

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
November 26, 2017 Volume 19 Issue 6
December 2017 – January 2018

Happy New Year and A Sad Anniversary

Yes, December 3rd marks the beginning of the Church's calendar. Marching to a different tune than the world, we start our New Year beginning with the season of Advent. We live in this fallen world but the rhythms of our life our otherworldly.

On New Year's Day we celebrate with our neighbors the beginning of their year, but it's our celebration of the Circumcision of Jesus and the giving of the Name that is the only one given among men to save. On February 2nd we celebrate Ground Hog's Day with our neighbor's, but with the Church we celebrate the Presentation of our Lord and the Purification of Mary. The world celebrates the Spring Equinox on March 20th; we celebrate the Annunciation on March 25th. The world celebrates the Summer Solstice on June 21; we celebrate the Nativity of John the Baptist on June 24th. The world celebrates the Autumnal Equinox September 22; the Church celebrates St. Michael and All Angels September 29th. The world celebrates the Winter Solstice December 21st; the Church celebrates the Nativity of our Lord December 25th. The world celebrates April Fool's on April 1st; the Church celebrates the Resurrection. The Church lets go by unremarked Mother's Day, Memorial Day, Father's Day, Fourth of July, Labor Day, Columbus Day, and Veteran's Day. The world let's go by unnoticed St. Mary Magdalene on July 22nd.

One particular day in the world we ought to note is January 22. This January will be the 45th anniversary of legalizing abortion in the United States bringing about a staggering loss of life here, over 40 million. This number is incomparable with the numbers killed in all US wars, disasters, or tragedies combined. And the holocaust is self-inflicted, protected by the State, and promoted by society.

I was getting gas in Cedar Park in early September. This was when there were gas lines. From behind the pump I heard a gruff voice ask, "Why are you dressed in all black?" I replied, "Because I'm a clergyman." He countered, "I thought we all were." I rejoined, "No, just as Old Testament Israel had the priesthood of all believers, yet not all were priests, so in the New Testament." And the battle was joined.

He turned out to be a Calvinist. He was about 80, and was driving a remarkably restored or preserved 1960's Ford pickup. We talked of Luther's *Bondage of the Will*, the distinction between Calvin's belief that predestination extended over both the saved and the damned and our contention that Scripture only specifically speaks of it being over the saved. We talked of Christ, the atonement, and the travesty of abortion. And all the while – about 20 minutes – not a car honked, and others maneuvered around us to get to pumps. Then the gauntlet was thrown down.

The elderly gentleman said politely but with a hint of accusation. "All this talk against abortion isn't going to do

anything unless we're in the streets." I said, "I agree," and I explained how I had only recently (as you all know) came to that conclusion myself. I told him we had just begun sponsoring a prayer service in front of Planned Parenthood. It was at that point he asked me where my church was.

Sure, I had hoped to come away with an invitation to his 1,000-acre spread where no one has hunted deer since Stephen Austin. Sure, I had hoped he would say, "When I'm gone you can have my truck." Sure, I had hoped he would exclaim, "In such a short time would thou persuadest me to be a Lutheran?" But nothing more came of this. We shook hands and exchanged God's blessings over each other.

With that story I invite you to participate in our Second Annual Prayer Service in front of the Planned Parenthood Clinic on E. Ben White. It will be at 1:30 on February 18th (the First Sunday in Lent). I have expanded the service. It should take 20 minutes. (It's hard to expand a service without hymns, and it's hard to sing hymns outdoors.) The organizers of 40 Days for Life would like us to take up a whole hour of time, but I find it difficult to sustain directed prayer for that amount of time.

A sign-up will be posted. Katie Martin knows far more about these events than I do, and she will be our point of contact. As I told you last year, I had concluded that I wanted to be publicly on the side of life. This conclusion took me decades to come to, so I'm not saying you must reach it overnight. I am saying if you're

wanting to take a public stand, I have the place for you to do so. It's a fitting way to mark a sad anniversary in a New Year.

purple of penitence shades to the pink of a joyous rose.

Look at All the Needy People

(A 9-part Sermon Series on the 3rd Chief Part of Luther's Small Catechism – The Lord's Prayer)

One of my favorite Beatles' songs is the 1966 song "Eleanor Rigby" it begins with the haunting, captivating line "Ah, look at all the lonely people." What does that have to do with the Lord's Prayer?

For decades now, I have wondered why I don't think, speak, or use prayer in general the way the New Testament speaks of it and the Lord's Prayer the way Luther did. My goal every four years is that we would come away from the sermon series on the Lord's Prayer more a people of prayer than we go in. Perhaps that's true for some. The Lord be praised if it is. However, by and large I think I have failed.

Then I read this from Luther. "The Lord's Prayer, which most completely contains all our tribulations and is through the cross most replete." And he didn't originate this view. The early church father Cyprian (d. 258 A.D) said that the petitions are "seven announcements of our misery and indigence through which a person led to self-recognition may see what a treacherous and miserable life he leads here on earth." Luther never backed away from this thesis that the Lord's Prayer "desires to open our eyes to the abyss in which normally we carelessly and foolishly live from day to day." The term "need" is inculcated in each individual petition. "In seven successive articles or petitions, all the needs are comprehended that continually beset you, each one so great that it should impel us to keep praying about it all our lives" (Large Catechism, III. 34). "The Lord's Prayer wants to open our eyes not

primarily for our human needs, but for the necessity of God with us" See Large Catechism, III, 68 (Peters, *Lord's Prayer*, 9, 10).

Here is where the scales fell off my eyes. Here is the reason I have always resonated to the joke I tell when teaching the Lord's Prayer. The punchline from the telephone lineman (Millennials and younger will have to Google this.) is that he found he prayed best not at home, not at church, but when hanging upside down from a telephone pole by his safety belt.

Yes, my "great" prayer times have always come in times of great need. My problem is that I don't see that I am constantly in need. "Needy people" is a pejorative phrase in our society. No one wants to be that! But that's what we are over against God in the face of the devil, the fallen world, and our own sinful flesh.

So, come to church on Wednesday's during Advent and Lent to "Look at All the Needy People." Services start at 7:30 and with the exception of Ash Wednesday if you don't stop to visit you can be on your way to the parking lot by about 8:15.

Look at All the Needy People

(A 9-part Sermon Series on the 3rd Chief Part of Luther's Small Catechism – The Lord's Prayer)

Nov. 29-Needy People Need a Father in Heaven

Dec. 06-Needy People Need a God on Earth

Dec. 13-Needy People Need a Light at the End of the Tunnel

Ash Wed.-Needy People Need to be Acted on Not to Act

Feb. 21-Needy People Need more than Bread for Today

Advent Vespers Begin

Wednesday, November 29,

7:30 PM

Advent as a season of preparation for the Nativity originated in France. Its observance was general by the time of the second Council of Tours, 567. In some places six or seven Sundays were included. When Rome adopted Advent, she limited the period to four Sundays as we now have. It was probably not until the 13th century that Advent was universally recognized as the beginning of the Church Year which up until that time had begun with the Festival of the Annunciation, March 25, or in some places at Christmas. While Advent never attained the extreme penitential character of Lent, it has always been regarded as a season of repentance and of solemn anticipation and preparation for the coming of Christ. [Adapted from Reed, *The Lutheran Liturgy*, 465-466.] Three comings of Christ are remembered in Advent: the first coming, the incarnation of the Second Person of the Trinity in the womb of the Virgin Mary; the Second Coming of Jesus at the end of the world to judge it; and His continual coming among us in Baptism, the Word, and Holy Communion. The Advent wreath is of relatively recent origin, the 19th century. Only two candles have historically represented something specific, the pink one and the white one. Lit on the Third Sunday the pink one stands for joy. On this Sunday, the penitential theme is supposed to be lighter. Tinged with the white of the Christ candle, the

Feb. 28-Needy People Need
Continual Forgiveness

Mar. 07-Needy People Need to be
Lead out of *Anfechtung*

Mar. 14-Needy People Need to be
Delivered from Evil

Mar. 21-Needy People Need Double
Amens

“Don’t Let Your Daughter Leave Home Without This”

In the Faustian Deal it is Margaret who loses. This article shows this. It should be saved and shown to daughters at the appropriate age. The pamphlet “Fifty way to leave your lover” available on our website and at our pamphlet display makes many of these same points.

Cheap Sex and the Decline of Marriage: When women don’t insist on waiting, men behave badly

KEVIN, A 24-YEAR-OLD recent college graduate from Denver, wants to get married someday and is “almost 100% positive” that he will. But not soon, he says, “because I am not done being stupid yet. I still want to go out and have sex with a million girls.” He believes that he’s figured out how to do that:

“Girls are easier to mislead than guys just by lying or just not really caring. If you know what girls want, then you know you should not give that to them until the proper time. If you do that strategically, then you can really have anything you want...whether it’s a relationship,

sex or whatever. You have the control.”

Kevin (not his real name) was one of 100 men and women, from a cross-section of American communities, that my team and I interviewed five years ago as we sought to understand how adults in their 20s and early 30s think about their relationships. He sounds like a jerk. But it’s hard to convince him that his strategy won’t work—because it has, for him and countless other men.

Marriage in the U.S. is in open retreat. As recently as 2000, married 25- to 34-year-olds outnumbered their never-married peers by a margin of 55% to 34%, according to the U.S. Census Bureau. By 2015, the most recent year for which data are available, those estimates had almost reversed, with never-marrieds outnumbering marrieds by 53% to 40%. Young Americans have quickly become wary of marriage.

Many economists and sociologists argue that this flight from marriage is about men’s low wages. If they were higher, the argument goes, young men would have the confidence to marry. But recent research doesn’t support this view. A May 2017 study from the National Bureau of Economic Research, focusing on regions enriched by the fracking boom, found that increased wages in those places did nothing to boost marriage rates. Another hypothesis blames the decline of marriage on men’s fear of commitment.

Maybe they just perceive marriage as a bad deal. But most men, including cads such as Kevin, still expect to marry. They eventually want to fall in love and have children, when their

independence becomes less valuable to them. They are waiting longer, however, which is why the median age at marriage for American men has risen steadily and is now approaching 30.

The big changes: birth control and online porn.

My own research points to a more straightforward and primal explanation for the slowed pace toward marriage: For American men, sex has become rather cheap. As compared to the past, many women today expect little in return for sex, in terms of time, attention, commitment or fidelity. Men, in turn, do not feel compelled to supply these goods as they once did. It is the new sexual norm for Americans, men and women alike, of every age. This transformation was driven in part by birth control. Its widespread adoption by women in recent decades not only boosted their educational and economic fortunes but also reduced their dependence on men. As the risk of pregnancy radically declined, sex shed many of the social and personal costs that once encouraged women to wait.

These forces have been at work for more than a half-century, since the birth-control pill was invented in 1960, but it seems that our norms and narratives about sexual relationships have finally caught up with the technology. Data collected in 2014 for the “Relationships in America” project—a national survey of over 15,000 adults, ages 18 to 60, that I oversaw for the Austin Institute for the Study of Family and Culture—asked respondents when they first had sex in their current or most recent relationship. After six months of dating? After two? The most common

experience—reported by 32% of men under 40—was having sex with their current partner *before* the relationship had begun. This is sooner than most women we interviewed would prefer.

The birth-control pill is not the only sexual technology that has altered expectations. Online porn has made sexual experience more widely and easily available too. A laptop never says no, and for many men, virtual women are now genuine competition for real partners. In the same survey, 46% of men (and 16% of women) under 40 reported watching pornography at some point in the past week—and 27% in the past day.

Many young men and women still aspire to marriage as it has long been conventionally understood—faithful, enduring, focused on raising children. But they no longer seem to think that this aspiration requires their discernment, prudence or self-control.

When I asked Kristin, a 29-year-old from Austin, whether men should make sacrifices to get sex, she offered a confusing prescription: “Yes. Sometimes. Not always. I mean, I don’t think it should necessarily be given out by women, but I do think it’s OK if a woman does just give it out. Just not all the time.”

Kristin rightly wants the men whom she dates to treat her well and to respect her interests, but the choices that she and other women have made unwittingly teach the men in their lives that such behavior is noble and nice but not required in order to sleep with them. They are

hoping to find good men without supporting the sexual norms that would actually make men better.

For many men, the transition away from a mercenary attitude toward relationships can be difficult. The psychologist and relationship specialist Scott Stanley of the University of Denver sees visible daily sacrifices, such as accepting inconveniences in order to see a woman, as the way that men typically show their developing commitment. It signals the expectation of a future together. Such small instances of self-sacrificing love may sound simple, but they are less likely to develop when past and present relationships are founded on the expectation of cheap sex.

Young people in the U.S. continue to marry, even if later in life, but the number of those who never marry is poised to increase. In a 2015 article in the journal *Demography*, Steven Ruggles of the University of Minnesota predicted that a third of Americans now in their 20s will never wed, well above the historical norm of just below 10%.

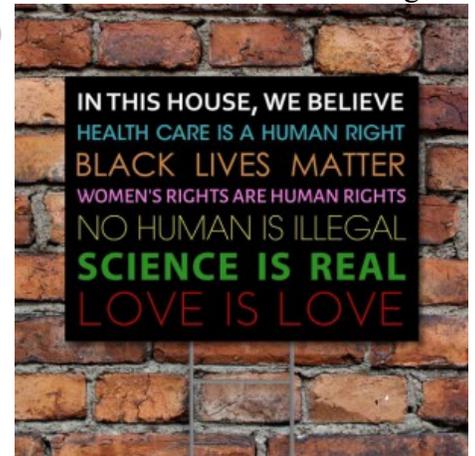
Most young Americans still seek the many personal and social benefits that come from marriage, even as the dynamics of today’s mating market conspire against them. It turns out that a world in which it is possible to satisfy our sexual desires much more immediately carries with it a number of unhappy and unintended consequences.

Dr. Regnerus is an associate professor of sociology at the University of Texas at Austin. This essay is adapted from his new book, “Cheap Sex: The Transformation of Men, Marriage and Monogamy” (Oxford University Press).

Civil Religion Casts a Creed

Posted on [September 11, 2017](#) by [Rev. Paul R. Harris](#)

Surely, you’ve seen this sign. It is popular in Austin, no wonder at that. Austinites confess their faith on bumpers, shirts, body parts and now a yard sign. In a nutshell, this yard sign sums up succinctly what you are to believe, teach, and confess if you wish to be considered religiously civil, and I mean this both in the sense of civilized and civil religion.



However, please consider the inadequacies, the heresies, and shallowness of this creed as so cast. “Health care is a human right” ...except when it infringes on the rights of others. “Black lives matter” ...except in the womb where the per capita rate for abortion is 3 times for blacks what is for whites. “Women’s right are human rights” ...except when they require the inhumane as they do with abortion. “No human is illegal” ...except when he is doing something illegal. “Science is real” ...except when it is junk science. “Love is Love” ...except when it accepts, tolerates, promotes things contrary to the only Being who is love, God.

This isn't left versus right politics. This is competing theologies. No Christian would claim any life, even that of the unborn doesn't matter. No Christian believes science is not to be used. Indeed, it is Christianity that puts man above creation and therefore gives him the right to study it. No Christian thinks any human in and of himself is illegal. We do believe there are such things as illegal acts and whosoever does them acts illegally. Christians are the ones who started hospitals, but we have never believed we had the right to make anyone else pay for them. Christians have always believed that women are human beings. We even confess that no one apart from being male or female is fully human. When women's rights are championed at the expense of their being fully human, we're opposed to that. Love is love is a meaningless tautology that the songs of the 60's taught us and liberal theology believes.

What is interesting about this sign is that it brings together the four pillars of civil religion, the religion of the public square, that churchmen, liberal theologians, and emerging churches clamor for a role in: Evolution, Abortion, the tyranny of the individual, and postmodernism.

Bad Assumptions Confuse Geological Ages and Processes

July 8, 2016 | David F. Coppedge
Creation Evolution headlines

The best models in a scientific field can be overturned at any time when someone takes a critical look at the underlying assumptions.

Geologists have trouble

understanding events that happen right before their eyes. *Live Science* shows them struggling to understand the effects of water on lava. *Science Daily* says that scientists don't understand why lightning bolts tend to be more powerful over salt water. How much harder is it to explain processes taking thousands or millions of years? Geologists can build models, but their assumptions can make the best models subject to ruin.

California dreaming: A river in southern California was thought to show slow, periodic buildup of terraces along its banks over many years. A paper in the *GSA Bulletin* tells the tale:

"In the North Fork of the San Gabriel River, an arid bedrock landscape in the San Gabriel Mountains, California, a series of prominent fill terraces was previously related to climate-change-induced pulses of hillslope sediment supply that temporarily and repeatedly overwhelmed river transport capacity during the Quaternary."

That was then. Geologists took a closer look and changed that tale completely.

"Based on field observations, digital topographic analysis, and dating of Quaternary deposits, we suggest instead that valley aggradation was spatially confined to the North Fork San Gabriel Canyon and was a consequence of the sudden supply of unconsolidated material to upstream reaches by one of the largest known landslides in the San Gabriel Mountains."

It could have happened in one day or one hour. Does this have implications for the interpretation of other locales? You bet. "Our study highlights the potential for valley aggradation by debris flows in arid bedrock

landscapes downstream of landslides that occupy headwater areas."

Positive feedback: When you picture a mountain arising slowly, you might overlook an important fact. The strain on the rock makes it weaker. Other geologists writing in the *GSA Bulletin* started to take that into consideration, and found that the strain dramatically speeds up erosion. It speeds up detachment of blocks of material, making them easier for rivers to carry away. More strain produces more strain, and more erosion.

The subsequent rapid erosion of exposed shear zones reforms the topographic stress field in a way that encourages continued accommodation of strain, a positive feedback response that becomes more prominent with greater shear damage.

A cautionary tale: Seashells are a "mainstay for reconstructing ocean-climate change and carbon cycle dynamics," three geologists explain in the *GSA Bulletin*. Noticing the assumption that the white, opaque shells are best for dating, they wondered if the effects of diagenesis (rock formation) had been taken into consideration. They hadn't. The geologists decided to compare dates of opaque shells with translucent shells:

Results support a diagenetic mechanism as opaque shells yield ¹⁴C ages invariably older and trace element ratios consistently higher than those of translucent shells.

The radiocarbon dates of shells taken from the same horizon, in fact, differed by as much as 22,000 years. What will this do to climate change models?

These results demonstrate that the use of translucent foraminifera enhances reproducibility and accuracy of 14C ages by minimizing the deleterious effects of diagenesis. This study serves as a cautionary tale since white, opaque foraminifera are common in pelagic sediments, and 14C ages derived from their ostensibly well-preserved shells can lead to discrepancies in the timing of Quaternary climate events and ocean circulation reconstructions.

These geologists now think that the translucent shells give better dates, but why? Do the new assumptions give a better fit to preferred models? It seems so. They say that the translucent-shell dates are “congruent with the established age ranges for these climate events,” such as the accepted “Last Glacial Maximum” (LGM).

Not that it matters, but the acronym LGM appeared in another case of scientific reversal back in 1967, this time in astronomy. Antony Hewish and Jocelyn Bell discovered regular pulses coming from a star in space, later identified as a new class of star called a pulsar. They thought they had discovered “Little Green Men” and called the star LGM-1.

Geologists are too smart to be fooled by that kind of thing. Now they know all about diagenesis, orogeny and radiocarbon for good. It won't happen again.

Scientists need to be constantly reminded of the vulnerability of their models to bad assumptions. It's not as bad for repeatable observations like Faraday made in the physics lab as it is for unrepeatable, unobservable events from prehistory, where the best you can do is compare present processes

with similar-looking effects in the field. In over 15 years of reporting, we have seen many, many assumptions overthrown, sometimes to very significant models. We remember one case where a rock that had been dated to the oldest end of the geologic column was reassigned to the youngest!

Even if these three cases are not that damaging – even if they allow geologists to maintain their evolutionary timeline with a few well-placed tweaks – they illustrate the problem that there are usually more unknowns than scientists like to acknowledge. “Now we know” are the famous last words of many a failed paradigm. You can rearrange the deck chairs for a better fit, but that doesn't mean the deck of underlying assumptions is robust. Nor does it mean that the ship of your underlying worldview assumptions can withstand the blows of the next iceberg. Just remember that collapsing decks and sinking ships tend to carry a lot of other baggage down with them (<https://crev.info/2016/07/bad-assumptions-geology/>).

A Barmecidian Feast – Visit to an Episcopal Church

Posted on October 2, 2017 by Rev. Paul R. Harris

The title comes from a tale in *The Arabian Nights*. A Barmecidian Feast is an expression that refers to anything that promises much and delivers little. It comes from the story of a very rich host who would invite beggars to his resplendent home for a feast only to serve them empty plates. They would each go along not wishing to appear so silly as to not see and taste such fine food.

St. Paul's Episcopal Church is small, in the sense of tiny, me being not a respecter of numbers even as our Lord wasn't, was not put off by the size. There were 20 people in attendance. It was a lay-led service of Morning Prayer from the Book of Common Prayer. It was liturgy and liturgical, and here was the only food. But that liturgy, the historic one, promised the full meal deal, but it turned up empty.

The message was one of 3 or 4 authorized by the local Episcopalian Diocese to be read in the absence of a priest. It was written by a current-day Episcopalian priest. It was based on the Gadarene demoniac. The theme was that we were created for both community and isolation but too much of the later or forced sameness in regard to the former are demonic. I think the point is a valid one, but Christ was not the stated solution. However, the reading of the Gospel prior to the message would imply that.

While the Gospel was read, it wasn't preached or sang, it was however confessed in the Apostle's Creed though you only got Jesus

“descending to the dead” presumably in the manner of the common lot of us all as opposed to “descending into hell” as a victory march. We were never told that Christ kept the law in our place by His innocent life or paid for our not keeping it by His shedding of His holy precious blood.

This is where the Barmecidian nature of the service was most keenly felt. The hymns were from the 1982 Episcopalian hymnal, and they did a great job of expressing the fallen human heart's longing for God. The chosen Psalms did the same and here there was an answer of sorts “hope

in God.” But again, while hoping in God is an answer, it’s the answer of the Law unless poor miserable sinners are shown why, for Christ’s sake, they may and are to “hope thou in God.”

Prior to going I had braced myself for an exercise in anguish over the Orlando shootings. (See below from their website which would warrant such a conclusion.) There was none of that. It wasn’t even mentioned in the prayers except – as I believe is meet, right, and sufficient – in the General Prayer for all people according to their needs, for the suffering, the sick, etc.

There was no Communion but even if there had been Episcopalians officially embrace it as a Barmecide Feast, i.e., Christ doesn’t really give you His Body and Blood at that time and place. No, according to their own confession your faith must go and get Him. Good luck with that, as they say.

Unlike Contemporary Worship’s deconstruction of worship, there was a dialog between God and His people here. It was a Divine Service because it wasn’t people driven, people focused, or emotion seeking. And because it was a Divine Service you expected an encounter with the Divine, the small worship space

with altar, candles, cross, and reverence for the sacred did indicate this was what was to be expected. But you didn’t even encounter the back side of the God that Moses did whose mercy endures forever for Jesus’ sake. You only encountered the God of fire, earthquakes, and breaking rocks found in the Law.

The people of God are here gathered around the liturgy, reading the words of the Eternal life, but how long this will remain is doubtful. This is from their website and appears to be an official statement passed down from above as I encountered it on another Episcopalian website:

The Episcopal Church was active in the Social Gospel movement of the late nineteenth century. Since the 1960s and 1970s, it has opposed the death penalty and supported the civil rights movement and affirmative action. Some of its leaders and priests marched with civil rights demonstrators. Today the Church calls for the full civil equality of gay men and lesbians. Most dioceses ordain openly gay men and women; in some, same-sex unions are celebrated with services of blessing. In 2009, the Church’s General Convention passed resolutions that allowed for gay and lesbian marriages in states where it is legal. On the question of abortion, the Church has adopted a nuanced position. About all these issues,

individual members and clergy can and do frequently disagree with the stated position of the Church.

The Episcopal Church ordains women to the priesthood as well as the diaconate and the episcopate. N.B. The fact that there is a paragraph break here means you are NOT free to disagree with having priestesses which is the feminism that begets the LGBTQ-ism atrocities.

In the bulletin, right under the church’s name the first thing you read is “All are Welcome at the Lord’s Table.” Nothing, of course, is there except bread and wine, but all the above and more are welcomed there. And here I correct myself. I did come away with more than the Law ringing in my ears and a smattering of liturgical Gospel. I came away with an oversized coffee cup and pen.

A guest at a feast prepared by Barmecide eventually got the real deal after he went along with his host for so long. Unless the Episcopal church repents of their centuries old error of the symbolic presence you will always come away empty from their altars. Unless they repent of their 20th and 21st centuries error you could well come away poisoned.

Trinity Lutheran Church
1207 West 45th Street, Austin, TX 78756 512.453.3835 www.trinityaustin.com
Trinity Te Deum is published bi-monthly. **Deadline for all articles is the 15th of the odd months.**
All articles must be approved by Rev. Paul R. Harris. Articles with no author are written by him.

December 2017

SUN	MON	TUE	WED	THURS	FRI	SAT
					1	2
3	4	5	6	7	8	9
	Jr. Confirmation 5 PM		Advent Vespers 7:30 PM			
10	11	12	13	14	15	16
Bus Caroling & Chili Dinner 1 PM	Jr. Confirmation 5 PM		Advent Vespers 7:30 PM			
17	18	19	20	21	22	23
Children's Christmas Pageant 6 PM	Jr. Confirmation 5 PM					
24	25	26	27	28	29	30
Candlelight Service 7:30 PM	Christmas Festival Ser- vice with Communion 10 AM		PASTOR December 27	ON to January 3	VACATION	
31						
						

January 2018

SUN	MON	TUE	WED	THURS	FRI	SAT
	1	2	3	4	5	6
	PASTOR December 27	ON to January 3	VACATION			
7	8	9	10	11	12	13
Epiphany Dinner 5 PM (ish)	Jr. Confirmation 5 PM	Voters Meeting 7 PM	7:15 Romans			
14	15	16	17	18	19	20
	Jr. Confirmation 5 PM	Elders Meeting 6:30 PM	7:15 Romans			
21	22	23	24	25	26	27
	Jr. Confirmation 5 PM		7:15 Romans			
28	29	30	31			
	Jr. Confirmation 5 PM		7:15 Romans			