

Trinity Te Deum

The official newsletter for Trinity Lutheran Church

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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August-September 2013

The Greatest Martyr on Earth

An Advent-Lent Sermon Series
on the Third Chief Part
Of Luther's Small Catechism

Luther called the Lord's Prayer the greatest martyr on earth because of all the ways Christians have abused this wonderful gift. You have those who dismiss it in favor of what they consider more noble prayers made up in their own hearts. There are others who use the Lord's Prayer repetitiously as if God does hear because of much speaking. Then there are we who don't think about what we are praying, might not know what we are asking for, or might not really care (?). In all these ways the Lord's Prayer is martyred.

In our 2013-2014 Advent – Lent sermon series we will look at the Lord's Prayer and Luther's explanation of it in a refreshing light. We will devote our Midweek Advent and Lent services to this. These services are important for three reasons. 1) From my conversations with you, I'm convinced we could hardly be called a people of prayer. (N. B. I said "we" not "you.") 2) This one is all on me. I give the Lord's Prayer short shrift in my catechetical classes. My only excuse is that I am following others in this practice,

but I feel I am cheating you. 3) How often we say, "I'll pray for you," or ask someone to pray for us, yet St. Paul said of himself and us, "We do not know what we ought to pray for" (Romans 8:26). 4) Every public figure whether politician, sports announcer, or talk show hosts says that victims of a tragedy "are in our prayers." The inference that everybody has their prayers is disconcerting to me. It's like the adage that if everyone is responsible than really no one is. If everyone is indeed praying, then in point of fact probably no one is.

Service times are 7:30 PM. Usually, Ash Wednesday being a notable exception, we are "done" by 8:15. You can be out of here before 8:30 PM if you so choose.

Dec. 4 The Address
"Father Always"

Dec. 11 1st Petition
"Nomen Dei Est Deus Ipse"

Dec. 18 2nd Petition
"A Breath of Fresh Air"

Mar. 5 3rd Petition
"To us and Through Us"

Mar. 12 4th Petition
"Bramafam"

Mar. 19 5th Petition
"As not Because"

Mar. 26 6th Petition
"Despair Rightly"

Apr. 2 7th Petition
"East does Meet West"

Apr. 9 The Conclusion
"The Right Stuff"

How Can We Give a Witness for Jesus Christ in the Public Square While Avoiding the Errors of Unionism and Syncretism?

Like many of you reading this post, I have been riding an emotional roller coaster since the tragic shootings in Newtown, CT. Many have worked hard to bring comfort and peace to a horrific situation; sadly, a few have tried to use this as an opportunity to gain political ground. This is as true "inside the Beltway" as it is in the Church. I would like to try to move beyond the emotions, if possible, for a theological look at what I perceive to be the issue at hand that is causing some, if not many, to question the LCMS stance against unionism and syncretism.

Recently, during Sunday morning Bible study, one of my members said she could not be-

lieve this was happening all over again and wondered out loud: "Haven't we learned anything from Yankee Stadium?" Another member, in response said: "I don't understand what the big deal is, after all, didn't Jesus eat and drink with tax collectors?" As I have tried to listen to all sides during the last several weeks, it appears that the vast majority have a strong desire to be faithful to the Word of God, and want the life-giving, life-changing Gospel to be proclaimed in the best way possible.

So, what is the best way to do it? That seems to be the question at hand for many among us. Is the best and most faithful way to proclaim Christ and His Word, when a terrible tragedy strikes, to participate in the community service or vigil, or to intentionally stay away? I believe this question is one that would be of benefit for us to wrestle with, under God's Word.

In preparation for a congregational study on this very topic, I was reminded of an excellent article by the Rev. Daniel Preus, currently serving as the 4th Vice President of the LCMS. He was very close to the situation following Yankee Stadium, serving then as 1st VP, and this essay delivered in 2003 can possibly serve as a starting point for our study. It is available by clicking [here](#). (You might also want to check out the [ACELC Errors Document on Unionism and Syncretism](#))

Here are some excerpts

from Pastor Preus' article to whet your appetite:

For Christians it goes without saying that we are going to talk about Jesus to those who do not yet know Him, and for that matter, also to those who do. Jesus says that He is the way, the truth and the life and that nobody comes to the Father except through Him (John 14:6). Peter says that there is "no other name under heaven given among men by which we must be saved" (Acts 4:12). Again St. Peter says, "Always be ready to give an answer to everyone who asks you a reason for the hope that is in you, in meekness and in fear" (1 Peter 3:15). Why? Because the hope that is in us is the only hope for sinful people, the only hope of salvation, the only hope of deliverance from sin, the only hope of everlasting life.

So, there is no question that Christians are to proclaim the Gospel, that they are to announce the Good News about forgiveness, salvation and life in the Savior, Jesus. And the proclamation of Christians should not be limited to the sanctuary. "Go and make disciples of all people," Jesus says in Matthew. "Preach the Gospel to every creature," He says in Mark. Every one of us should be like Andrew who found his brother Peter and brought him to Jesus (John 1). Every one of us should be like Philip who found Nathanael and told him he had found the Messiah and when Nathanael resisted, Philip said, "Come and you will see." There simply is no question that

Christians who are the light of the world, according to Jesus, are to be a light in the world through their actions and their speech.

Does this mean then that Christians have the right and the duty to speak the Word of God and proclaim the Gospel, not only in the church, but also in the public square? Of course! And when these opportunities come our way, we should be grateful and take advantage of them.

At the same time, the Scriptures warn us again and again to avoid certain relationships and activities with false teachers, with unbelievers and especially with the teachers, preachers and prophets of false religions. And so St. Paul says, "I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people" (Rom. 16:17-18). So Jesus Himself warns us against false teaching and false prophets and says, "At that time if anyone says to you, 'Look, here is the Christ!' or, 'Look, there he is!' do not believe it. For false Christs and false prophets will appear and perform signs and miracles to deceive the elect – if that were possible. So be on your guard; I have told you everything ahead of time" (Mark 13:21-23). And in the book of Revelation Jesus commends the

Ephesians for their intolerance over against false teaching. He says, "I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false" (Revelation 2:3).

Finally, the entire Old Testament, from which I shall quote extensively in the second part of my presentation, makes it clear that believers, children of God, are absolutely forbidden to worship false gods or to combine their worship in any way with the worship of false gods. In fact, the major sin of the Israelites, condemned over and over again by God's prophets was that of syncretism according to which they wished both to worship the God of Israel and give honor to the gods of the nations surrounding them.

As Christians, we gladly submit to both these truths: 1. We are to proclaim the Gospel unashamedly to everyone who will listen and 2. We cannot worship together with those whose worship is directed to any god other than the Triune God who alone is Creator, Redeemer and Sanctifier and who alone is God in the true sense of the word. There was a day when it was much easier to hold these two truths in the proper balance. To those who know the Scriptures well it should not be difficult today either. But the postmodern world in which we live has severely complicated life for us Christians.

Is it possible today to study the paradox that Rev. Preus has clearly outlined, under God's Word, no matter what side of the issue we are currently on, and let God's Word have its way with us? To me, that would be true koinonia. That is my prayer.

Rev. Clint K. Poppe
Chairman, [ACELC](#)

Despair is a Greater Sin than Gay Marriage

Posted on July 6, 2013 by Rev. Paul R. Harris

The following was prompted by someone sending me this YouTube video http://www.youtube.com/watch?v=hIVBg7_08n0. The sender pointed out how sophisticated the medium was and how siren the message. One despaired of answering it, and therein is the real problem.

It is discouraging that something so obviously against Natural Law is being accepted. It doesn't take the Bible to know this is contrary to the Natural Order; it takes eyes. The acceptance of homosexuality is not, however, unprecedented.

To homosexuality is where fallen men apart from God's grace always go. All of the city state of Sodom believed homosexuality was acceptable. All of Gibeah hundreds of years latter (Judges 19) arrived at the same

point of fallenness. Fast forward to St. Paul. In Romans 1, he sees the acceptance of homosexuality as the crowning sin of a fallen society.

What is so different this time is that the institutional church has thrown in her lot with fallen government. This is what John sees in Revelation 13. Two Beasts – faithless state and faithless church – working in concert. And Scripture says that it is given to them to overcome the saints, but they don't win and we don't lose.

Homosexual activists carried the day when they – as the feminist before them – succeeded in framing the issue as one of civil rights. Now you're a racist if you don't accept homosexuality and feminism. Again, what is so shocking is not that the world goes this way but the church has – and has been doing so for decades and decades.

What is funny – and this is alluded to in the video – is that while the homosexual movement has succeeded in getting the word "faggot" out of people's mouths they have also succeeded in making "gay" a dirty word. "You're so gay." "That's so gay," are always negative. Yes the truth will out.

By the way, sins against the 2nd Table of the Law have always been stigmatized in society by name calling. It's permissible to call a child breaking the 4th Commandment a "brat." You can call the person who disregards the 5th Commandment a "thug," "brute," or

“beast.” You can call the breaker of the 7th Commandment a “scoundrel,” “cheat,” or “swindler.” You can call the person who breaks the 8th Commandment a “liar,” a “gossip,” “unreliable,” or “untrustworthy.” But you are a racist and homophobe if you call one who breaks the 6th Commandment a “faggot,” “queer,” or “light in the loafers.” This too is not new. Once the pro-abortion crowd legalized their immorality they started going ballistic being called “baby killers” or “murderers.”

In all this, our war is against despair. We don’t want to conclude what those in Revelation 13:8 conclude about the First Beast, False Government. “They also worshiped the beast and asked, ‘Who is like the beast? Who can make war against him?’” We are not to be hopeless because we can see no earthly way of turning this tide or even answering such slick presentations as that rap video. We don’t have to answer. Indeed the picture Scripture gives us is world growing darker and darker and then the great falling away – apostasy – happens. If it didn’t happen in the 18th century Enlightenment when Scripture and the Supernatural were thrown out, then it has most certainly happened now.

But how does it all end? When the Lord Jesus sees that the last of His sheep have been gathered to the fold, He steps visibly back into history and instantly slays those in rebellion. No muss, no fuss, no prolonged Battle of Armageddon.

Because we see unbelief celebrated and winning on so many fronts, we are not to conclude in despair that the Church is losing. We live not by what we see but by what He has told us.

Part of what He has told us is that no one has to live with the sin of homosexuality any more than they do with any other sin. There is forgiveness for and freedom from that too. While we are told we are racist for not accepting homosexuals in their sin, those supporting them in their sin are the real racist. They are advocating homosexuals be kept in their chains. Yes, I know the homosexuals themselves boast of their freedom, but you’re not free just because you’re able to mock, or even enjoy, your chains. Black people call fellow blacks who don’t see their chains or enjoy them “Uncle Toms.”

Greater than the sin of accepting gay marriage is the sin of despairing over it. Let us do neither so that we may help both.

Potholes, Potshots, and Perpetual Vigilance

“Perpetual vigilance was necessary for the preservation of the integrity of altar fellowship.”

These words, penned by Werner Elert in his classic work, [Eucharist and Church Fellowship in the First Four Centuries](#), come from the chap-

ter entitled, “Keeping Altar Fellowship Intact.” For several months I have been in the midst of a re-read of Elert’s book and have been amazed at how often and how much it reminds me of our Synod’s quest for peace in the Church. We recently witnessed such an effort by President Harrison when he took responsibility for the troubles that came to the Synod over the Newtown, Connecticut incident, saying (among many other things): “I’ve had so many opportunities to participate in the great moments of the Missouri Synod; now, I have participated in one of the worst moments of the Missouri Synod” ([LCMS Video Archive](#), 1:01-1:12 minutes).

In the vernacular of the title, I would call this a “pothole.” Potholes are not just an irritant to drivers, they are damaging to vehicles. Cities, counties, and states spend millions of dollars each year in repairing them on our nations roads. It is a necessary expense for the public good. Without it? ... Well, visit any third world country and the question will answer itself.

History will determine if President Harrison’s participation in the Newton incident is “one of the worst moments of the Missouri Synod.” Considering the saga of our Lutheran forefathers in this land, and in Luther’s land, I rather doubt it. This incident needs to be viewed for what it is: a “pothole” - a bump in the road that garnered the attention of the media world for a few days. Truly in the grand scheme of

God's salvific history, and the history of His Church, it is far more a "pothole" than a "sink-hole."

In his video appeal to Synod, Harrison said: "I exacerbated the problem. I caused greater offense. I caused trouble for Pastor Morris, and difficulty for the congregation, an offense there in the midst of their suffering. Please forgive me" ([LCMS Video Archive](#), 4:33-4:52minutes).

In the midst of President Harrison's attempts to deal in an evangelical manner with the Newtown incident there were those within and without the Synod who took "potshots" at him, personally, and at his efforts to bring peace. Criticisms from the world are to be expected, for they neither understand nor accept the message of the Gospel - the message of Christ crucified. To them, as St. Paul reminds us, it is either "foolishness" or "a stumbling block" (I Cor. 1:23). As to the "potshots" from within, though disappointing, they too ought not surprise us, for as Jesus warned His disciples regarding those leaders in the church that were criticizing Him: "[T]hings which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:18f).

"Potholes" and "potshots" remind us that we live in a broken world, a world where "there will be no lack of sin and trou-

ble as the Scriptures say in John 15 and 16; I John 2 and 5. (Small Catechism, Christian Questions with Their Answers, question #20). For this reason, "perpetual vigilance" is an essential quality, a peculiar trait which Christ's Church is constrained to uphold in its quest for faithfulness and peace. How that relates to our Synod I wish to discuss within the context of two other things which President Harrison mentioned in his video appeal to Synod.

"One thing's sure, in retrospect, I think at certain key points I could have done things in a way that would have shielded the Synod from such negative criticism, and I take credit for that" ([LCMS Video Archive](#), 5:18-5:50 minutes).

"I make an appeal to the Synod for unity, for repentance, I appeal to those who post so much on the internet, to watch your words, for us to watch one another, for us to care for one another, and to do so in a way that doesn't allow egregious things to be said about people, questioning motives and other things. We'll never get through this without Christ. I have been humbled, completely humbled, in fact, brought to nothing" ([LCMS Video Archive](#), 6:00-6:36 minutes).

"Perpetual vigilance" in Elert's quote dealt with a necessity. The necessity was "the preservation of the integrity of altar fellowship." The objective for the Church, from the Apostles forward, was altar fellowship, for it denoted publicly the

unity which Christ prayed for in His high priestly prayer on the night of His betrayal. He prayed for unity so "that the world may know that You have sent Me, and have loved them as You have loved Me" (John 17:23). The preservation of that unity was critical for Christ. It was critical because He knew "the world" needed to know Him and the one who sent Him, for it was the one thing necessary to save them from their sin, which damned them! Unity in Christ's Church has everything to do taking the Gospel to "all nations." To the extent that the Church (or Synod) is or appears divided to the world by disunity that effort is severely hampered.

The problem which has exacerbated President Harrison's desire for peace in the Synod is the very disunity that exists in the Synod at the point of "altar fellowship." We may not want to hear it, but Synod has lost "the integrity of altar fellowship," and, like it or not, it has been superseded (in the mind of many within the Synod) with the preservation of the current confusion of language that has supplanted Synod's historic clarity of thought on the matters of altar fellowship as set forth by Scripture, The Lutheran Confessions, Walther, Pieper, Sasse, and others.

Again, the world will never understand this quest for peace in this matter of altar fellowship, and they will criticize us. And, until Synod seeks once again to follow through with Elert's advice that "Perpetual vigilance [is] necessary for the

preservation of the integrity of altar fellowship,” those within Synod who opt for the confusing language of today will continue to push the envelope and they will not hesitate to take advantage of the world's criticisms in their pursuit.

G. K. Chesterton is credited with having written: “the great tradition has not been tried and found wanting; it has been tried, found difficult, and duly abandoned (*Imprimis*, Vo. 42, No. 1, January 2013, Jason Barney {winner of the 2012 Salvatori Prize for Excellence in Teaching}, “We live in a culture of Peter Pans”).

As I continue in prayer for the Synod and continue in the work of the ACELC, I cannot help but wonder if Chesterton's words do not accurately reflect the Synod's floundering in this matter of altar fellowship. If not, then I am at a total loss in understanding and explaining why the ACELC has not received a rash of membership applications from congregations and pastors in every district!

Luther reminds us of the importance of “perpetual vigilance” in matters dealing with Christ in one of his 1523 letters. “Neither is it of any help if someone would say, ‘I will gladly confess Christ and His Word in every other article, except that I may keep silence about one or two that my tyrants may tolerate, such as both species in the Sacrament and the like.’ For whoever denies Christ in one article or word has denied the same Christ in that one

article who would be denied by [denying] all the articles, since there is only one Christ in all His words, taken all together or singly” (WA Br 3:81 ff - Letter written by Luther to Graf Albrecht von Mansfeld on June 3, 1523.)

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Of Heroism and Hand Grenades

Posted on May 29, 2013 by
Rev. Paul R. Harris

On May 16, 1968 Donald E. Ballard Corpsman U.S. Navy won the Medal of Honor. His unit was ambushed. While applying a field dressing, an enemy soldier tossed a grenade into his group of men. Shouting, “Grenade!” Ballard vaulted over the stretcher and covered the grenade with his body. The grenade was a dud. He still received the Medal of Honor (*This Day in Military History*, www.history.com), and rightly so. The president of the LCMS, Matthew Harrison, has done a similar thing 45 years later.

In his May 2013 *Lutheran Witness* article, “Marriage and the Church,” he bravely, boldly, and correctly jumps on the grenade of gay marriage, but he’s jumping on a dud when he closes his argument with: “As traditional Christians are driven out of the public square, the door is also closed for the Gospel.” The article actually says “pubic

square,” but we chalk this up to a typo. This, however, makes for a joke that is no dud, but modesty, propriety, and manners restrain me.

I’m sure Ballard’s comrades were relieved, overjoyed when their corpsman threw himself on the grenade. Even when the grenade didn’t go off, I’m sure their relief and gratitude were in no sense diminished. Harrison, however, leaves us feeling more afraid, more undone, more hopeless about the future needlessly. He’s warning us of a dud.

For the first three centuries of the Christian church, she was allowed no consistent voice in the public square. Even after Christianity was legal, she had no rightful place in the public square as the Gospel went out into barbarian lands. But no nation can close her doors to the Gospel. The more they ban it, slander it, legislate against it, even murder it, the more it prospers. As Tertullian famously said, “The blood of the martyrs is the seed of the church.”

In fact, I will go one better. It’s precisely when the church is driven out of the public square that her voice, the voice of the Gospel, can be clearly heard as not just another political message. It’s interesting to me that Harrison has proceeded similarly to Ralph Bohlmann, LCMS president 1981 – 1992. The latter established an office of governmental relations in Washington D.C. ostensibly to keep Washington informed about what we thought. (Do you hon-

estly think they care?). The former sent to Washington various officials from the LCMS to meet with our elected officials. The Lutheran Witness quoted LCMS officials saying how all the elected officials said they needed and valued our input. (Come on! They say the exact same thing to the 4-H Club from Muleshoe, Texas!)

We don't need our president boldly speaking out in the public square; we need him boldly speaking out in our private church body. We don't need him sending LCMS officials to Washington; we need him sending ecclesiastical supervisors to do what they have vowed to do. We need him jumping on the grenades of open Communion, feminism, and unionism being lobbed into our ranks. We don't need him lobbing duds like unless we're able to speak in the public square the door is shut on the Gospel. By the way, the argument of those in favor of praying with pagans is precisely that our voice must be heard in the public square.

The more we stand away from the public square the more we will stand out. But we're trying so hard, most teens and college kids would say too hard (and you better know what that means when they say that) not to stand out from popular, public culture. Read the May 2013 *Witness*. The contents page tells you that on page 4 you will find the department #BELIEVE BOLDLY. Turn to that page and you will find a good article on God's gifts. But taking up more space than the fine article

is the ever-present, extremely popular, sine qua non of relevancy: the Facebook thumbs up not once but six times.

Such an attempt to reach kids where they are is pandering. It's my adult youth group adviser saying to me in 1971, "Do you want to rap?" It's him leading us in the soft rock of "It Only Takes a Spark," or "They Will Know we are Christians." Teens and college kids live in an intense realm. They want ultimate answers now. They want answers without fluff, without posing, without posturing. Answers they are not getting from the public square.

When we clothe, cloak, cover the ultimate answers we have in the trappings of the public square, we are in effect tossing a grenade that makes them scatter. Or worse, we're showing we really are no different than the public square. We're Pied Pipering them into the public square saying the answers can be found among popular hashtags and the greatest number of likes. For this we deserve no medals.

NFL champ skips WH visit because Obama said 'God bless' Planned Parenthood

BY: JOEL GEHRKE JUNE 6,
2013 | 2:16 PM | MODIFIED:
JUNE 7, 2013 AT 10:00 AM

BALTIMORE, MD

- DECEMBER 02:

Retired Baltimore Ravens center Matt Birk, who won a Super Bowl with the team last year, skipped the team's visit to the White House due to President Obama's support for Planned Parenthood.

"I have great respect for the office of the presidency but about five or six weeks ago, our president made a comment in a speech and he said, 'God bless Planned Parenthood,'" Birk, a former Minnesota Viking, told a local Minnesota sports blog. "I'm very confused by [Obama's] statement," he explained. "'For God to bless a place where they're ending 330,000 lives a year? I just chose not to attend.'"

Birk said he's a pro-life Roman Catholic. "Planned Parenthood performs about 330,000 abortions a year," he said. "I couldn't endorse that in any way."

Obama spoke at the national Planned Parenthood conference this year.

"As long as we've got to fight to make sure women have access to quality, affordable health care, and as long as we've got to fight to protect a woman's right to make her own choices about her own health, I want you to know that you've also got a president who's going to be right there with you, fighting every step of the way," he said. "Thank you, Planned Parenthood. God bless you. God bless America."

Clergy, Laity, Men and Women

Posted on May 11, 2013 by Rev. Paul R. Harris

Historically Lutheran's correctly said that there is no divine distinction between clergy and laity. The pastoral office is a divine institution, but the pastor himself is no different than a layman. He is given no indelible mark in ordination as Roman Catholicism teaches. While no one in the LCMS would argue for an indelible mark, we are making a fundamental distinction between clergy and laity. Women cannot read the lessons or distribute the sacrament because they are not clergy not because they are not males. We take this position so as not to run afoul of the spirits of our age egalitarianism and feminism.

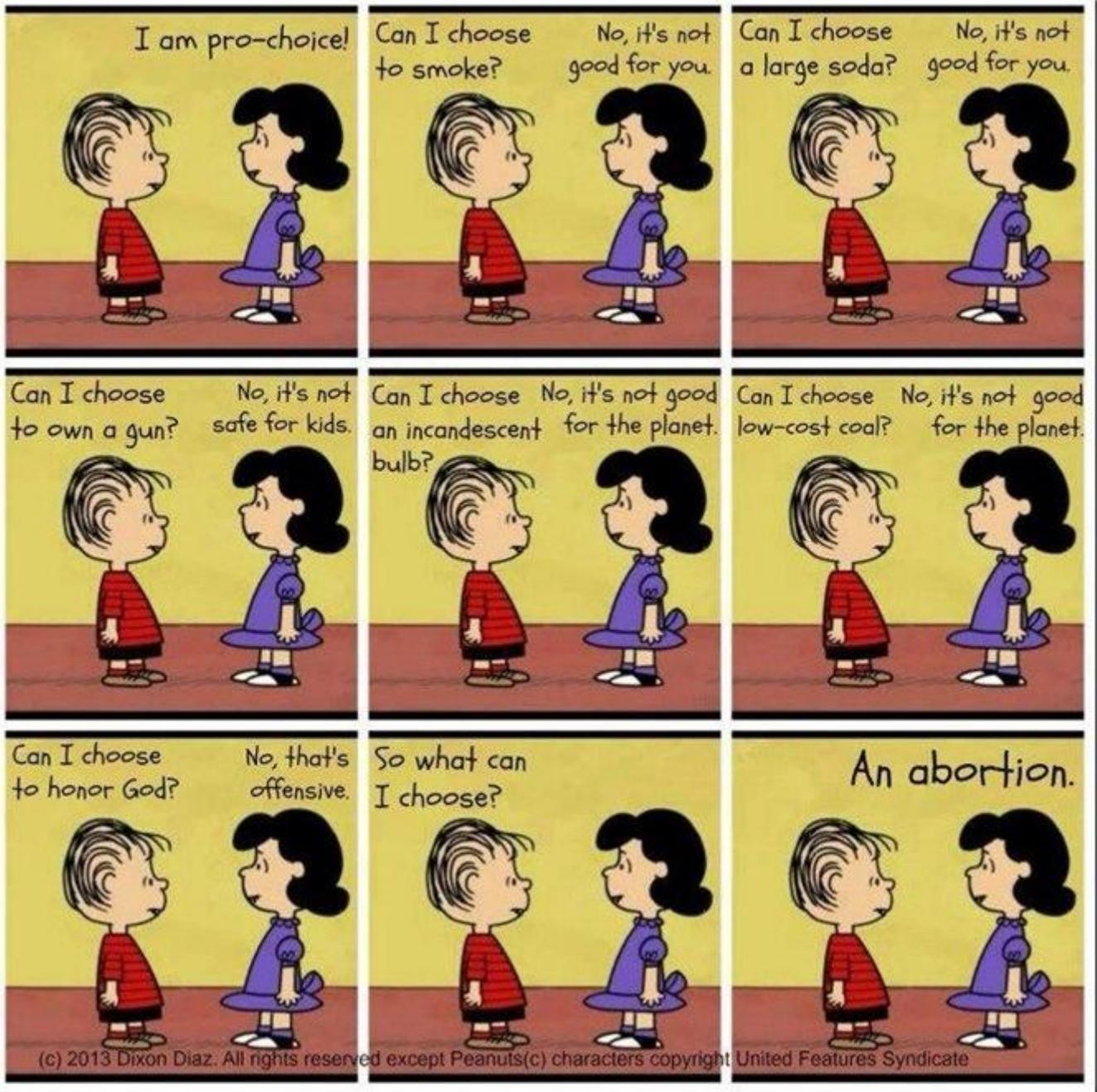
This is not how Luther saw things. A Christian father has a divine call to preach the Gospel and even administer the Sacrament. "Nor must the fact be overlooked that the office of the church is not confined to the public services in God's house. It is also exercised by the head of the family. He has the call to teach his family the Word of God. This is not a provision for emergencies; the call to teach his own is given right in and with the estate of head of the household." (Luther in *Luther on Worship*, 117) "Luther even maintained that the housefather is fully entitled to administer Holy Communion. But he did not mention this right among the father's duties, because he considered the Lord's Supper a public service of the congregation." (Ibid. 118)

By saying the fundamental distinction is between clergy and laity rather than where God created it between male and female we are doing, I should say 'un-

doing' several things: 1) We are subtly undermining the priesthood of all believers. 2) We are encouraging fathers to abdicate their churchly duties in the home. 3) We are ignoring a fundamental distinction in creation and exalting a manmade one.

It will be easier to ordain women with our new understanding. I mean if the only reason women aren't to read the lessons or distribute the Sacrament is because they're not clergy, well then, make them clergy. Ordain them. But if the reason they aren't to do these things is because it conflicts with the created order, you have to first overturn the created order. That's hard to do, but the feminists and gay marriage crowds have been pushing in that direction for a long, long time.





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August 2013

SUN	MON	TUE	WED	THURS	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
Schlitter- Austin After Church			10 AM Bible Stories 7:15 PM Revelation II			
11	12	13	14	15	16	17
			10 AM Bible Stories 7:15 PM Revelation II			
18	19	20	21	22	23	24
			10 AM Bible Stories 7:15 PM Revelation II			
25	26	27	28	29	30	31
			10 AM Bible Stories 7:15 PM Revelation II			

September 2013

SUN	MON	TUE	WED	THURS	FRI	SAT
1	2	3	4	5	6	7
			10 AM Bible Stories 7:15 PM Revelation II			
8	9	10	11	12	13	14
Church Dinner After Service	JR Confirmation 5:00 PM	Voters Meeting 7:00 PM	10 AM Bible Stories 7:15 PM Revelation II			
15	16	17	18	19	20	21
	JR Confirmation 5:00 PM	Elders Meeting 6:30 PM	10 AM Bible Stories 7:15 PM Revelation II			
22	23	24	25	26	27	28
	JR Confirmation 5:00 PM		10 AM Bible Stories 7:15 PM Revelation II			
29	30					
Wine Tasting After Church	JR Confirmation 5:00 PM					

