

TRINITY LUTHERAN CHURCH

Pastor Boyle's Scheduled Hours: Off on Mondays
 At Grace 9:00 - noon Tues & Wed.
 At Trinity 9:00 - noon Thurs & Fri
 Afternoons alternated between Grace & Trinity
 Church Office Hours:
 Tuesday – Thursday 9:30am-1:30pm



SUNDAY SCHEDULE

9:30AM Sunday School and Bible Class
 10:30AM Hospitality in Fellowship Hall
 11:00AM Divine Service

We're on the Web
www.tlcwichita.org

Trinity Lutheran Church
 611 So. Erie Street
 Wichita, KS 67211-2999
 Address Services Requested
 Phone: (316) 685-1571
 E-mail: office@tlc.kscoxmail.com



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Trinity Lutheran Church, Wichita, Kansas
 Church Office Telephone- (316) 685-1571
 Email Address: office@tlc.kscoxmail.com – website: www.tlcwichita.org

FROM THE PASTOR: *Becoming Man*

"And the Word became flesh and dwelt among us." ~ John 1:14

There's a war raging today that's been since Adam and Eve were first banished from the garden. Sin is at its root. But it's more nuanced than that. The war has been, since the fall, over what it means to be man.

Recently (the last 200 years), "man" has been put on a sliding scale with the rest of the animals. *Evolution* is assumed to be true, and corrupts our college youth, if not already earlier. Here, the distinctiveness of what it means to be man is eroded. Man is simply *more* than the animals: *more* intelligent, *more* mature, *more* evolved. And there's no substantial difference. Scripture offers a totally different picture of what it means to be man. At the Creation, it's man (Adam) who names the animals. In this way he exercises his *given* dominion over them. Man is the pinnacle of our Lord's creation, endowed with the image and likeness of God Himself.

What is this *image* and *likeness*? There are three qualities that best summarize and express what it means to be man: *Truth, Goodness, and Beauty.*

Truth pertains to the intellect; unlike other animals, man has more than 'intelligence,' he also has a *mind*. And this mind – receiving wisdom and knowledge from God – discerns truth from falsehood.

Goodness has to do with the conscience, which no animal possesses. Man desires what's Good and consciously chooses such, while the animal operates by instinct.

Beauty is the realm of wonderment and discovery. Intrinsic to beauty is that which draws man towards it. It creates delight in the soul through the senses.

God created man to embody these three. They set man apart from the rest of creation. The Psalms teach us to meditate in wonder over what it is to be man:

"When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him?

Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor." (Ps 8:3-5)

And yet, when we look around at *man* in this world – when we look at *man* in ourselves – what wonder is there? What glory? What honor? Man, since the fall, no longer embodies *Truth, Goodness, or Beauty.* He no longer discerns what's true, or chooses what's good, or is drawn by what's beautiful – these three

have become totally corrupted. Since the fall, man is no longer as he or she was created to be.

What man now seeks and embodies is *Cool, Fun, and Sexy.*

Cool stimulates our learning and informs our opinions. No longer do fact and meaning hold sway, but feelings and individual perceptions.

Fun guides our actions; we do what gives us the most pleasure at the moment. We act on selfish whims, and strive for the greatest accumulation of material wealth.

Sexy governs our attractions. Lust and the desire to consume draw us toward things (and notice that *things* include *people*). Sexual experience, pornography, and the destruction of the family are merely symptoms.

These three – *Cool, Fun, and Sexy* – embody fallen man and are embraced by pop-culture. They make money and lure the media. But these three are transient – they do not, and *cannot* last. They provide a momentary escape from the pain and banality of life, from the loneliness of existence curved in on itself; but they're ultimately self-destructive and only lead to further pain.

For man to again be *man*, Truth, Goodness, and Beauty must be restored. They cannot be reached or achieved; they must be *given*. And in so giving, God again restores His image and likeness in Man.

Therefore, *the Word became flesh and dwelt among us.* God became man that man might, again, be fully *man!* This restoration of Truth, Goodness, and Beauty comes only in Christ who embodies what it is to be man *perfectly.*

Strangely, these eternal qualities are *hidden* in Christ, only to be revealed in the most unlikely manner: in the cross of Christ. *There*, the innocent is unjustly declared guilty, and the guilty declared innocent. *There*, what seems *bad* is rightly called: *Good* Friday. And *there*, what appears ugly is the truest beauty in the world – for *there* hangs the salvation of the world, the restoration of humanity; and the forgiveness of sin. The Word became Flesh, that Flesh might again become one with the Word.

Truth, Goodness, and Beauty come to us even today: in the hearing of the Gospel and the receiving of the blessed Sacraments. These teach us to discern what's true, to choose what's good, and delight in what's truly beautiful. Through this Word, man again becomes *man.* ChristMass joy in Christ the True Man, Pastor Boyle



From our Confessions

[Taken from The Smalcald Articles, found in the Book of Concord.]

Part III, Article III.

Of the False Repentance of the Papists.

Continued from last month...

30] Here comes the fiery angel, St. John [Rev. 10], the true preacher of [true] repentance, and with one [thunderclap and] bolt hurls both [those selling and those buying works] on one heap, and says: Repent! Matt. 3:2. 31] Now, the former [the poor wretches] imagine: Why, we have repented! The latter [the rest] say: We need no repentance. 32] John says: Repent ye, both of you, for ye are false penitents; so are these [the rest] false saints [or hypocrites], and all of you on either side need the forgiveness of sins, because neither of you know what true sin is not to say anything about your duty to repent of it and shun it. For no one of you is good; you are full of unbelief, stupidity, and ignorance of God and God's will. For here He is present of whose fulness have all we received, and grace for grace, John 1:16, and without Him no man can be just before God. Therefore, if you wish to repent, repent aright; your penance will not accomplish anything [is nothing]. And you hypocrites, who do not need repentance, you serpents' brood, who has assured you that you will escape the wrath to come? etc. Matt. 3:7; Luke 3:7.

33] In the same way Paul also preaches, Rom. 3:10-12: There is none righteous, there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one; they are all gone out of the way; they are together become unprofitable. 34] And Acts 17:30: God now commandeth all men everywhere to repent. "All men," he says; no one excepted who is a man. 35] This repentance teaches us to discern sin, namely, that we are altogether lost, and that there is nothing good in us from head to foot [both within and without], and that we must absolutely become new and other men. 36] This repentance is not piecemeal [partial] and beggarly [fragmentary], like that which does penance for actual sins, nor is it uncertain like that. For it does not debate what is or is not sin, but hurls everything on a heap, and says: All in us is nothing but sin [affirms that, with respect to us, all is simply sin (and there is nothing in us that is not sin and guilt)]. What is the use of [For why do we wish] investigating, dividing, or distinguishing a long time? For this reason, too, this contrition is not [doubtful or] uncertain. For there is nothing left with which we can think of any good thing to pay for sin, but there is only a sure despairing concerning all that we are, think, speak, or do [all hope must be cast aside in respect of everything], etc.

37] In like manner confession, too, cannot be false, uncertain, or piecemeal [mutilated or fragmentary]. For he who confesses that all in him is nothing but sin comprehends all sins, excludes none, forgets none. 38] Neither can the satisfaction be uncertain, because it is not our uncertain, sinful work, but it is the suffering and blood of the [spotless and] innocent Lamb of God who taketh away the sin of the world.

39] Of this repentance John preaches, and afterwards Christ in the Gospel, and we also. By this [preaching of] repentance we dash to the ground the Pope and everything that is built upon our good works. For all is built upon a rotten and vain foundation, which is called a good work or law, even though no good work is there, but only wicked works, and no one does the Law (as Christ, John 7:19, says), but all transgress it. Therefore the building [that is raised upon it] is nothing but falsehood and hypocrisy, even [in the part] where it is most holy and beautiful.

40] And in Christians this repentance continues until death, because, through the entire life it contends with sin remaining in the flesh, as Paul, Rom. 7:14-25, [shows] testifies that he wars with the law in his members, etc.; and that, not by his own powers, but by the gift of the Holy Ghost that follows the remission of sins. This gift daily cleanses and sweeps out the remaining sins, and works so as to render man truly pure and holy.

41] The Pope, the theologians, the jurists, and every other man know nothing of this [from their own reason], but it is a doctrine from heaven, revealed through the Gospel, and must suffer to be called heresy by the godless saints [or hypocrites].

42] On the other hand, if certain sectarists would arise, some of whom are perhaps already extant, and in the time of the insurrection [of the peasants] came to my own view, holding that all those who had once received the Spirit or the forgiveness of sins, or had become believers, even though they should afterwards sin, would still remain in the faith, and such sin would not harm them, and [hence] crying thus: "Do whatever you please; if you believe, it all amounts to nothing; faith blots out all sins," etc.—they say, besides, that if any one sins after he has received faith and the Spirit, he never truly had the Spirit and faith: I have had before me [seen and heard] many such insane men, and I fear that in some such a devil is still remaining [hiding and dwelling].

43] It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them [they cast out faith and the Holy Ghost]. For the Holy Ghost does not permit sin to have dominion, to gain the upper hand so as to be accomplished, but represses and restrains it so that it must not do what it wishes. But if it does what it wishes, the Holy Ghost and faith are [certainly] not present. For St. John says, 1 John 3:9: Whosoever is born of God doth not commit sin, ... and he cannot sin. And yet it is also the truth when the same St. John says, 1:8: If we say that we have no sin, we deceive ourselves and the truth is not in us.

To be continued next month...



EVENTS AT A GLANCE

December 2	~ Lord's Diner 5:30pm
December 3	~ Ladies Luncheon 11:30am ~ Children's Choir 6-6:45pm(note time change for the month) ~ Midweek Advent Services @Grace-12:00pm & @Trinity 7:00pm
December 5	~ Joint Parish Meeting 4:30-5:30pm
December 6	~ Family Vocations Class-Childhood @Grace 9am-12pm-(more info on pg.13)
December 8	~ Labor Finders
December 9	~ Church Council Meeting 7-8:30pm
December 10	~ Children's Choir 6-6:45pm(note time change for the month) ~ Midweek Advent Services @Grace-12:00pm & @Trinity 7:00pm
December 11	~ Lutheran Ethos Class 10am ~ Hall of Men 7:30pm (more info pg 13)
December 12	~ OMT 9a ~at Grace (more info pg 12) ~ Game Night 7pm (pizza@6pm)
December 13	~ Christmass Decorating 9am
December 16	~ OMT Book Club 9:00am
December 17	~ Children's Choir 6-6:45pm(note time change for the month) ~ Midweek Advent Services @Grace-12:00pm & @Trinity 7:00pm
December 18	~ Ladies Guild 9:30-12pm
December 19	~ Advent Caroling and Hot Chocolate 6:30pm
December 24	~ Children's Choir 6-6:45pm(note time change for the month) ~ Christmass Eve Candlelight Divine Service ~ 5:30pm@Grace ~ 7:30pm@Trinity
December 25	Christmass Day Divine Service 10:00am@Trinity
December 28	~ Children's Christmass Program and Dinner 5:30-7:30pm ~ NO YOUTH CATECHESIS CLASS
December 30	~ Elder's Study 7:30-9:30pm@Pastor Brockman's

~MORE THIS MONTH~

Sundays (unless otherwise noted on calendar)

2014-2015 Youth Catechesis at Grace

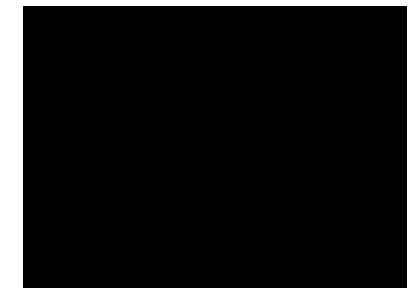
More information on page 11.

Adult Choir Practice 6:15pm at Grace

Fridays

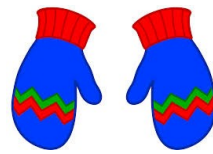
Mom's Morning Out 9-11a

Private Absolution 3:30-4:30pm



~Trees in the Narthex~

There are two trees in the narthex for the purpose of collecting gloves, mittens, and knit caps for Wichita school children from kindergarten through seniors in high school. You have the opportunity to donate these items on December 7th and 14th. The mittens, gloves and caps will be given to “Operation School Bell” which is part of the “Assistance League of Wichita” organization. They give the items to schools which request them for their children who need them. So let’s get together and fill the trees with mittens, gloves and caps which will help keep Wichita children warm this winter.



~Ladies Christmas Luncheon~

All Ladies are invited to a luncheon on Wednesday, December 3rd. We will meet at the Mediterranean Grill, which is across the street west from Towne East Square—near Target parking lot. We will meet at 11:30 a.m. for delicious food and fellowship. Please call Mary Zwemke at 686-0184 so she can let the restaurant know how many will be coming. Thank you!



~Women’s Retreat~

Holy Cross Lutheran Church is hosting a women's retreat on Saturday, January 17 from 8:30 a.m.–2:30 p.m. The cost is \$20 which includes lunch. The theme is “Treasured” based on Deuteronomy 14:2—“The Lord has chosen you to be a people for His treasured possession.” The guest presenter is Deb Burma, noted speaker and author. Registration is due to Holy Cross by January 12.



As we celebrate Christmas
332 Savior of the Nations, Come

- | | |
|---|---|
| <p>1 Savior of the nations, come,
Virgin’s Son, make here Your home!
Marvel now, O heav’n and earth,
That the Lord chose such a birth.</p> <p>2 Not by human flesh and blood,
By the Spirit of our God,
Was the Word of God made flesh—
Woman’s offspring, pure and fresh.</p> <p>3 Here a maid was found with child,
Yet remained a virgin mild.
In her womb this truth was shown:
God was there upon His throne.</p> <p>4 Then stepped forth the Lord of all
From His pure and kingly hall;
God of God, yet fully man,
His heroic course began.</p> | <p>5 God the Father was His source,
Back to God He ran His course.
Into hell His road went down,
Back then to His throne and crown.</p> <p>6 For You are the Father’s Son
Who in flesh the vict’ry won.
By Your mighty pow’r make whole
All our ills of flesh and soul.</p> <p>7 From the manger newborn light
Shines in glory through the night.
Darkness there no more resides;
In this light faith now abides.</p> <p>8 Glory to the Father sing,
Glory to the Son, our king,
Glory to the Spirit be
Now and through eternity.</p> |
|---|---|

It will be noted that the fourth stanza of the Latin text has been omitted in our version. Julian informs us that the Latin hymn, though included in older breviaries, is not in the *Roman Breviary* “and can hardly be said to be in use at the present day, a somewhat unfortunate ecclesiastical prudery having set aside this noble composition.” The same authority, however, adds: “It must be confessed that a strictly literal English version is hardly desirable for modern congregational use.”

Luther’s German version appeared with the tune in both editions of *Eyn Enchiridion*, Erfurt, 1524, and in Johann Walther’s *Geystliche gesangk buchleyn*, Wittenberg, 1524.

The translation is a slightly altered form of the version by William M. Reynolds and first appeared in 1860.

The tune “Nun komm, der Heiden Heiland,” also called “Veni Redemptor gentium,” one of the heritages of the Middle Ages, is adapted from the arrangement found in *Geistliches Gesangbuchlein*, Wittenberg, 1524.

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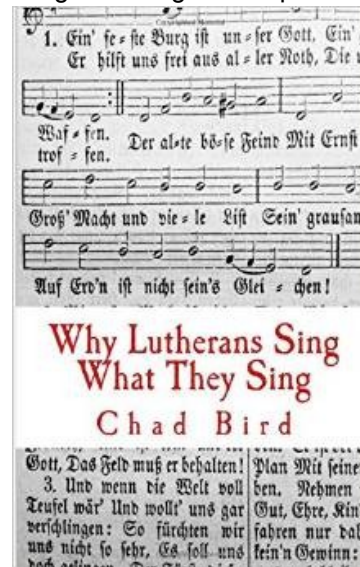


Why Lutherans Sing What They Sing

by Chad Bird

(2014, 39 pages)

Does theology bore you? Is it all too academic—too heady? Do you fear that Lutherans stress the doctrinal side of things and neglect the practical? Then this book's for you!



Here the pen gives way to the voice and the dogmatics text book bows before the hymnal. As Chad Bird says, “the hearth and home of theology is the Divine Service” (1). However, though he sets the two in order, Bird never lets faith and hymnody be set against one another. The two, he says, “go hand in glove” (2). This book, then, is a mini-theology of music, full of some hymn stanzas that fill our congregations, and others that should!

The book makes the argument that hymns matter. It sounds simple enough, but it's really quite profound. Too often, both pastors and laity view the hymns as neutral items within the service. And yet, hymns always confess. They reveal the faith of the heart—both for good and for ill! “It is no coincidence,” Bird notes, “that virtually all communions within Christendom have their own distinctive hymnody. This mirrors their theology” (3). This book is a challenge to us to look at what we sing and ask what such singing confesses of Christ.

This book is short. VERY short! It's more like a paper, or presentation, or Sunday afternoon read with a cup (or two!) of coffee. It's well written, engaging, and theologically rich—but not over your heads! In six chapters Chad Bird offers 5 criteria for what makes a hymn *Lutheran*. They are:

“A Lutheran hymn aims not to create the right atmosphere or mood for worship, but serves as a vehicle for the Spirit-filled Word of God” (7)

“A Lutheran hymn is not entertainment but proclamation” (14)

“A Lutheran hymn is shaped by the theology of the cross” (19)

“A Lutheran hymn is not bound merely to paraphrase the biblical text; rather, it interprets the Scriptures in reference to Christ” (26)

“A Lutheran hymn is bound to no culture save the culture of the church catholic” (32).

There's much in here that may challenge us. And that's a good thing. For we do not sing what we sing just because we like it, or prefer it—as if the confession of Christ were a buffet that is to be taken or left based on preference. But knowing why we sing what we sing will open us up to the riches of the *singing church*, which is what our Lutheran forefathers were known for!

These chapters were previously published in the journal *Gottesdienst: The Journal of Lutheran Liturgy*. Pastor holds a subscription to this journal, and if anyone would like to see more, just ask! Chad Bird used to contribute frequently to the journal. In the final section, *About the Author*, it states:

I currently live in New Braunfels, Texas, with my wife, Stacy, and my two children, Auriana and Luke. I am an active member of Crown of Life Lutheran Church (LCMS). In addition to my recently published books, *The Infant Priest: Hymns and Poems*, and *Christ Alone: Meditations and Sermons*...I also regularly post articles, meditations, and poetry on my blog, “Flying Scroll,” at birdchadlouis.wordpress.com. (39)

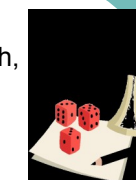
You can find the book on Amazon for \$4.58 – cheap!

“Let the word of Christ dwell in you richly,
teaching and admonishing one another in all wisdom,
singing psalms and hymns and spiritual songs,
with thankfulness in your hearts to God.” ~ Colossians 3:16



For the month of December there will be no Bunco. We will resume January 27th, Nicole Boyle and Erin Kenny will host at Trinity. All Ladies are welcome to join. Please RSVP!

For more information, call the church office at 685-1571 or Nikki at 650-1402 or Erin at 519-2694



LUTHERAN HOUR BROADCAST NOVEMBER 2014

December 7 **"We Need Something Stronger"**
Lutheran Hour Speaker: Rev. Gregory Seltz
Jesus exchanges our weakness for His strength.
(Mark 1:1-8)

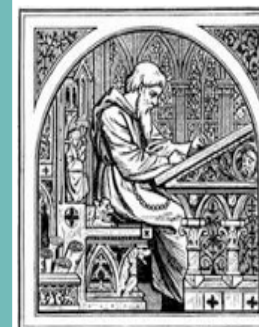
December 14 **"In Christ, Unbroken"**
Lutheran Hour Speaker: Rev. Gregory Seltz
God's grace restores those broken by sin and grief. (Isaiah 61:1-4, 8-11)

December 21 **"Surprised by Grace"**

Lutheran Hour Speaker: Rev. Gregory Seltz
God's grace comes as a surprise and blessing to those who deserve none of it. (Luke 1:26-38)

December 28 **"Monsters in Our Tomorrows"**
Speaker Emeritus of The Lutheran Hour: Rev. Ken Klaus
Unknown monsters lurk in the shadows of the new year but Christ will carry us through. (Romans 8:37-39)

You can listen anytime online at www.lutheranhour.org. For local times and stations, go to www.lutheranhour.org and click on Broadcast guide.



HALL OF MEN

**FOR MEN ONLY - A local fellowship hall
where the men break bread, tap the keg, and toast their heroes.**

2nd and 4th Thursdays of the month at Eighth Day Institute at The Ladder (2836 E Douglas Ave)
Doors open at 7:00pm. Food is served at 7:30pm, and evening events officially begin at 8:30pm with a hymn, the Nicene Creed, and a lecture on a hero whose life inspires us to live more authentic lives and to fight for the renewal of our culture.

MARRIAGE & FAMILY WORKSHOP

Grace Lutheran Church will be offering a monthly 3-part class based on the book “Family Vocation: God’s Calling Marriage, Parenting, and Childhood” written by Gene Edward Veith and Mary Moerbe. If you have questions, please contact Pastor Boyle or the Grace office at 685-6781.

Rev. Matthew Harrison, President of the LCMS, has written in part that “in the church today, there is no more significant issue than the family.”

Remaining Workshop Date:
December 6th - 9a-12p/noon

There is no cost to attend the workshop. Books are available at Grace for \$15.





HOLY CROSS SINGLES

The ages and circumstances of those who have and continue to participate in Singles vary widely. Always single, divorced and widowed adults find fellowship in the group.

DECEMBER ACTIVITIES

- Dec 1 Bible Study at John Evan's 7:30pm 1815 N Meridian Ave
- Dec 7 Brunch at Stroud's 12:30pm 2661 N Hillside
- Dec 15 Bible Study at Mary Dohl's 7:30pm 345 N Yale Ave

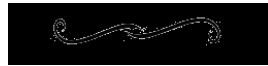


POINSETTIAS

Trinity will be decorating the sanctuary again this year with poinsettias for Christmas. If you would like to purchase a poinsettia or dedicate one to or in memory of someone, envelopes will be available in the narthex or you can send a check to the church. Please make checks payable to Trinity Lutheran Church include in the memo line that it is for poinsettias.

Cost is \$7 a plant.

You are welcome to pick up your flower after the Divine Service on Christmas Day or donate it to a shut-in.



EQUAL EXCHANGE COFFEE AND CHOCOLATE

Support Lutheran World Relief with a purchase from Equal Exchange.

Now, when you purchase Equal Exchange chocolate, 20¢ per pound will go to LWR's Small Farmer Fund, which supports small-scale farmers around the world. Try Equal Exchange's delicious chocolate products alongside the coffee, tea, cocoa, and other products you already know and love.

Shop online: lwrcoffee.com/chocolate or call (774) 776-7340



ORATIO, MEDITATIO, TENTATIO

(Theological Reading Group)

Schedule

- 9:00 – 9:45 am Matins
- 9:45 – 11:45 am Reading Discussion
- 11:45 am – Noon Prayer
- Noon – 1:00 pm Lunch

Locations

- Trinity Lutheran Church
- 611 S. Erie, Wichita
- Grace Lutheran Church
- 3310 E Pawnee, Wichita

2014-2015 Reading Schedule:

December 16 (Trinity, Wichita)

Peters, Albrecht. *Commentary on Luther's Catechisms: Baptism and the Lord's Supper*. St. Louis: CPH, 2012.

January 20 (Grace, Wichita)

Girgis, Sherif. *What is Marriage? Man and Woman: A Defense*. Encounter Books, 2012.



TRINITY LUTHERAN CHURCH
611 South Erie – Wichita, KS 67211

FINANCIAL REPORT
October 31, 2014

CASH & FUND BALANCES

CASH		FUND BALANCE	
Bank of America		Budget Fund - Exhibit A	\$ - 36,948.17
Checking	\$ 6,127.54	Council Fund - Exhibit B	51,037.50
Savings	1,016.06	Restricted Fund – Exhibit C	6,677.18
Certificates of Deposit	2,754.15		
LCEF- Certificate of Deposit	10,868.76		
	\$ 20,766.51		\$ 20,766.51

EXHIBIT A - BUDGET FUND

BALANCE 1-1-14		RECEIPTS Jan-Oct		EXPENSES Jan-Oct		BALANCE 10-31-14
\$ - 22,826.44		\$ + 88,114.94		\$ - 102,236.67		\$ - 36,948.17

EXHIBIT B - COUNCIL FUND

BALANCE 1-1-14		RECEIPTS Jan-Oct		EXPENSES Jan-Oct		BALANCE 10-31-14
\$ 49,109.90		\$ + 3,927.60		\$ - 2,000.00		\$ 51,037.50

EXHIBIT C - RESTRICTED FUND

Restricted Funds:	Balance 1-1-14	Receipts Jan-Oct	Disbursements Jan-Oct	Balance 10-31-14
Sunday School Missions	- 0 -	824.25		824.25
Love Fund	1,116.79			1,116.79
Youth Fund	283.24	.48		283.72
Thrivent Funds	1,365.00	638.00		2,003.00
Pastor's Discretionary Funds	41.76			41.76
Dillon's Dollars	1,201.97	874.89		2,076.86
TIM - Daniel Johnson	- 0 -	669.30		669.30
K.S Dist LCEF Grant	103.80			103.80
Misc	- 0 -	2,291.50		2,291.50
Totals	\$ 4,112.56	\$ + 5,298.42		\$ - 2,733.80

TRINITY LUTHERAN CHURCH
611 South Erie Wichita, KS 67211

EXHIBIT D - EXPENSES FOR TEN MONTHS ENDED
October 31, 2014

EXPENSES COMPARED TO BUDGET

BUDGET ITEMS	Expenses For 10 Months	Budget For 10 Months	Under-/Over Budget for 10 Months	Budget For 12 Months
Pastor's Salary	38,461.00	38,461.00	- 0 -	46,153.00
Pastor's Health Insurance Premium	18,220.00	18,220.00	- 0 -	21,864.00
Deductible	1,000.00	1,000.00	- 0 -	1,200.00
Coinurance	3,000.00	3,000.00	- 0 -	3,600.00
Pastor's Pension, FICA, Accident Ins	9,134.10	9,134.10	- 0 -	10,961.00
Pastor's Home Equity Allowance	2,500.00	2,500.00	- 0 -	3,000.00
Pastor's Car Mileage	1,666.67	1,666.67	- 0 -	2,000.00
Pastor's Car & Cont Ed	833.30	833.30	- 0 -	1,000.00
Pastor's Financial Support	74,815.00	74,815.00	- 0 -	89,778.00
Grace fifty percent	(37,407.50)	(37,407.50)	- 0 -	(44,889.00)
Trinity reimbursement to Grace sub total	37,407.50	37,407.50	- 0 -	44,889.00
Parsonage Utilities	3,211.15	2,500.00	- 731.15	3,000.00
Grace reimbursement to Trinity sub-total	(1,250.00)	(1,250.00)	- 0 -	(1,500.00)
Parsonage Repairs	882.88	3,393.34	2,510.46	4,072.00
Grace Reimbursement	(882.88)	(3,393.34)	(2,510.46)	(4,072.00)
Guest Pastors	1,568.00	- 0 -	- 1,568.00	- 0 -
Secretary	8,284.30	7,991.67	- 292.63	9,590.00
Bookkeeper	3,000.00	3,000.00	- 0 -	3,600.00
Organist	4,487.60	4,187.60	- 300.00	5,025.00
Sec/Bookkeeper/Organist/Custodian FICA	1,437.96	1,416.67	- 21.29	1,700.00
Office Supplies & Copy Work	3,038.80	2,916.67	- 122.13	3,500.00
Worship Supplies	1,375.21	1,666.67	291.46	2,000.00
Synod & District	750.00	833.34	83.34	1,000.00
Lutheran Student Center	750.00	833.34	83.34	1,000.00
Missions	500.00	1,666.67	916.67	2,000.00
Issues, Etc.	- 0 -	416.67	416.67	500.00
Synod/District Assessment	- 0 -	- 0 -	- 0 -	- 0 -
Parish Education Supplies/Equip	337.89	666.67	328.78	800.00
Evangelism	72.50	416.67	344.17	500.00
Stewardship Supplies	178.53	166.67	- 11.86	200.00
Janitor Service	3,333.40	3,333.40	- 0 -	4,000.00
Maintenance & Repair	9,005.30	5,000.00	- 4,005.30	6,000.00
Insurance - Church	10,313.33	12,291.67	1,978.34	14,750.00
Utilities - Church	9,409.51	10,000.00	590.49	12,000.00
Telephone & Internet	785.89	1,625.00	839.11	1,950.00
Organ & Piano Maintenance	582.00	666.67	84.67	800.00
Chapel	2,887.80	- 0 -	- 2,887.80	- 0 -
Totals	\$ 107,236.67	\$ 97,753.55	\$ - 4,483.12	\$ 117,304.00

A copy of the financial report and expenses will be posted on or by the bulletin board in the narthex for additional viewing.

Daniel S. Johnson – Catechist to Siberia & Baltic Churches

Garbė Dievui aukštybėse

ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται

Χριστὸς ἠνέστη ἁπὸ τῶν νεκρῶν τὴν τρίτην ἡμέραν καὶ ἠνέστη ἰσχυρῶς καὶ ἠνέστη ἰσχυρῶς

November 2014



LCMS OIM missionary awarded the Silver Cross of St. Nicholas II

On August 3, 2014, during the Sunday liturgy, at the Church of St. Andrew, in Novosibirsk, Russia (Siberia), Rev. Daniel S. Johnson was awarded the "Silver Cross" by the bishop of the Siberian Evangelical Lutheran Church, Vsevolod Lytkin. Johnson then preached the morning sermon.

In the LCMS, pastors are given a stole during their ordination. In the Lutheran Churches in the territories under the former Russian Empire, a Silver Cross was awarded at ordination. However, the Silver Cross is not only given at a pastor's ordination but is also awarded by the bishops to pastors outside the Russian Empire, as a recognition of faithful and distinguished service to the church.

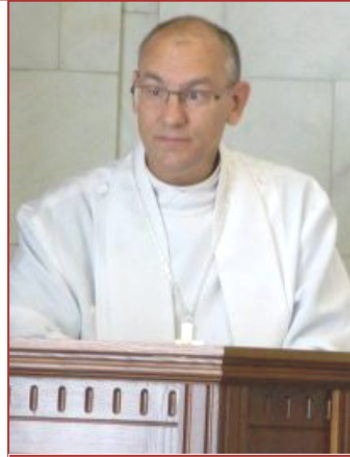


The silver cross of St. Nicholas II, awarded to pastors serving in Churches in territories of the Russian Empire.

To be added to or removed from this mailing list, send an email message to Daniel.Johnson@lcmsintl.org with the word ADD or REMOVE in the subject line.

This tradition began with the last tsar, Nicholas II, who awarded a silver cross to every priest in the Russian Empire. Even after the fall of the Romanov dynasty, the practice of awarding the Silver Cross to pastors at their ordination has continued. This practice helped to distinguish priests from deacons or monks, all of whom wore the same type of cassock, and were otherwise indistinguishable when not vested. The practice of bestowing the silver pectoral cross on pastors serving in the Russian Empire and continuing to present times has been a long-standing practice, also among Lutherans. The Silver Cross is not enameled or decorated in any manner except for engraving or relief. To be awarded the Silver Cross gives that pastor all the privileges and authority associated with serving in that

continued on the next page



Rev. Johnson preaches at St. Andrew Lutheran Church – Novosibirsk, Russia (Siberia)



The congregation in Tuim gathers for tea and cakes following liturgy. This is a regular practice among SELC congregations.

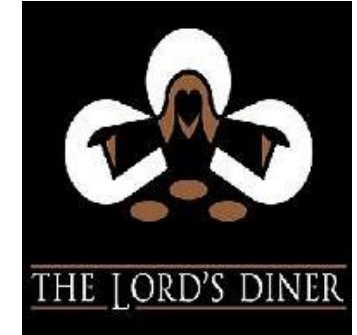


UPCOMING FOOD HANDLER CLASSES

For those who need a Food Handlers Card to help with the Lord's Diner or other food serving opportunities, here are dates for upcoming classes. All are welcome. Please arrive a bit early to complete volunteer paperwork. Please call Sheryl at 266-4966 if

2015 Food Handler classes

~St. Elizabeth Ann Seaton (in Mother Seaton Hall)
Saturday, January 31st, 9:30 am
~St. Peter, Schulte
Saturday, April 11th, 9:30 am



2014-2015 GRACE AND TRINITY YOUTH CATECHESIS

Classes are Sunday nights from Sept 7th to March 29th at Grace Lutheran Church.

Confirmation is the rite that celebrates our congregation's regular instruction (*catechesis*) for youth. Catechesis is a life-long task. We begin in the womb, hearing our Lord's Word with ears that are just developing. As we grow we learn to say back to Him what He has first said to us. He never stops speaking through His Word, and we never stop hearing, learning, and speaking back to Him. Our custom at Grace and Trinity is to set Sunday evenings aside as a time for the whole family to gather around our Lord's Word and catechesis.

God willing we'll offer the following classes:

Nursery Catechesis: children 0-3 years of age, Primary Catechesis: ages 3-9, Junior Confirmation: 5th-6th grade, Confirmation: 7th-8th grade, High School Catechesis: 9th-12th grade

Sunday Evening Confirmation Schedule

4:30-5:30pm – Divine Service at Grace
5:30-6:15 – Diner
6:15-6:35 – Announcements and Learn-by-Heart Work
6:35-7:15 – Scripture Instruction
7:15-8:00 – Catechism Instruction

We will not have classes the following dates:

12/28 (Christmas/New Year's), or 2/1/2015 (Retreat)

Class retreats:*

Winter Lock-in: **January 30-31 (Fri-Sat)** at Grace Lutheran Church

*Retreats are for Junior Confirmation and Confirmation students only. Parents, if you'd like to volunteer to help, please contact Pastor Boyle.

Examination of the Confirmands:

Tuesday, March 31st, 7pm at Trinity Lutheran Church, after the Holy Tuesday Service.

Confirmation Sunday: Easter Vigil, April 4th, 2015!!

This year, students will memorize the Baptismal hymn, "God's Own Child I Gladly Say It" (LSB 594)

For more information, feel free to contact Pastor Boyle, Trinity office (316)685-1571 or Grace office (316)685-6781.



Life Thoughts in the Church Year

Copied from LifeDate: A quarterly journal of life issue news and commentary from Lutherans For Life
Based on the appointed readings from *Lutheran Service Book*



December 7 – Second Sunday in Advent – “Speak tenderly” in Isaiah 40:1-2 is literally, “speak to the heart.” More than nice-sounding words, all of the good news encapsulated in the first and second coming of Jesus speaks powerfully to those with struggling and burdened hearts. The life issues give us opportunity to speak this good news to matters of the heart, especially those considered “controversial” and “divisive.”

Prayer: Thank You for touching our heart with the Good News! Help us share it with *all* who deal with matters of the heart. Amen.

December 14 – Third Sunday in Advent – If there are words in Scripture that describe women and men burdened with post-abortion syndrome, we find them in Isaiah 61:1—poor, brokenhearted, captive. If there are words in Scripture filled with hope for those so burdened, we find them in Isaiah 61:1—good news, bind up, liberty, opening the prison. Jesus came for *all* sinners. May *all* sinners hear His Good News applied to them and be renewed with joy.

Prayer: Lord Jesus, may all hear Your joyful Good News of healing and hope spoken to their hearts. Amen.

December 21 – Fourth Sunday of Advent – “And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus” (Luke 1:31). Although read at Christmas time, we often forget that Luke speaks also of Jesus’ conception. Here we see God’s majestic humility in emptying Himself to become a speck in a womb. Here we see the incalculable value He gives to all specks in all wombs.

Prayer: Jesus, because You were once a speck in a womb, help us value and speak up for all specks in wombs. Amen.

December 28 – The Holy Innocents, Martyrs – Today’s Gospel gives opportunity to speak to the modern day slaughter of the innocents, nearly 3,000 in the U.S. struck down by abortion’s sword every day. But it also gives opportunity to speak to the modern day “Rachels,” the mothers and fathers of these aborted babies burdened with grief and refusing to be comforted. We have a message of hope for them—one Baby escaped Herod’s sword that night! Jesus!

Prayer: Father, may we never forget the horribleness of abortion and our need to speak. May we never forget the burden carried by those who make this decision and our need to love and share the forgiveness of the Christ Child. Amen.



Prayer Requests, Praises, and Thanks

Many Siberian pastors serve multiple congregation parishes. Pray for safe travel as these dedicated clergy travel to provide care for their parishioners.

Also, pray for the laity as they travel to attend liturgy.

Pray for the Lutheran catechumens throughout the world as they learn the Christian vocation.

To raise those who fall and to strengthen those who stand; and to comfort and help the weakhearted and the distressed. ... We implore You...

To hear us, good Lord. -- The Litany

bishop’s church territory. When Bishop Lytkin bestowed the Silver Cross, he commented that Pastor Johnson, as a liaison from the LCMS, has been a “faithful servant of the Gospel and the Siberian Evangelical Lutheran Church.” He spoke about Rev. Johnson’s work with the Siberian Lutheran Mission Society (SLMS) and the Russian Project (CTS) and present work as a catechist with The Lutheran Church- Missouri Synod Office of International Mission (LCMS OIM).

Following the bestowal of the Silver Cross during the morning liturgy a dinner followed. Rev. Johnson, Rev. Pavel Khramov (far right in photo) and Rev.



Rev. Johnson with Bishop Vsevolod Lytkin and clergy of the Siberian Evangelical Lutheran Church (SELC) at St. Andrew Lutheran Church in Novosibirsk, Russia (Siberia)

Alexey Streltsov (second from right in photo) lectured at the annual theological seminar held at the seminary.

Notice in the photo, all of the ordained pastors are presented with the same “silver cross.” However, Bishop Lytkin’s cross is gold. The



An altar in a home church, created from a kitchen table. There are many SELC home churches in the eastern regions of Siberia where the bishop or pastor visits.

Gold Cross is a simple “gold cross,” similar to the Silver Cross, reserved for the use by bishops within the church. It is also without enameling or other decoration. The Gold Cross is worn by bishops, as a mark of their office -- the same as the Silver Cross which represents the holy office of pastor. Rev. Johnson, (and all clergy bearing the Silver Cross), is now expected to wear the Silver Cross whenever he is vested in alb and stole in the exercise of his pastoral duties within the Lutheran Church. ✠ DSJ

To support my work financially, you may send a tax-deductible gift to:

The Lutheran Church—Missouri Synod
P.O. Box 790089
St. Louis, MO 63179-0089.

Make checks payable to “The Lutheran Church—Missouri Synod.” Write “Support of Rev. Daniel S. Johnson” on the memo line. Gifts can also be given securely online through the LCMS website, on my online giving page at www.lcms.org/Johnson.





Unworthy Servants

Pastor Matthew Harrison

The Lutheran Witness

November 2014 Issue



The maddening fact is that the Missouri Synod has been in a slow numeric decline since about 1970. The last time a district of the Synod had any increase in its number of baptized was in the late nineties. There was a decrease in membership in 1977, due to the break off of the AELC (which became the catalyst in the formation of the ELCA). But the decline since 2000 has been even more pronounced. (We are down 12 percent in the past ten years.) Why the decline?

On my visitations of each district (First Vice-President Mueller and I have divided the number of districts between us and then taken along the regional vice president), I am sharing my statistical findings. We have analyzed the performance of each district over the past decade. Several factors emerge. The trend line for every district is the same: decline. Districts in the most secular areas of the country have declined most rapidly (down 25 percent or more in just ten years).

It is very clear that districts with significant urban populations also tend to have declined significantly. The top-performing district over the past decade is South Dakota, down only 4 percent. Several Midwestern/rural districts follow at declines of 6–7 percent. Even in districts that have had a significant increase over 40 years in the number of congregations (especially Texas and Michigan), there is still significant membership decline. The total number of congregations in the Synod declined slightly since about 2000, rebounded ever so slightly by the end of the past decade and has remained steady.

It is evident to me that historically the greatest source of growth in the Missouri Synod (and especially following WWII) had been procreation. The single most significant factor causing our decline has been that fact that we have largely adopted the prevailing cultural attitudes toward marriage and reproduction. Our young people are marrying later, if at all, and are having far fewer children. (There are today, for instance, only 48 percent of the number of high school youth who were in the Synod in 1980.) Second, we have not reached out to non-Anglo people to make up for the decline in the number of children among our traditionally Anglo constituency. Thus, while Roman Catholics in America have increased 43 percent since 1970, we are down 18 percent.

Why? Because Roman Catholics have benefited greatly by the influx of Spanish-speaking people. Finally, our church planting has not been sufficient. One district president told me recently, “It’s time for repentance. We haven’t started a mission in a predominantly Anglo neighborhood for over 15 years.”

Are we shrinking because of close(d) Communion? Hardly. The places in the Synod that are declining most rapidly are the places one is least likely to find the Synod’s doctrinal position on this matter strictly adhered to. Is the answer simply contemporary worship or more consistent use of the hymnal? I wish it were that easy. Iowa East has few praise bands and much more uniform use of the hymnal. Iowa West is clearly more moderately disposed in these areas. Decline? Both districts are down precisely 12 percent in 10 years. The stats show, I’m convinced, that the reasons we use to beat one another over the head about decline are simply unfounded. They might make us feel good about ourselves or give us the rhetorical advantage, but they are bogus.



How do we compare with other denominations since 1970? Among Christians, the Roman Catholics have fared the best (up 43 percent). The Southern Baptists are up 42 percent. The “old-line” churches have fared the worst: the United Church of Christ, down 48 percent; the Episcopal Church, down 42 percent; Presbyterian Church USA, down 36 percent; United Methodist Church, down 30 percent; ELCA, down 27 percent. Shockingly, if you believe the numbers for the Mormons and the Jehovah’s Witnesses (and I don’t doubt them), they claim increases of 218 percent and 254 percent, respectively. The Assemblies of God claims an increase since 1970 of 396 percent. Yet, even the Southern Baptists have in recent years begun to decline.

It’s clear to all of us that Christianity in America is in decline. There is theological atrophy in the mainline/old-line churches, which no longer teach that the Bible is God’s infallible Word. There is rank heresy (as usual) in the televangelists who gather their thousands (and millions of dollars!). But there’s no consolation in this for us. What’s the answer?

First, repentance. While it is true that the Lord promises that the masses will follow false christs and prophets in the end times (Mark 13:14), there is plenty for us to repent of as well. If the false gospels of Mormonism and Jehovah’s Witnesses (who both deny Christ, the divine Son of God, and the blessed Holy Trinity) motivate their evangelists to hit every door in the country, shouldn’t the full freeing Gospel of the Scriptures—sola fide, sola gratia, solus Christus—propel us to become people on a mission? If the cults can canvas a whole town, might we as individuals be able to invite a neighbor who needs Jesus to church?

It’s also time for us to repent of uncharitable language directed toward one another and focus our efforts on speaking about Christ to all around us. Christ tells us that Church will be a “little flock.” Always has been. Always will. But that’s in the mystery of His working, not by our intentions or inventions.

Look to the Gospel. “On this rock I will build my church” (Matt. 16:18). We have Christ’s promises. We have the powerful word of the Gospel. Human nature is the same, but there are times in the history of the world when men close their minds and, like Pharaoh, then God finally closes them for good. We all have the sense that we are entering such a time. Nevertheless, “God desires all people to be saved and to come to the knowledge of the truth” (Tim. 2:4). And Christ’s blessed mandate to His Church (all of us, pastors and laity) remains: “Go, therefore, and make disciples of all nations” (Matt. 28:19).

Let’s up our game. First, let us encourage one another (1 Thes. 5:11), not tear one another down. Let’s hit the street (i.e., get visiting). Visitation looks different in different circumstances, but it’s the way of Jesus, the way of Paul, Peter, Barnabas and all the apostles. Read Luther’s preface to the “Instructions for the Visitors of Parish Pastors in Electoral Saxony” of 1528 (Luther’s Works, volume 40, pages 269–320). A bishop or pastor is a visitor! He doesn’t go on “walk about” just for fun or the joy of taking a walk, says Luther. He goes to proclaim Christ, to admonish with the Law, to console with the Gospel, to care, to intercede, to pray, to set things in order, to plant, to return to the church planted, to see “how they are” (Acts 15:36). Let’s encourage our laypeople to own the mission, to be certain of their God-pleasing vocations as the context for sharing Christ and inviting folks to church. Let’s get to work on our preaching, pastors. We can all improve. Let’s hold one another accountable for clear, compelling, biblical and Law/Gospel sermons. And let’s plant churches, looking for opportunities among the people whom God has brought right to us.

Finally, after we have done everything, we must confess, “We are unworthy servants.” (Luke 17:10). We know we shall bear the cross in this life, and as Christianity continues to fade from our nation (even as it blossoms elsewhere in the world), the soil will become harder here. But it still remains that God works through means, and He is even now working through us, and the message on our lips, to bring to Himself the full number of the elect. “Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain” (1 Cor. 15:58).