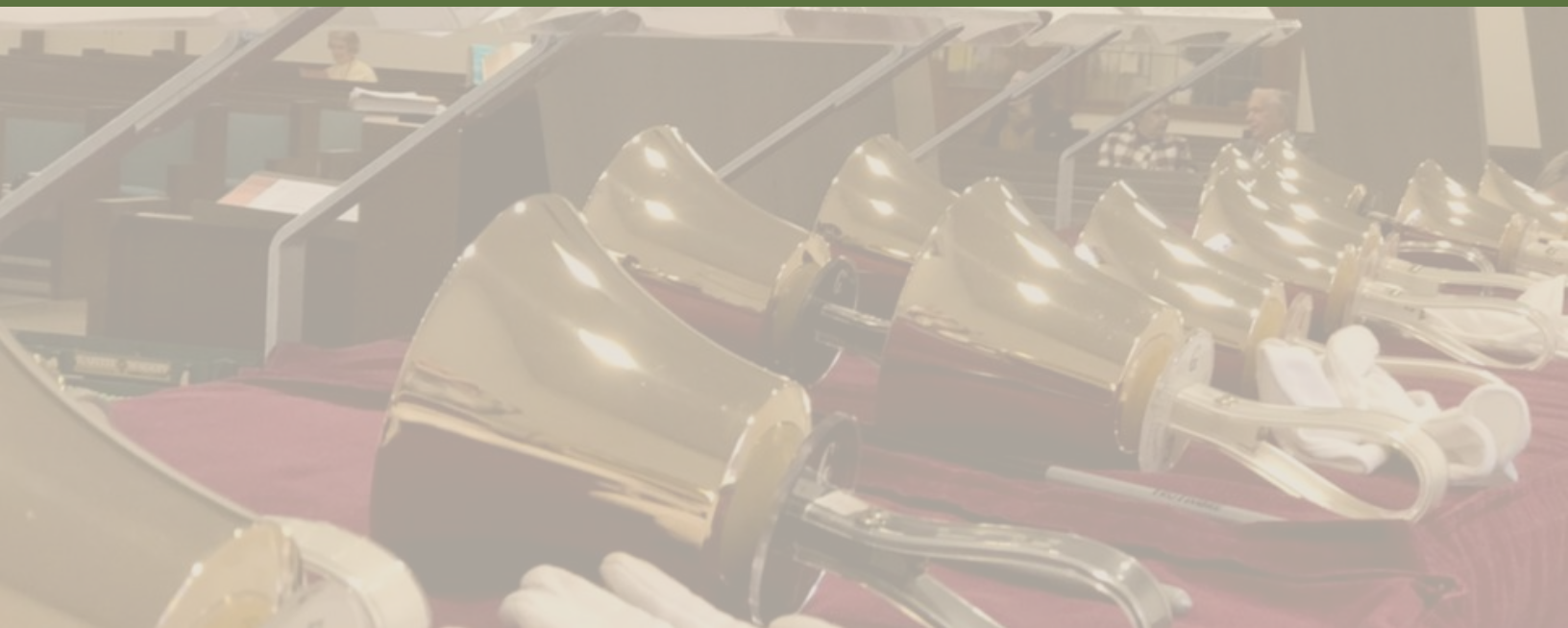




Submitted by Gerald Ransone



2023 Musician's Party



Pictures



Submitted by Gerald Ransone



*Spring
at
CLC*





Submitted by Aimee Ellis Instagram @aellisart



Submitted by Aimee Ellis Instagram @aellisart



Submitted by Aimee Ellis Instagram @aellisart

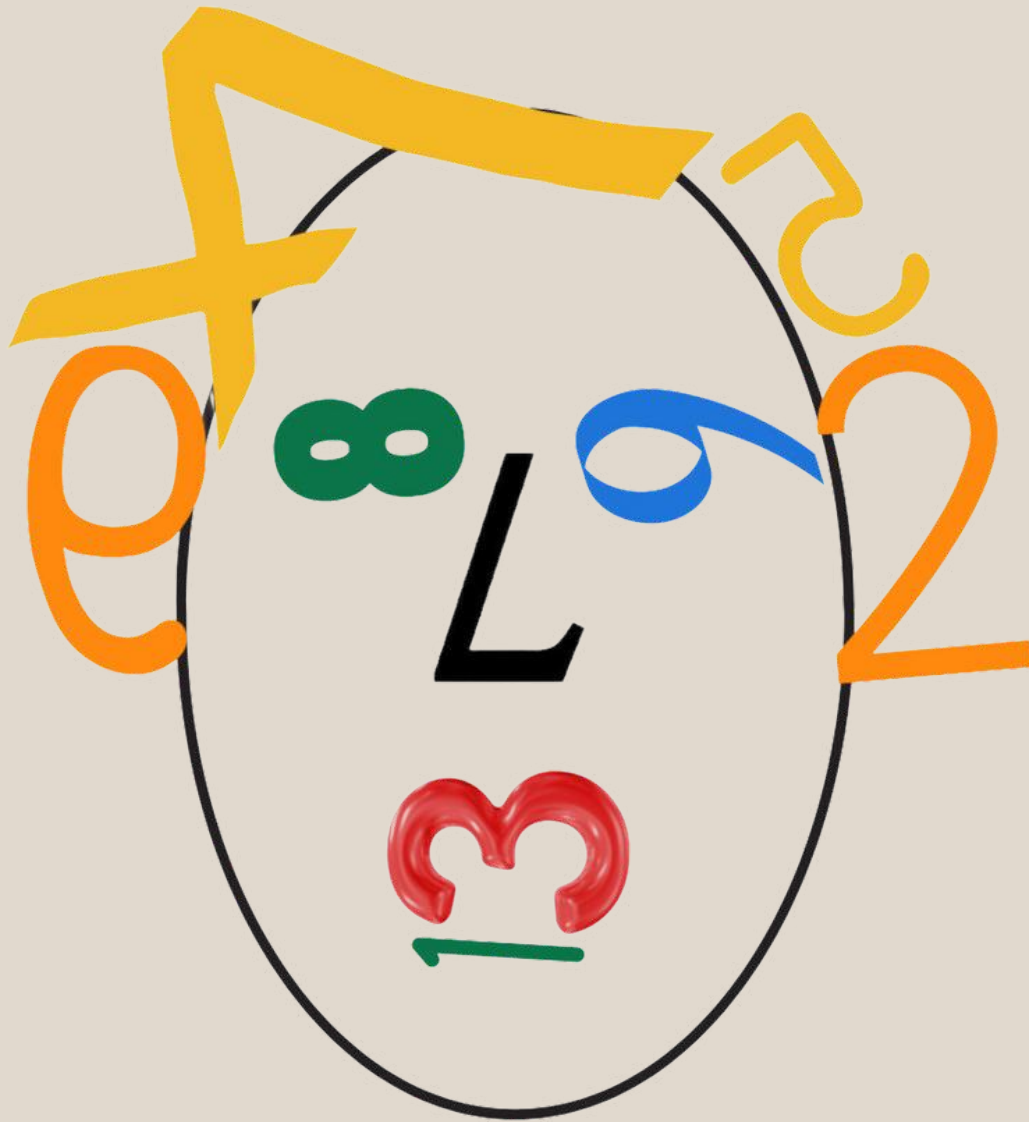
Art






Submitted by Aimee Ellis Instagram @aellisart



Submitted by Aimee Ellis Instagram @aellisart

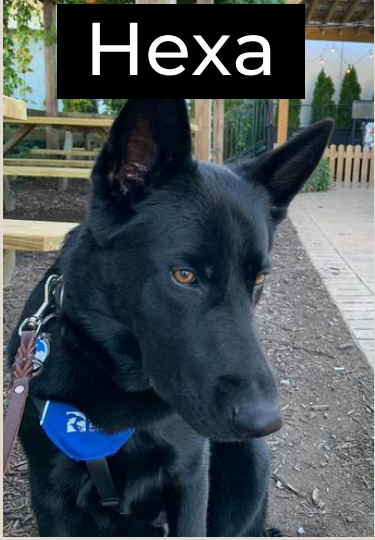


Numbers  **have life;**
they're  **not just**
symbols  **on paper.**

Shakuntala Devi

Submitted by Darren D'Ateno

Art



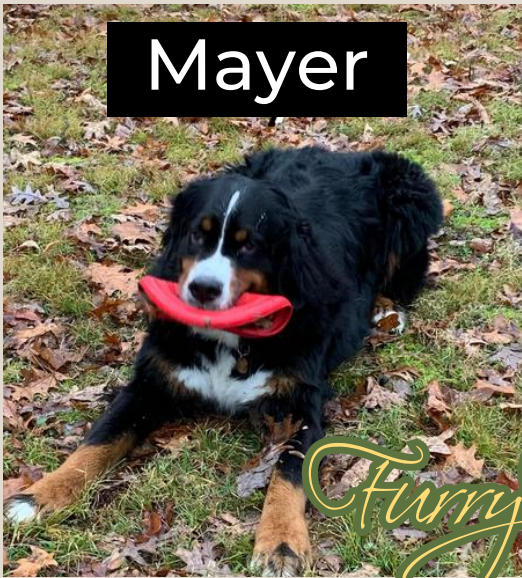
Hexa



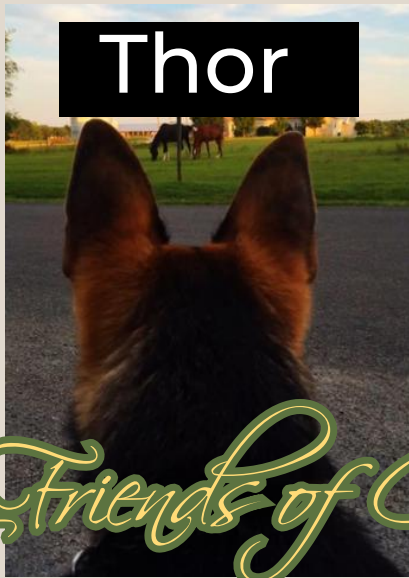
Ward



Grover



Mayer



Thor



Marc

Furry Friends of CLC



Lazz



Trooper

Submitted by Diane Kellogg





Denver



Major



Patience

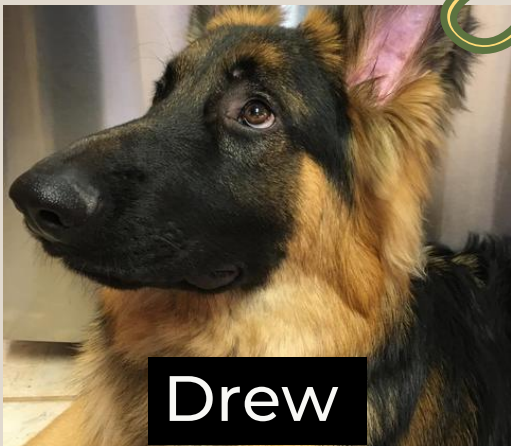


Vancouver



Betty Ann

Funny Friends of CLC



Drew



Russell



Goose

Submitted by Diane Kellogg



Early chirp of birds
Siren warmth of bed holds me
I rise reluctant



Tree shapes against sky
coming dawn reveals the day
another new chance

Awaiting the dawn
When sleep eludes I get up
Looking for meaning



Cold gives way to warmth
And warmth returns the favor
Spring is back and forth

Submitted by Jennifer John



Four years of streaming
Bringing Jesus to the world
CLC lives on

The church prayer garden
Remembering our past saints
Till we meet again



Spring is in the air
The church cherry blossom blooms
God's splendor revealed

Easter's almost here
The resurrection's promise
Jesus redeems us



Submitted by Darren D'Ateno





Ninety-five Theses

Disputation on the Power and Efficacy of Indulgences

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.



1. Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.
2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.
3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.
4. The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.
5. The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.
6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.
7. God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.
9. Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.
10. Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.
11. This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.
12. In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.
14. The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.
15. This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.
17. With souls in purgatory it seems necessary that horror should grow less and love increase.
18. It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.
19. Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.



20. Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.
21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;
22. Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.
23. If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.
24. It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.
25. The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.
26. The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.
27. They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].
28. It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.
29. Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severinus and Paschal.
30. No one is sure that his own contrition is sincere; much less that he has attained full remission.
31. Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i.e., such men are most rare.
32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.
33. Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;
34. For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.
35. They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionals.
36. Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.
37. Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.
38. Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.



39. It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.
40. True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].
41. Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.
42. Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;
44. Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.
45. Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.
46. Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.
47. Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.
48. Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.
49. Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.
50. Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.
51. Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.
52. The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.
53. They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.
54. Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.
55. It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.



56. The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.
57. That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.
58. Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.
59. St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.
60. Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;
61. For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.
62. The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.
63. But this treasure is naturally most odious, for it makes the first to be last.
64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
65. Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.
66. The treasures of the indulgences are nets with which they now fish for the riches of men.
67. The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.
68. Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.
69. Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.
70. But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.
71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed!
72. But he who guards against the lust and license of the pardon-preachers, let him be blessed!
73. The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.
74. But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury of holy love and truth.
75. To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God -- this is madness.
76. We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.



77. It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78. We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79. To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80. The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81. This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82. To wit: -- "Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83. Again: -- "Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84. Again: -- "What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85. Again: -- "Why are the penitential canons long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86. Again: -- "Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87. Again: -- "What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88. Again: -- "What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

89. "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"



90. To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91. If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94. Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95. And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

Amore et studio elucidande veritatis: hec subscripta disputabuntur Wittenberge. Presidente R. P. Martino Lutther: Artium et S. Theologie Magistro: eiusdemq; ibidem lectore Ordinario. Quare petit: vt qui non possunt verbis presentea nobiscu disceptare: agant id literis absentes. In noie dñi nostri ihesu ch̄i. Amē.

7 ¶ Nulli proliis remittit deo culpā: quin simul cū subiciat: humilitati
in omnibus: sacerdoti suo vicario.
8 ¶ Canones penitēnales solā viuentibus sunt impositi. nihilq; mortuis
fm eisdem debet imponi.
9 ¶ Unde bñ nobis facit sp̄s sc̄tus in papa. excipiēdo in suis decretis sp̄
articulū mortis et necessitatis.
10 ¶ Indocte et male faciūt sacerdotes it: qui mortuis p̄nas canonicas
in purgatorum reseruant.
11 ¶ S̄tiana illa de mutanda pena Canonica in penam purgatorij. vidēf
certe dormientibus episcopis seminata.
12 ¶ Olim pene canonicē nō post: sed ante absolutionem imponebantur:
tanq; tentamenta vere contritionis.
13 ¶ Mortuis: p̄ mortē omnia soluant. et legibus canonū mortui iam sunt
habentes iure earum relaxationem.
14 ¶ Impecta sanitas seu charitas mortuis: necessario secum fert magnū
timorē: tantoq; maiorē: quāto minor fuerit ipsa.
15 ¶ Idē timor et horro: factus est. se solo (vt alea taceā) facere penā purga:
torij: cum sit. primus desperatiōis horro:
16 ¶ Vidēf infernus: purgatorij: celum differre: sicut desperatio: ppe des:
peratio. securitas differunt.
17 ¶ Necessariū vidēf alib⁹ in purgatorio: sicut minus horro:⁹. ita augeri
charitatem.
18 ¶ Hec pbatum vidēf vllio: aut rōnibus aut scripturis. q̄ sint extra sta:
tuta meriti seu actōis charitatis.

impenditur vengo q̄ illi.
5 ¶ Mens pape necessario est. q̄ si venie (q̄b minimum est) vna cāpana:
vno pompis: et ceremonijs celebrant. Euangelium (q̄b maximū est)
centū campanis: centū pompis: centū ceremonijs predicet.
6 ¶ Thesauri ecclesie vñ papa dat indulgētiā: neq; satis noiati sunt: neq;
cogniti apud pp̄m ch̄i.
7 ¶ Temporales certe nō esse patet. q̄ nō tā facile eos pfundūt: s; timō
colligunt multi concionator.
8 ¶ Hec sunt merita Ch̄i et sc̄toꝝ. q; hec sp̄ sine papa opent gr̄am hoīs
interioris: et crucē: mortē: infernumq; exterioris.
9 ¶ Thesuros eccle. s. Laurēti⁹ dixit esse: paupes eccle. s; locutus est
vñ vocabuli suo tpe.
10 ¶ Sine temeritate dicim⁹ clauēs eccle (merito Ch̄i donatas) esse thes:
saurum istum.
11 ¶ Clau. est c̄i. q̄ ad remissionē penay et casuū sola sufficit ptāo pape.
12 ¶ Verus thesaurus eccle. est sacrosct̄m euāgelium glorie et gratie dei.
13 ¶ Idē autē est merito odiosissimus. q; ex p̄mis facit nouissimos.
14 ¶ Thesaurus autē indulgentiay merito est gratissimus. q; ex nouissimis
facit p̄mos
15 ¶ S̄gitur thesauri euāgelici rhetia sunt: quibus olim piscabant viros
diuitiarum.
16 ¶ Thesauri indulgentiay rhetia sunt: quibus nūc piscant diuitias viroꝝ.
17 ¶ Indulgētiē: quas cōcionatores vociferant maris gr̄as. intelligunt
vere tales: quoad ouem pmouendum.



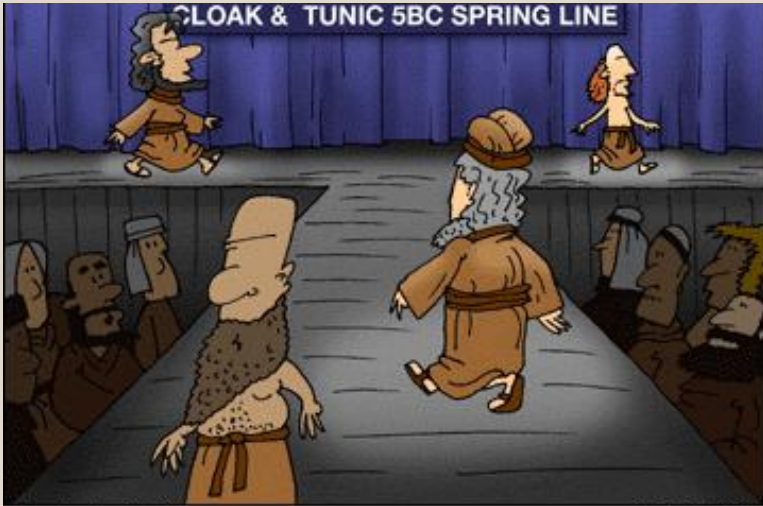




Lutheran



Laughables



Thanks to Kathy
IT WAS UNDERWHELMING

05-06-2005



I SEE THERE ARE A FEW OTHER FOLKS OUT THERE WHO ENJOY THE DAYLIGHT SAVINGS TIME CHANGE

03-11-2013



HE STARTS PRAYING FOR SPRING IN JANUARY ... BY FEBRUARY HE IS UP TO SIX PRAYERS PER DAY ... BY MARCH IT IS JUST PLAIN SCARY

03-12-2001



Thanks to Ben Gallagher
SPRING CLEANING



Lutheran



Laughables



Thanks to Tammy Hinkley 02-26-
PASTOR'S SERMON IS GOING LONG AGAIN,
ISNT IT?



07-20-2015
FIRST OFF, I'M HAPPY TO SEE THAT SO
MANY OF YOU ARE ENJOYING THE NEW
STREAMING OF OUR SERVICES ONLINE ...



04-04-2007
EVERYTHING IN TODAY'S SERMON IS BASED
ON RECENT POSTS IN MY BLOG, WHICH I'M
GOING TO GO AHEAD AND ASSUME THAT YOU
HAVE READ



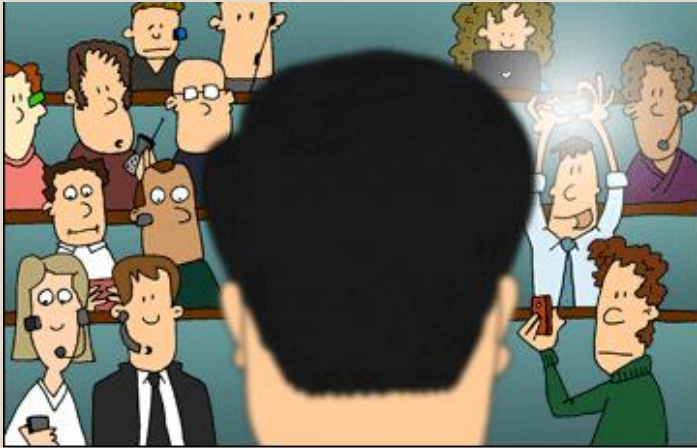
03-23-
EVEN PASTOR EVENTUALLY CONCEDED THAT
THIS PARTICULAR SERMON RAN ON MUCH
TOO LONG



Lutheran



Laughables



10-24-2008

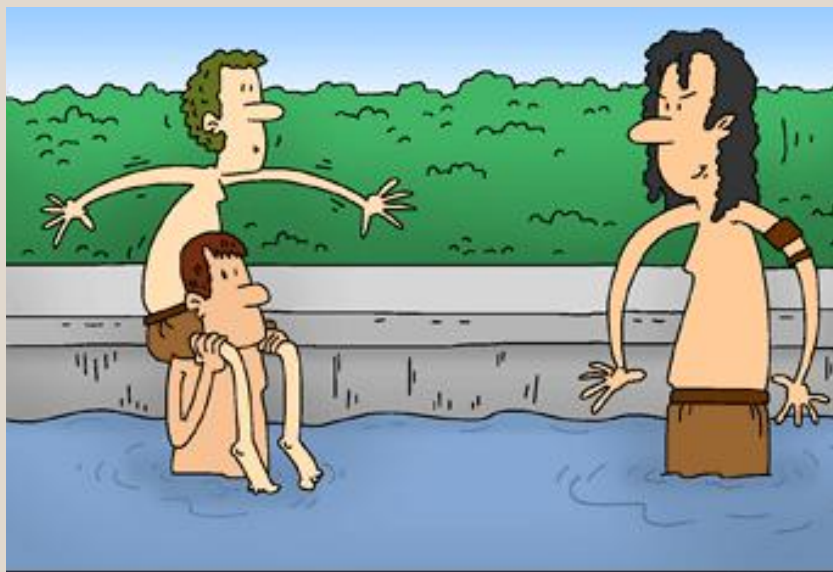
HE SEEMED TO HAVE FAILED TO RETAIN THEIR FULL ATTENTION, BUT AT LEAST HIS SERMON WOULD BE AVAILABLE LATER ON THEIR YOUTUBE, FLICKR, TWITTER, AND FACEBOOK ACCOUNTS



03-26-

Thanks to Joy Garman

ONCE PASTOR DAVE NAILED THE PERFECT SERMON, THE SPONSORSHIPS FINALLY STARTED ROLLING IN



05-18-20

GOLIATH WINS AT SUMMER FUN

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Lutheran Laughter



Lutheran



Laughables

Our fourth grader celebrated his birthday on crutches, so he couldn't carry the cupcakes into school without help. I asked our sixth-grader, Noah, to help his brother carry them in. "I could," he said, "but I'd prefer not to." Spotting a teaching moment, my husband asked Noah, "What would Jesus do?" Noah answered, "Jesus would heal him so he could carry his own cupcakes."



Six-year-old Ned's mother was looking through an old family Bible when an oak leaf fell out. Ned said, "I guess that must be Adam's shorts."

Church treasurers be like:

"Due to the recession, to save on energy costs, the light at the end of the tunnel will be turned off."





Lutheran



Laughables

If the Ten Commandments were Written by Popular Websites...

- I. What You Need to Know Now About the Lord Totally Being God
- II. At the Beginning He Had Me Confused, but by Minute Two I Knew that I Shouldn't Have Other Gods
- III. Are You Making This Common Mistake with Graven Images?
- IV. How I Work: Read This Life Hack from God, Your Only Creator
- V. She Admitted to Doing What Every Sunday?
- VI. Seven Morning Habits of People Holier than You: #7 No Killing Before Lunch
- VII. 37 Things in Your Bedroom That You Need to Get Rid of Right Now, Like Adulteresses
- VIII. What the Government Doesn't Want You to Know About Stealing Your Neighbor's Servants
- IX. This Little Girl Bore False Witness, and the Results Will Shock You
- X. Doctors Hate Her, but You Shouldn't Covet Her





Lutheran



Laughter

There was a preacher who fell in the ocean and he couldn't swim. When a boat came by, the captain yelled, "Do you need help, sir?" The preacher calmly said "No, God will save me." A little later, another boat came by and a fisherman asked, "Hey, do you need help?" The preacher replied again, "No God will save me." Eventually the preacher drowned & went to heaven. The preacher asked God, "Why didn't you save me?" God replied, "Fool, I sent you two boats!"



How do you know atoms are Catholic?
They have mass.

What did God give Moses for his headache?
Two tablets.





Interactive Fun

Click pics or links to play puzzles



R	E	A	C	T
B	R	O	W	N
D	R	U	N	K
D	R	I	N	K

Word Hurdles 1-4

https://puzzel.org/en/wordle/play?p=-N_jUiJ6yOGS_75t9CJo

Word Hurdles 5-8

https://puzzel.org/en/wordle/play?p=-N_jUiJ6yOGS_75t9CJo

R	E	A	C	T
B	R	O	W	N
D	R	U	N	K
D	R	I	N	K

R	E	A	C	T
B	R	O	W	N
D	R	U	N	K
D	R	I	N	K

Word Hurdles 9-12

https://puzzel.org/en/wordle/play?p=-N_jUiJ6yOGS_75t9CJo

Word Hurdles 13-16

https://puzzel.org/en/wordle/play?p=-N_jUiJ6yOGS_75t9CJo

R	E	A	C	T
B	R	O	W	N
D	R	U	N	K
D	R	I	N	K

R	E	A	C	T
B	R	O	W	N
D	R	U	N	K
D	R	I	N	K

Word Hurdles 17-20

https://puzzel.org/en/wordle/play?p=-N_jUiJ6yOGS_75t9CJo





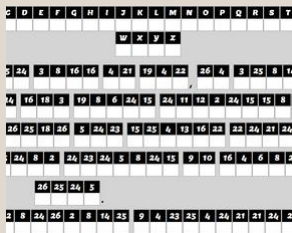
CLC Sliding Puzzle

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Christian Quote Cryptogram #1

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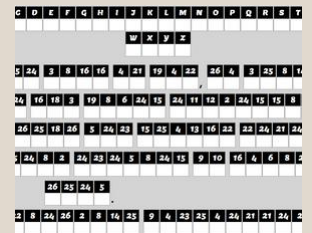


Christian Quote Cryptogram #2

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Christian Quote Cryptogram #3

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New Altar Jigsaw Puzzle

<https://puzzel.org/en/jigsaw/play?p=-Nb-Xw-ub-8Wew3UNnZ>

Prayer Garden Jigsaw Puzzle

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“Label This” Quiz

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Unlock the Answers Quiz

<https://puzzel.org/en/scavenger-hunt/play?p=-Nk0l6fKn9HO1HjzTw-V>

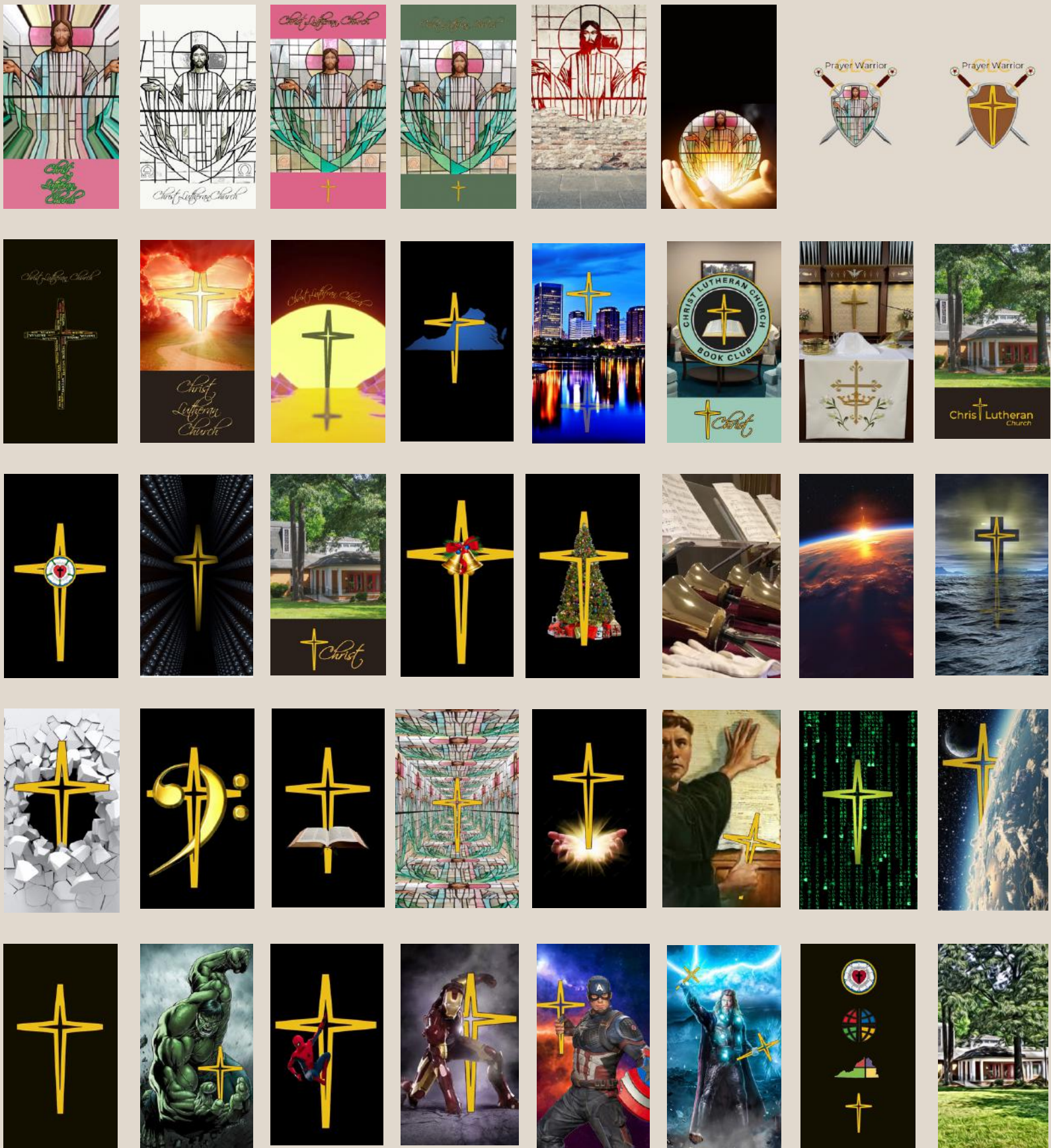




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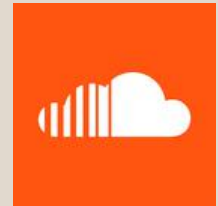
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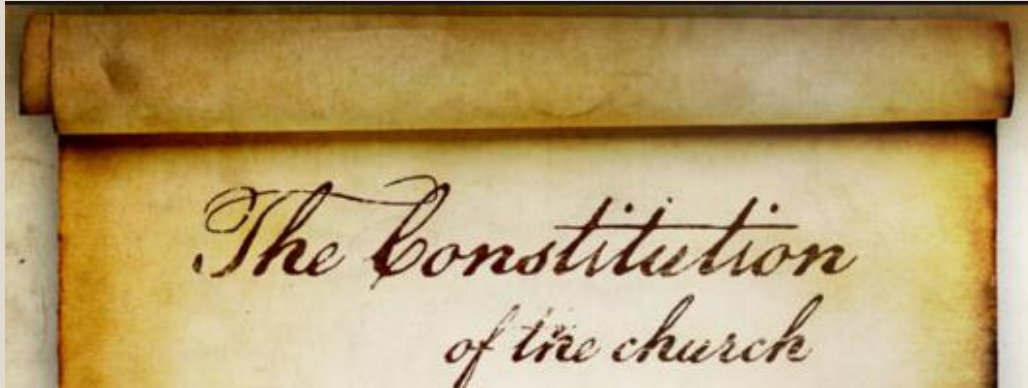
SOUND CLOUD

(<https://soundcloud.com/darren-dateno/sets/choir-bells>)





Christ Lutheran Docs Online



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CLC Continuing Resolutions
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2023 Annual Report

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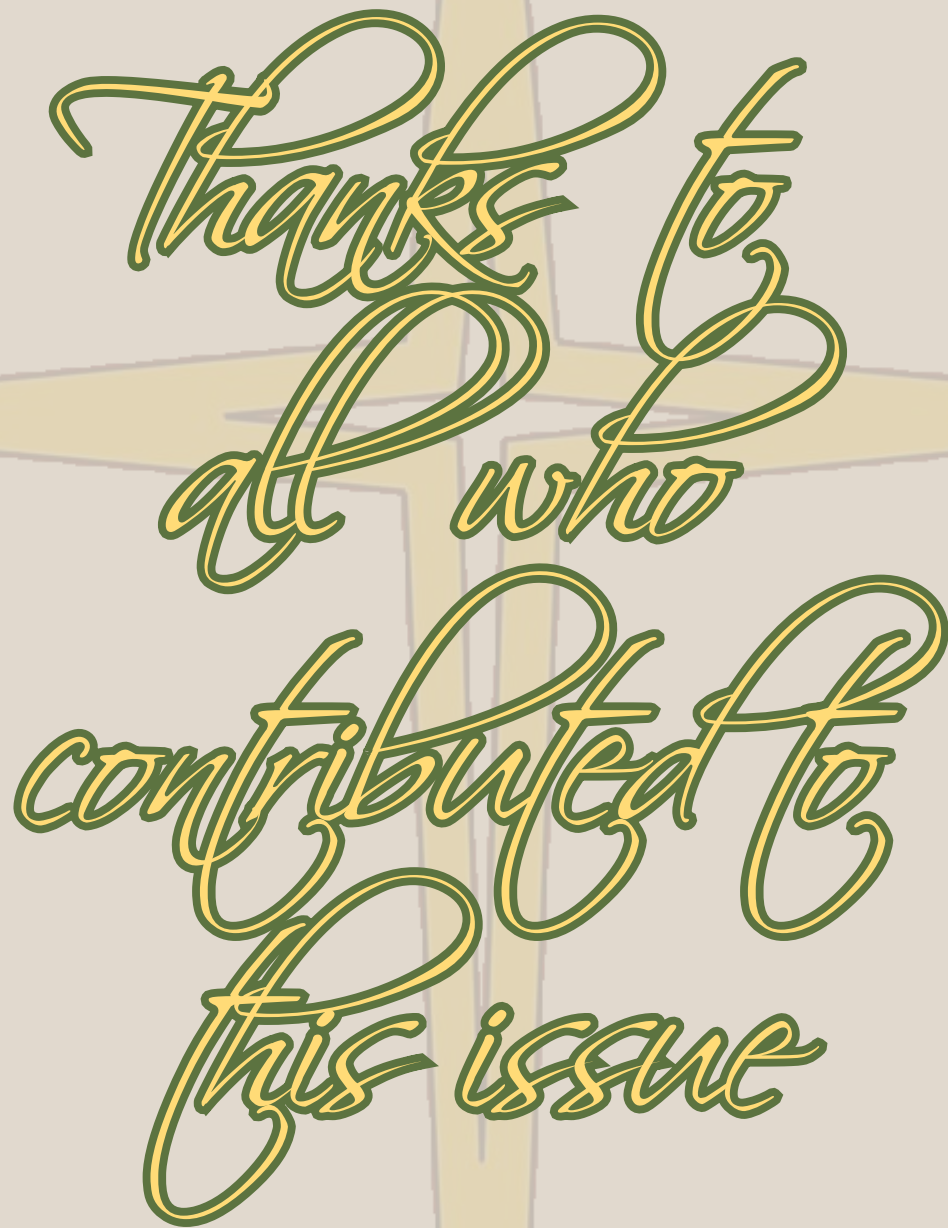


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A colorful stained glass pattern in the bottom left corner, featuring geometric shapes in blue, green, red, and yellow.

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