

## Trinity Te Deum

The official newsletter for Trinity Lutheran Church  
1207 West 45 Street Austin, Texas 78756  
Rev. Paul R. Harris – 512-453-3835 Church; 512-251-4204 Home  
Sunday School and Bible Study 9:15 AM – Divine Service 10:30 AM  
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### In This Issue

When I announced my decision to limit the bi-monthly newsletter to one article and the calendar. At least six people mentioned to me how they would miss the others. I have relented but not totally recanted. When I have the material on hand I see no reason not to share it with the sheep and feed them as I am directed. In this issue you will find the introduction to this Church Year's Advent/Lent sermon series on the Catechism. An article addressing the mess created by acceding to the demand to organize reality based on a mental illness; an article on why Pro-Life has never been about punishing women for abortions. Another article by me "Marriage and the Altar." An article by Rev. Phil Hale on transgenderism. And an article by Pastor Stark and our own Dr. Goddard on contemporary worship. Read, feed, enjoy.

#### *Der Kinder Glaube*

*Der Kinder Glaube* was one of Luther's favorite titles for the Apostles' Creed (LW 13, 296). The title translates "The Children's Creed" and when it comes to the faith we are all to have it such as the children do, says Jesus (Luke 18: 15-17). So this Advent/Lenten sermon series, devoted to the Apostles' Creed, will be titled *Der Kinder Glaube* and subtitled "Be a Kid Again." The nine sermon dates and themes are listed below. They are broken down into three groups of three. All services start at 7:30 and with the excep-

tion of Ash Wednesday you can be on your way to your car at 8:15.

#### *Der Kinder Glaube* Be a Kid Again

#### *The First Article –* *Kids Get Little Books*

-November 30<sup>th</sup>  
The Little Book of  
Instruction

-December 7<sup>th</sup>  
The Little Book of  
Confession

-December 15<sup>th</sup>  
The Little Book of Prayer

#### *The Second Article –* *Most Kids Are Fascinated by Fish*

-March 1<sup>st</sup>  
IXTHUS

-March 8<sup>th</sup>  
Fish Spaghetti

-March 15<sup>th</sup>  
More Incredible than Mr.  
Limpet

#### *The Third Article –* *What Kid Doesn't Like A Ghost* *Story?*

March 22<sup>nd</sup>  
The Holy Ghost as  
*Vivificator*

March 29<sup>th</sup>  
The Holy Ghost as  
*Sanctificator*

April 5<sup>th</sup>  
The Holy Ghost as  
*Renovator*

### Bishop Paprocki: We Ask You to Use the Correct Bathroom

#### Bathrooms Now Legislated? Who knew?

by Bishop Thomas John  
Paprocki, Catholic Times:  
May 15, 2016

My dear brothers and sisters  
in Christ,

Once again common sense has been turned on its head in our culture, this time by transgender activists agitating for people to be able to use the bathroom that they feel corresponds emotionally to their self-identified gender rather than the anatomical gender of their biological sex. The issue has emerged prominently in recent national and local news.

#### Obama and the Civil Rights of Transgender People

In North Carolina, in response to an ordinance adopted in Charlotte that would have allowed transgender people to use whatever bathroom they wanted, the state legislature passed a law in March blocking local governments from enacting rules that grant such privileges to transgender people. A similar law recently passed in Mississippi allows people to withhold services from lesbian, gay, bisexual and transgender individuals on religious grounds. In response, President Barack Obama has said that these laws in North Carolina

and Mississippi are “wrong” and “should be overturned.” The Obama administration used the Department of Justice to warn the state of North Carolina that its new law limiting bathroom access violated the civil rights of transgender people.

Here in Illinois, in response to a federal complaint, the Palatine-Schaumburg High School District 211 in suburban Chicago earlier this year granted a transgender student, who was born male but identifies as female, limited access to the girls locker room at Fremd High School. Similarly, a transgender student at a Wheaton Warrenville Unit District 200 school has been granted access to a locker room designated for the opposite sex. The Chicago Public Schools have announced that their students, teachers and staff could use whichever restroom matches their self-selected gender identity.

Nearby in central Illinois, a transgender student at Williamsville High School who was born with female anatomy but identifies as a male recently resolved a complaint filed in October with the Illinois Department of Human Rights. The school had previously provided a private bathroom for the transgender student, who complained that this was unacceptable, saying, “It made me feel like I was being treated differently and ostracized.” So now all transgender students at Williamsville High School will have access to the restroom and locker room facilities of the gender they identify with emotionally, not the biological gender that they were born with.

Earlier this month, a group of Illinois students and parents sued the Obama administration over its stance on transgender stu-

dents’ access to school bathrooms and locker rooms, arguing that the U.S. Department of Education is illegally forcing local authorities to let children use facilities that correspond to their subjectively chosen gender identity. The complaint alleges that the federal government has violated students’ fundamental right to privacy and parents’ constitutional right to instill moral standards and values in their children.

### **It is a Mental Illness**

The transgender activists would have you believe that their politically correct ideology is based on science; however, the American College of Pediatricians has pointed out that transgenderism is classified as a mental illness and therefore has warned legislators and educators that conditioning children to accept transgenderism as normal is child abuse. They advised, “When an otherwise healthy biological boy believes he is a girl, or an otherwise healthy biological girl believes she is a boy, an objective psychological problem exists that lies in the mind, not the body, and it should be treated as such.”

Dr. Paul McHugh, psychiatrist-in-chief at Johns Hopkins Hospital, was so concerned about the psychological origins of gender-identity disorder that he halted the practice of sex-reassignment surgery at his institution. He concluded that the research demonstrated that Johns Hopkins should no longer participate in what he called “unusual and radical treatment” for “mental disorders.”

### **Destroying the Very Essence of the Human Creature**

The Catholic Church has some clear teachings on

transgender issues. Catholics are called to treat everyone with compassion. Yet the church maintains that people may not change what Pope Benedict XVI called “their very essence.” In a speech at the Vatican on Dec. 23, 2008, Benedict directly addressed transgender issues by cautioning Catholics about “destroying the very essence of the human creature through manipulating their God-given gender to suit their sexual choices.”

### **Your Gender is a Gift from God**

Similarly, in his encyclical *Laudato Si*, issued last year on the environment, Pope Francis called for men and women to acknowledge their bodies as a gift from God which should not be manipulated. “The acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home,” the pope wrote, “whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation” (no. 155).

In his recent apostolic exhortation *Amoris Laetitia* (The Joy of Love), Pope Francis warns that gender ideology “denies the difference and reciprocity in nature of a man and a woman and envisages a society without sexual differences ... It is one thing to be understanding of human weakness and the complexities of life, and another to accept ideologies that attempt to sunder what are inseparable aspects of reality. Let us not fall into the sin of trying to replace the Creator. We are creatures, and not omnipotent. Creation is prior to us and must be received as a gift. At the same time, we are called to protect our

humanity, and this means, in the first place, accepting it and respecting it as it was created” (no. 56).

Here in the Diocese of Springfield in Illinois, we ask that people respect these teachings of the Catholic Church in their use of facilities in our churches and schools. People who are confused about their gender identity — especially children and adolescents — should be treated with compassion and provided counseling rather than being further confused by activists promoting their political ideology.

May God give us this grace. Amen.

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## **Punishing Women for Abortion — Trump Contradicts Centuries of Legal Experience**

Read more at:

<http://www.nationalreview.com/article/433532/donald-trump-abortion-wrong-punishing-women>

by CLARKE FORSYTHE  
April 1, 2016 4:00 AM

As everyone who hasn't been in a coma knows by now, Donald Trump said on Wednesday that “there has to be some form of punishment” for women who abort. (His overworked Director of Retractions immediately issued one clarification, and then another.) Trump's misguided impulse is contradicted by state and federal policy for the past century and flies in the face of the long-held policies of state and national pro-life organizations.

The almost uniform state policy before the Supreme Court's 1973 decision in *Roe v. Wade* —

which legalized abortion in every state, for any reason, at any time of pregnancy — was that abortion laws targeted abortionists, not women. In fact, the states expressly treated women as the second “victim” of abortion. Abortionists were the target of the law.

That longstanding state policy, the product of experience over centuries, was based on three principles: The goal of abortion law is effective enforcement against abortionists, the woman is the second victim of the abortionist, and prosecuting women is directly counterproductive to the goal of effective enforcement of the law against abortionists. Since time immemorial, the law has recognized that male coercion, abandonment, or indifference has been at the center of most abortions.

Going back as far as English and colonial law, the criminal law classified those involved in crimes as principals and accomplices. A principal is “the person whose acts directly brought about the criminal result.” An accomplice aids or abets the crime. But the states did not treat a woman who had an abortion as either a principal or an accomplice. As the Oregon supreme court held as late as 1968, the abortionist commits the act, and the woman aborted is the object of that act: “A reading of the statute indicates that the acts prohibited are those which are performed upon the mother rather than any action taken by her. She is the object of the acts prohibited rather than the actor.”

The irony is that it was abortionists (like the abortion-rights cult hero Ruth Barnett, who was last prosecuted by Oregon in 1968) who, when prosecuted,

sought to haul the woman they aborted into court to protect their own hides. If the court treated the woman as an “accomplice,” she could not testify against the abortionist, and the case against the abortionist would be thrown out.

In the past century, a legal scholar has pointed out, there were “only two cases in which a woman was charged in any State with participating in her own abortion”: one in Pennsylvania in 1911 and one in Texas in 1922. In the 1911 case, the trial court threw out the charge and the Pennsylvania superior court concurred, stating that “in the absence of clear statutory authority, ‘the woman who commits an abortion on herself is regarded rather as the victim than the perpetrator of the crime.’”

Before *Roe*, as many as 20 state statutes technically made it a crime for the woman to participate in her own abortion. But these statutes were not enforced or applied against women. There is no record of any prosecution of a woman as an accomplice even in those states.

And the state policy applied to women who self-aborted. As legal scholar Paul Linton has pointed out, “although more than one-third of the states had statutes prohibiting a woman from aborting her own pregnancy or submitting to an abortion performed on her by another, no prosecutions were reported under any of those statutes.” Based on his review of the 50 states, Linton concluded that “no American court has ever upheld the conviction of a woman for self-abortion or consenting to an abortion and, with the exception of [the Pennsylvania case from 1911 and the Texas case from 1922], there is no record of a woman even being

charged with either offence as a principal or as an accessory.”

Likewise, before Roe, courts in a handful of states questioned whether the aborting woman might be a legal conspirator. But even in these states, the issue in the recorded cases was not the woman’s guilt — no woman was charged or was a co-defendant in the cases — but the admissibility of evidence against the abortionist. No woman was actually prosecuted.

Some states also had statutes prohibiting solicitation of abortion — based on the general principle that solicitation of any crime is a crime — but these were evenhandedly applied to men and women. In her book *When Abortion Was a Crime*, pro-abortion-rights historian Leslie Reagan acknowledged that states did not prosecute women for their abortions; that women did not face criminal liability as principals, accomplices, conspirators, or solicitors; and that the purpose behind that law was not to degrade women but to protect them.

The claim that women will be jailed for abortion when Roe v. Wade is overturned rests on a second myth: that “overturning” Roe will result in the immediate re-criminalization of abortion. But if Roe were overturned today, abortion would be legal well into the second trimester in at least 42 or 43 states, and probably all 50 states, tomorrow — for the simple reason that nearly all of the state abortion prohibitions either have been repealed or are blocked by state-court versions of Roe.

Thus, the wisdom of not prosecuting women was based on extensive practical law-enforcement experience in many states, over many years. That experience will certainly be influen-

tial with prosecutors and state policymakers when Roe v. Wade is overturned. And that should be the policy of legislators who are interested in the effective enforcement of abortion law.

Obviously, none of this is new. These state policies were settled, and reaffirmed time and again, by the 1960s. They were clear at the time of Roe. They were presented in detail to Congress in hearings on a constitutional amendment on abortion in 1983. They were covered in a number of law-review articles since then. And Joseph Dellapenna covered them in his encyclopedic 2006 treatise, aptly named “Dispelling the Myths of Abortion History.”

Pro-life legislators and pro-life leaders do not support the prosecution of women and will not push for such a policy when Roe is overturned. (Obviously, like Trump, any particular legislator can spout off about his or her idiosyncratic ideas.) This is demonstrated by federal abortion regulations enacted in the past 20 years — such as the federal partial-birth-abortion ban (2003) and the Unborn Victims of Violence Act (2004) — in which women are expressly excluded from any possible prosecution. To avoid any ambiguities, recent abortion bills in Congress — including the Pain-Capable Unborn Child Protection Act, the Born-Alive Abortion Survivors Protection Act, and the Prenatal Nondiscrimination Act (PRENDA) — have also expressly excluded women.

Trump’s comment has undermined the long, hard work of pro-life leaders over the past four decades — leaders who, in the face of false charges by abortion-rights advocates, have sought to make clear that they oppose

prosecution of women who abort and that that opposition is far from arbitrary but rests on the uniform state policy before Roe. And what’s most galling is that a person like Trump who has supported abortion, and abortion organizations, and pro-abortion candidates for decades, and has such crude, flippant, ill-formed opinions, should suddenly claim to speak for pro-life Americans. Bill Clinton, who reportedly urged Trump to run, must be laughing minute by minute.

— Clarke D. Forsythe is the acting president of Americans United for Life, where he has been a lawyer for 31 years, and the author of *Abuse of Discretion: The Inside Story of Roe v. Wade*

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## Marriage and the Altar

Posted on May 16, 2016  
by Rev. Paul R. Harris

Nope this is not about the marriage altar, but marriage and the Communion altar. If Paul can speak of marriage and really be speaking of Christ and His Church, I can speak of marriage and really be speaking about Communion.

First, finally someone other than a poor, probably besieged, parish pastor has spoken the unvarnished truth about those churches practicing open Communion. In the July/October 2014 *Concordia Theological Quarterly* in an article entitled “Doctrinal Unity and Church Fellowship” the Rev. Doctor Roland F. Ziegler says, “Likewise a church that does not practice closed communion or a church that communes members of heterodox churches does not administer the Lord’s Supper according

to Christ's institution" (70). That means this mark of the Church is missing in regard to their Lord's Supper. St. Paul says such churches are coming together for the worse not the better (1 Corinthians 11:17).

*Ca alors!* No mealy-mouthing about how churches not practicing closed communion could do "a better job." None of this tap dancing around the issue to the tune of "extraordinary circumstances" which are really quite ordinary. None of this compulsion to write close(d) communion out of deference to all those weak-kneed pastors who practice open communion in the name of and under the color of the authority of the phrase "close Communion." Such a practice is all the more deplorable because it is so close to the truth, but being close to the truth means you are still in error.

The following is not my story but illustrates my point; a brother pastor told it to me, and it shows how I can be talking about marriage but really be talking about the Communion .

A husband and wife are out on a date for their anniversary. The waitress gets friendly with the couple and finally works up the nerve to ask, "Do you have an open marriage?" The wife quickly replies, "It's closed." The husband pipes up, "No, it's close."

You don't have to be married or a theologian to understand what the husband hopes to drop by dropping the letter 'd.' You do have to be a bold theologian to confess that churches not practicing closed Communion do not have one of the two marks of the holy Christian Church. You have to be married to Someone other than "our beloved Synod" to do

something about this sad state of affairs.

Adulterous affairs are what we're really talking, or more accurately not talking, about. About half of the Lutheran Church Misery Synod is just fine bringing the waitress into the marriage bed. Should the Bride of Christ continue to pretend she doesn't see what their marriage has become? Who's in bed with whom is exposed at the at the Altar, and that's where you see what kind of marriage you really have open/close or closed.

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## Bathrooms and Bodies

We are physical beings. There is no getting around that. Would our problems over male and female restrooms be solved if bathrooms were not needed at all? Would the controversy and heresy go away, if we could outlaw transgenderism and homosexuality? No, there is a more fundamental issue. It is an error that has been quite intense for at least 50 years, but was gaining momentum over 300 years ago.

What is that? The world's god of equality. It started when Adam and Eve made themselves equal to God and brought sin into the world through disobedience. Equality, trying to make people look, act, and be the same, has replaced the scriptural Christ, who speaks a clear word on the differences between men and women and their unique purposes for this world.

The problem is that we, Christians and churches, have embraced the thinking that has led to gender-neutral bathrooms and individuals thinking that they can pick their gender like they can pick the color of shirt they

wear. How many would disagree with this statement made to a child: "you can do anything you want to do"? Society and those influenced by the world have long said that all opportunities and public offices should be equally open to men and women. Girls have been taught to think they are no different than boys. So why should they have to use a different restroom? Isn't this hateful segregation—saying they are less human than boys? But God Himself declares that He is not for a bland, sexless equality: "As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church" (1 Cor. 14:33-35). Our God speaks a clear Word on how we are to live in the bodies Christ died to redeem. Though it sounds harsh, this is not unloving. To live as God intended is good in itself and pleasing to Jesus our Lord.

Our biology does not seem to inform how we are to live on earth, in the same way it used to. The very idea of absolute authority and that someone (especially an invisible being) can tell us what to do, even if it doesn't make sense, is preposterous today. The answer cannot be only to condemn politicians, but to examine our own hearts, words, church practice, and families. In a word, the correct reaction is to repent. We have all overlooked to some extent the differences between male and female, and not seen them as good and holy. We have not taught our sons masculine virtues, like leadership, sacrifice, and honoring

motherhood. Our daughters have not been educated in feminine virtues, such as submission, modesty, and the great privilege of birthing new life into the world. These are obsolete, though the Bible is quite clear:

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord (1 Pet. 3).

Without a clear distinction between male and female, it will be impossible to be either. To deny the most obvious physical distinction between people is actually a religious value. Worldly equality easily becomes an idol to which unbelievers bow down. To deny how we are created is to deny our Lord who made us: Christ Jesus.

Behind the modern assertion of the right to choose one's life, behaviors, and identity, is rebellion against the true God. And we have all bought the lie that we should get to determine our own life and what we do with our body. President Obama recently said: "I think that it is part of our obligation as a society to make sure that everybody is treated

fairly, and our kids are all loved, and that they're protected and that their dignity is affirmed." For the world, love is to simply accept every behavior and never tell someone "no," even if they want to go to the bathroom with the opposite sex. Yet according to Christ, it is unloving and shameful to try to undo the divine distinctions of His creation. In fact, our dignity is often our god—used to lift ourselves over others and over the Savior who died for poor, miserable sinners, without a holy dignity of their own. What you are and think is the problem. No one honors God appropriately and fulfills the role He designed for us. This is obvious today in how much skin is shown by female clothing, even by very young girls. "But God has so composed the body, giving greater honor to the part that lacked it" (1 Cor. 12:24). Modesty is equated with honor—submission out of love for our Lord is pleasing to Him. When Jesus redeemed us, He redeemed our bodies, so they are no longer ours to use in sinful and selfish ways. We are called to holiness in our body.

God made man and woman different for marriage, and within marriage those differences are intrinsic to bearing and raising children. The desire for worldly equality goes hand-in-hand with the denigration of motherhood and life itself, especially the weakest ones who cannot choose an outward identity for themselves. A "marriage" between equals is an abomination. It simply does not work as a one flesh union. If men and women are to do the same things physically, God made a mistake. To "be fruitful and multiply" is intimately related to the differences

in the sexes and the biblical standard of sexual morality.

When male and female roles are confused or covered up, Christ is actually obscured and the family hurt: "But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God" (1 Cor. 11:3). Why? Because God said—the very One who bled for you, to set you free from slavery to all sin. The one who believes in Christ will submit to the gender God assigned—even when it seems impossible. Your hope is in Christ's free verdict of salvation, not a man-made equality that is crammed down people's throats.

Not everyone must get married or will enjoy being the gender that God gave at birth, but having Christ as Lord is to acknowledge His authority over all areas of life—from the pastoral office instituted for males to proclaim the Gospel, to the family roles of husband and wife God made in paradise for Adam and Eve. Our hope is not to improve this world, but to be pure in the world to come. We must discipline and restrict our bodies, because they are bodies of death, directed by sinful passions. But in the struggle to be what God made us there is hope in Christ who forgives every sin. We are not equal outwardly to others, nor should we strive to be. We have something much better—a righteousness that comes by faith. Christ forgives and grants us His holiness, which we wear by trusting in our baptism and listening to His Word—not being something we are not or changing restroom signs. The world wants to prove it is right by force, while we are content to say: "we are wrong and shamefully sinful, but

Christ's blood has made us right in heaven."

God's authority is one. The authority to forgive is related to His authority to tell us how to live in the body and with one another in this broken world. It will not be easy to live as God states in Scripture, but find rest in Christ, not in breaking down social taboos. It is our Lord who broke the back of Satan and took away the power of sin, by fulfilling the Law we break in our bodies. Jesus died as an innocent lamb in His body. Here is our identity—not what we do in our own sinful body. But our bodies which Christ made are His, so what we do with them must not conflict with His holy will. The gift of Christ is not equality, merely being like other sinners. It is to be made equal in righteousness to our God, Christ Himself. In this we trust in this very unequal world. Amen.

Pastor Philip Hale  
Zion Lutheran Church, Omaha,  
NE

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## What they Don't Say Can Hurt Us

The Crave Ablaze Journey Church and Coffeehouse opened across the street from Zion Lutheran, LCMS. Besides a wicked good caramel latte, they also offered fun and upbeat worship featuring some seriously talented local musicians. The Wednesday Evening Pizza Bible Study soon

began attracting youth from all over town, including young members of Zion.

"Here's our worship folder from tonight!" snapped Christina as she threw the document on the dinner table. Her father made note of her use of the word "our," while her mother repeated "for the umpteenth time," how hurt she was seeing her daughter abandon the congregation that baptized and confirmed her. Pointing at the worship folder, Christina demanded, "Show me one thing that's wrong here! We sang praises to the Lord. There was a discussion about practical ways we can show our love to each other. We took up a collection for the Food Bank, and we prayed for the end of all war. Point to one sentence in this folder you disagree with! Just one sentence, or else admit there's nothing wrong!"

"Christina," said her father, enunciating each syllable with the fatherly voice he saved for emergencies such as this, "it gives me great joy to know that you take such issues seriously. I will happily tell you 'what's wrong' if I can depend on you to continue acting like a 16-year-old, and not roll your eyes and stomp off to your room like a 13-year-old before I finish my first sentence."

She wilted a bit, but looked at him soberly, "Go ahead..." Her father was not a little surprised that he could still get her attention.

"What's wrong' is not what I

see here," he said, placing his finger on the folder, "but what I don't see. There is no Confession and Absolution. Without acknowledgment of our utter helplessness against sin and the assurance of God's unspeakable mercy for Christ's sake, you really have no Gospel here. Also, there's no Creed and there's no making the sign of the Cross. St. Paul was determined to know nothing but Jesus Christ and Him crucified, and this worship folder has no reference to the Crucifixion at all. If you raise my grandchildren in that church, how will they ever hear of God's grace?"

Dear reader: For a thorough, Scriptural and Confessional treatment of the issues and errors surrounding deviations in worship practices, see the ACELC Errors Document 03: *The Divine Service and Liturgical Office*, which may be found at the ACELC website along with many other documents addressing issues our beloved Synod is either tolerating or promoting.

And don't forget to register for the upcoming ACELC Free Conference addressing the topic *Christ for us: Dispute Resolution*, coming up April 26 to 28 in Nashville, Tennessee.

Wishing You Every Blessing in Christ,  
ACELC Board of Directors

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All articles must be approved by Rev. Paul R. Harris.  
Articles with no author are written by him.

## August 2016

SUN	MON	TUE	WED	THURS	FRI	SAT
	1	2	3	4	5	6
			7:15 PM Romans			
7	8	9	10	11	12	13
Adult Class 12:30 PM			7:15 PM Romans			
14	15	16	17	18	19	20
Adult Class 12:30 PM		Trustees Meeting 6:30 PM	7:15 PM Romans			
21	22	23	24	25	26	27
			7:15 PM Romans			
28	29	30	31			
			6:15 PM Choir  7:15 PM Romans			

## September 2016

SUN	MON	TUE	WED	THURS	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
		Voters Meeting 7 PM	6:15 PM Choir  7:15 PM Romans			
11	12	13	14	15	16	17
		Elders Meeting 6:30 PM	6:15 PM Choir  7:15 PM Romans			
18	19	20	21	22	23	24
			6:15 PM Choir  7:15 PM Romans			
24	26	27	28	29	30	
			6:15 PM Choir  7:15 PM Romans			



Aug. - Sept. 2016