



TRINITY TIDINGS



*“While the earth remains, seedtime and harvest, cold and heat,
summer and winter, day and night, shall not cease.”
Genesis 8:22 (ESV)*

OCTOBER 2017

**Trinity Lutheran Church
720 Lock 4 Road
Gallatin, TN 37066
615-452-3352
trinitygallatin@trinitygallatin.org
trinitygallatin.org**



Confessing Christ, the Son of the Living God

Please read Matthew 16:13-20. This particular text is one that many people love, but for varying reasons. For me, it's the beauty and truth of Peter's Spirit-inspired confession of who Jesus truly is – *the Christ, the Son of the living God*. But I also love it because of what Jesus said in response to Peter's confession: *"¹⁷ And Jesus answered him, 'Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father who is in heaven.'*" That truth is the same for you and me – we confess Christ because it has been revealed to us by the Holy Trinity. It is something that is Spirit inspired and is something which is Gospel motivated and is to be joyously confessed and shared with those living in darkness; at least that is how it is supposed to be.

A fellow pastor revealed to me recently that he had attended many how-to workshops on outreach that encouraged employing all sorts of different approaches. Some suggested going to coffee shops because people want to chat, others suggested going door to door because people don't want to chat. He concluded though, that after years of experience and education, nothing seems to be more effective than a friendship or an act of mercy. Although he may not have realized it, he could save countless churches lots of money that they would normally spend purchasing resources and program materials that are marketed as being "Certain to succeed!"

It put me in mind of something that Martin Luther realized during the Reformation – we serve God by serving neighbor as we faithfully live our lives of faith in Christ through our common and ordinary God-given vocations and callings. During his day, people mistakenly believed the opposite, instead they thought that the only way to lead a God-pleasing life was to enter into holy orders by becoming a monk or nun. Luther shared the Word of God so that people would return to a right and salutary understanding of vocation. Such an understanding of vocation is also helpful when we consider that God not only wishes but does indeed use each of us to share His unchanging Word of truth in these ever-changing times.

We do not need to attend a workshop before we share the Word of God with people. We simply need to be in the Word! When we share His Word in all its truth and purity, we share Christ. As I said previously, such should be a joyous activity. But sharing the Word is often described in ways that lead us to think it is anything but joyous and may leave some with tremendous guilt; guilt because the devil seeks to thwart your sharing the Word, to keep you from talking about Christ. So, he whispers things which cause guilt: "Why didn't so-and-so respond positively when you shared the Word? Wasn't it because you didn't have the right answers to the question they asked? You realize that you are failing, don't you? Think of all the people that you should have shared the Word with and haven't." And then he lays down the biggest lie: "There going to hell because of you, you know; because you didn't share

the Word or not effectively enough?” Sadly, the devil is helped along by all too many who unknowingly lay on people the worst guilt trips imaginable.

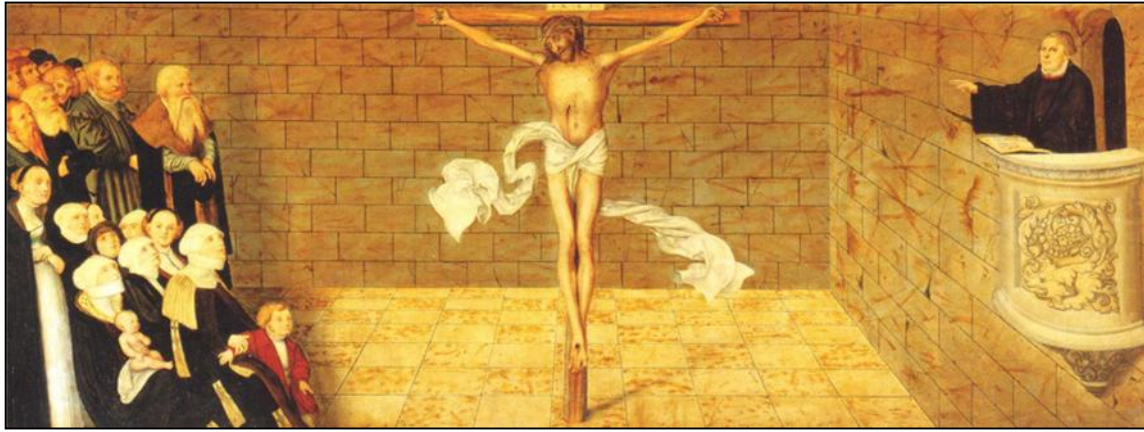
Now, let me share with you God’s eternal gospel – our heavenly Father sent forth His only begotten Son, Jesus Christ, to die upon the cross so as to offer *the* sacrifice that would atone for the sins of the world. Your sins have been paid for, and through faith in Christ, they are forgiven and your guilt has been removed. There is absolutely no guilt for God’s redeemed sheep with respect the unbelieving goats on the Last Day (Matthew 25:31-46). The Lord Christ declares: “*My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand*” (John 10:27-28). The motivation to share God’s Word must never be guilt, because that implies our guilt is relieved after we do something, some work. Christ *alone* relieves our guilt and He alone creates joy within in us that overflows into the lives of those we have been surrounded with. That joy, the Gospel promises are indeed why we share the Word with others!

Christ has died for you, *He* has made you a new creation and your identity is in Him as one of His redeemed. That’s the foundation of outreach or evangelism; *not* your guilt, not your love, not your gratitude, but *God’s* love for all. The Lord inspired St. Paul to write that “*there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone*” (1 Corinthians 12:4-6). We do not each possess the same gifts (i.e., the gift of conversation, of reception, of persuasion), but every one of us is surrounded by unbelievers during the course of our daily living. Some of them are our friends, some are in need of our acts of mercy, and all of them should hear God’s Word of Law and Gospel, or at the very least an invitation to come and hear

Christ in His Word at Trinity Lutheran Church. These people are at your work place, at school, maybe complete strangers that you meet or help on the road or in a grocery store. It doesn’t matter, no matter where you meet them during the course of your vocation, share Christ in Word and deed and do so with joy and hope knowing that Jesus has died for them, but also do so knowing that He has promised to work through His Word which will not return to Him void, but “*will accomplish the purpose for which [He sends] It*” (Isaiah 55). Such is indeed one of the many things that our Lutheran forefathers fought so diligently to teach and preserve during the Reformation. God’s blessings

+ The Lord be with you +

With Christ’s Peace,
Pastor Shaw



Distinctively Lutheran

By John T. Pless

The celebration of the 500th anniversary of the Reformation quite naturally invites us to pause and think about the question of Lutheran identity. What does it mean to be distinctively Lutheran? Is it our continuity with the Great Tradition? Our strong heritage of doctrinal theology? Our liturgy and hymnody? Our commitment to the bodily and spiritual needs of the neighbor? While all of these items are characteristically Lutheran, I would suggest that the defining characteristic of Lutheran identity is simply confidence in the Gospel alone.

A number of years ago, Dr. Norman Nagel wrote an article for *The Springfielder* under the title “The Gospel Is What Lutherans Care About.” That’s why we celebrate the 500th anniversary of the Reformation! Hermann Sasse has pointed out that the Reformation is inadequately understood if it is seen as a saga of a hero, a cultural epoch or a nationalistic event. The Gospel was never absent but was often muted in the medieval church under the overlay of legalistic demands and ritualistic requirements for human righteousness. Luther came to understand, with the Apostle Paul, that the Gospel is not the decree of a new Moses but the word of the cross, the power of God for the salvation of all who believe (Rom. 1:16-17). It is that Word which Luther testified to in sermon and song, in disputation and lecture. It is the preaching of this Gospel that reformed a church that had become so deformed as to be barely recognized underneath the corrupting and corrosive assertions that it is obedience not faith that renders sinners righteous before God.

Reflecting back on his life, Luther mused that it was only when he came to understand the distinction between God’s Law and His Gospel did he find confidence before God and peace with Him. In the Gospel, Luther heard the glad declaration of God’s promise of the forgiveness of sins for the sake of Christ alone. This promise sealed in the blood of our Lord, God obligates Himself to fulfill, provides the certainty that in Christ God is not against us but for us in every way.

The Law is not the Gospel. The Law is good and necessary in this old and dying world as it curbs the chaos brought about by sin and convicts us of that sin. But the Law is powerless to overcome sin. The Law does not save, only Christ does. There is only one Gospel and that is the good news that God was in Christ reconciling the world to Himself, not counting the trespasses of sinners against them but on account of the atoning work of the Son of God, setting sinners free from condemnation by the Word which forgives sins. It is that Word, and that Word alone that Luther confessed and fought for in every aspect of his Reformation work. It is the Word of the Gospel, the Word of the Cross, the Word by which I became and remain a Christian as Luther put it.

Luther’s confidence and our confidence is the Word of Christ, this eternal Gospel. In the early days of Lent in 1522, Luther came out of hiding in the Wartburg Castle to return to the pulpit in

Wittenberg to rescue the Reformation from those whose fanaticism would turn it into a chaotic revolution. It was on that occasion Luther would confidently preach: “I simply taught, preached, and wrote God’s Word; otherwise I did nothing. And while I slept [cf. Mark 4:26-29], or drank Wittenberg beer with my friends Philip and Amsdorf, the Word so greatly weakened the papacy that no prince or emperor ever inflicted such loss upon it. I did nothing; the Word did everything” (AE 51:77). This Word, the word of the Gospel of Jesus Christ was responsible for the Reformation of the church in the 16th century. This Word gives us the courage to live as Lutherans today.

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(John.Pless@ctsfn.edu)
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of Pastoral Ministry and
Missions at Concordia Theological
Seminary, Fort Wayne, Indiana.

Distinctively Lutheran Worship

By Jon D. Vieker

Every Sunday morning, some 6,100 congregations of The Lutheran Church—Missouri Synod (LCMS) open their doors for worship. In the life of our congregations, this is the single most important gathering of the week. This is where “the rubber meets the road”—where Jesus comes to be with His people to deliver His Calvary-won forgiveness of sins through Word and Sacrament (Matt. 18:20). As the Augsburg Confession declares: “The Church is the congregation of saints in which the Gospel is purely taught and the Sacraments are correctly administered” (AC VII 1).

But what is it about these gatherings that makes them distinctively Lutheran? What is distinctively Lutheran about the way we worship? And what does such distinctively Lutheran worship mean for the training of future pastors at our Synod’s seminaries?



It’s About the Gospel

This year we celebrate the 500th anniversary of the Lutheran Reformation. By now, you’ve probably encountered Reformation historians and theologians in print and on video waxing eloquent on a variety of Reformation events and persons. But at the very heart and center of the Reformation was Luther’s contention for the centrality of the Gospel, that is, the full and free forgiveness of sins in Christ alone (*solus Christus*), as revealed through Holy Scripture alone (*sola Scriptura*), given freely and completely apart from anything that we might do (*sola gratia*), and received by repentant sinners solely by faith (*sola fide*).

This contention for the centrality of the Gospel affected everything the Church was about, including its worship. In fact, it turned worship completely on its head! Whereas the Church in Luther’s day had taught that the Lord’s Supper was an unbloody sacrifice, which the priest offered on behalf of the people (i.e., something we do), Luther and his compatriots taught from Scripture that worship was completely the opposite.

The main point of worship is not about what we do for God; it's about what God does for us and gives to us through His Means of Grace. The German word that early Lutherans coined to describe this was Gottesdienst, that is, God's service. Gottesdienst went into English as Divine Service, that is, the delivery point where God serves us, His people, with His forgiveness of sins week after week. Worship as Divine Service is distinctively Lutheran!

It's Biblical

You might think that such a radical Reformation understanding would have drastically affected the way that Luther and the Wittenbergers worshiped. You would think that they would have thrown out the entire Latin Mass and written up something fresh and new. But, in fact, it was quite the opposite. In his liturgical reforms, Luther removed only the portions that taught false doctrine (e.g., invocation of the saints) or promoted salvation by works (e.g., the Mass as an unbloody sacrifice). The rest he left as is.

Luther recognized and rejoiced in the utterly scriptural basis on which the vast majority of texts of the Latin Mass were grounded (e.g., Kyrie, Gloria in Excelsis, Creed, Sanctus, Agnus Dei, etc.). The texts that you find in Lutheran Service Book (*LSB*) today (e.g., Divine Service, Setting Three) very much follow Luther's reform of the Latin Mass. In *LSB* there are also Scripture references throughout to show just where in the Bible these magnificent texts are grounded. Distinctively Lutheran worship is biblical!

It's Catholic

Luther had an "if it ain't broke, don't fix it" approach to worship reform. His approach was conservative in the sense that he sought to conserve the best of what had been received from those who had come before him. But more profoundly, Luther's approach was also catholic. By catholic I do not mean Roman Catholic, but rather universal, or literally "according to the whole." This means that Luther valued what had come before him, from the church catholic in time, that is, the services and hymns from the past, some of which needed reform but not wholesale rejection.

We see this approach not only in Luther's reform of the Latin Mass mentioned above, but also in the hymns that he wrote for use in the Divine Service. Of the 37 hymn texts Luther wrote during his lifetime, only nine can be considered completely original creations. The other 28 hymn texts were paraphrases of Psalms or canticles from the Bible (11) or translations/ reworkings of existing hymns or liturgical texts (17).

All of this suggests that Luther valued highly the Psalms, hymns and liturgy that had come before him, and that he worked to reform and preserve these treasures. He wanted them to serve as vehicles for proclaiming the Gospel into people's ears and hearts. As he wrote toward the end of his life: "For God has cheered our hearts and minds through his dear Son, whom he gave for us to redeem us from sin, death, and the devil. He who believes this earnestly cannot be quiet about it. But he must gladly and willingly sing and speak about it so that others also may come and hear it" (*Luther's Works*, vol. 53, p. 333). Now that's distinctively Lutheran worship!

What Does This Mean?

One of the objectives of our Synod is to "recruit and train pastors, teachers, and other professional church workers . . ." (2016 Handbook, p. 11). Toward that end, the members of Synod have established two seminaries whose primary purpose is to fulfill the Synod's objective of recruiting and training of pastors for service in the congregations of Synod. The seminaries of our Synod do well in preparing future pastors when they teach and model for their students a distinctively Lutheran approach to worship. It begins with a faculty that fully and passionately understands and embraces what it is to be distinctively Lutheran in a 21st century context. It is reinforced by a vibrant and healthy worship life that regularly and consistently trumpets a full-throated Gospel proclamation into the ears of seminarians and their families; by a worship life

that is enlivened by a rich and wide-ranging exploration of the biblical texts in real time worship; and by a worship life that values and upholds our liturgy and hymnody as treasures of the church catholic and as vehicles for the proclamation of the Gospel today and for future generations.

One of Luther's favorite hymns as a young man was a one-stanza prayer to the Holy Spirit. Luther once quipped that it must have been "composed by the Holy Ghost himself, both \words and music" (*Luther's Works*, vol. 53, p. 265). Luther added two more stanzas, and today we know the hymn as "*Come, Holy Ghost, God and Lord*" (LSB 497). This hymn was sung to open every LCMS convention for at least the first hundred years. Its final stanza is particularly appropriate during this Reformation anniversary year:

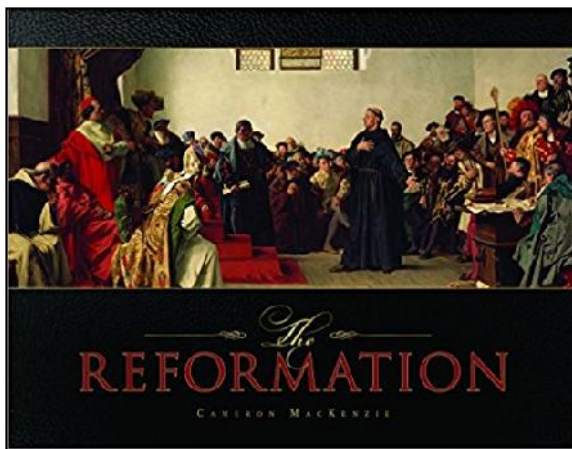
*Come, holy Fire, comfort true,
Grant us the will Your work to do
And in Your service to abide;
Let trials turn us not aside.
Lord, by Your pow'r prepare each heart,
And to our weakness strength impart
That bravely here we may contend,
Through life and death to You, our Lord, ascend.
Alleluia, alleluia!
(LSB 497, stanza 3)*

The Rev. Dr. Jon D. Vieker
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serves as senior assistant to the President of The
Lutheran Church—Missouri Synod. From 1998–
2010 he served as assistant director for the LCMS
Commission on Worship.

“THE REFORMATION”

“*The Reformation*”, a 250 page hardback book by Cameron A. Mackenzie, provides a richly illustrated and engagingly written overview of the amazing time of change and renewal in the Christian Church during the 16th century and helps the reader sort through the complex chain of events that shook both church and state to their very foundations. The historical photos and facts bear witness to the earth-changing events and players in the "theological century" - including Martin Luther and Henry VIII, but also encompassing the other fascinating and perhaps lesser-known personalities of the Reformation era. This book, celebrating the 500th anniversary of the Reformation, is designed to be prominently featured on a coffee table or bookshelf as a conversation starter. The pre-order price is \$22.49 and valid through October 16. If you would like to purchase this book, please sign up on the sheet on the bulletin board. If paying by check, make checks payable to Trinity Lutheran.

(A sample of the book is on display on the shelf at the kitchen window.)





News from Trinity HOPE

This is one of a series of articles which we make available each month to keep our supporters informed about our activities. Trinity HOPE, a not-for-profit charitable organization, raises funds and administers feeding programs that provide a noon meal for the hungry children who attend our schools in Haiti where the Good News of Jesus is shared daily.

2024 Hunters Place, Mt. Juliet, TN 37122 ● admin@trinityhope.org ● (615) 394-4950

● Web Page: www.TrinityHope.org ● Facebook: [trinityhopehaiti](https://www.facebook.com/trinityhopehaiti)

Look the *Right* Way First

By Denise Gudlin

In March, I had the opportunity to visit Les Cayes, Haiti, which received a direct hit from Hurricane Matthew in October 2016. Natural disasters such as hurricanes can be devastating and scary to first-world as well as third-world countries. We are thankful for the warning systems in place even to those who have no electricity, televisions or computers such as rural areas of Haiti.

In the United States when the warning is given that a hurricane will make landfall and you are in its path, the first thing most do is stock up on food and water, buy new batteries, sharpen the chainsaw, buy gas for the generators, and finally put up the storm shutters on all the windows and doors. When our mission team asked our Haitian translator, Sargine, what her family did to prepare for Hurricane Matthew in Haiti she said, “We first prayed to God for His protection.” They spend more time in fervent prayer to their Heavenly Father than they did buying stuff. Shelters with generators, water and food are not available to them but instead everyone hunkers down in their modest home which may be cement block and wood with tin roofs. Securing food and water is not an option when most do not have the extra resources to buy for the next day. It was a big lesson to me to know which way to look first. Everything we do is in vain if we don’t first pray to God!



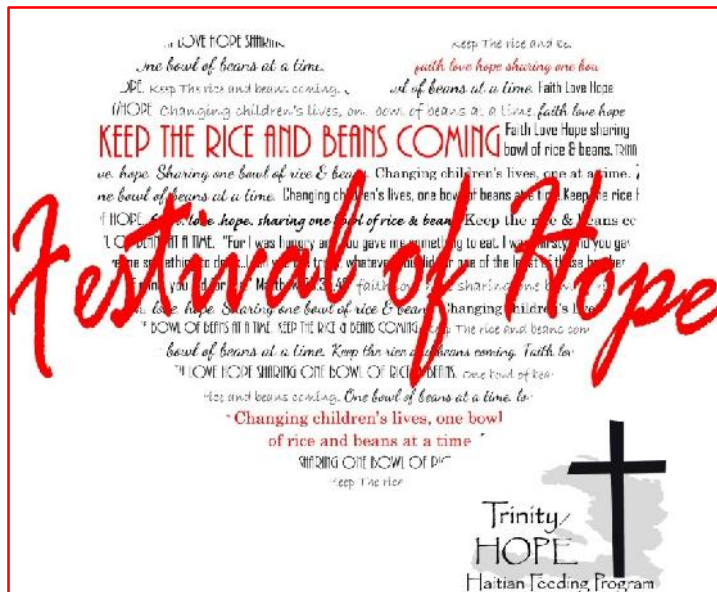
Many Haitians we met shared their Hurricane Matthew story and all started out with, “Let me show you how God protected us.” God gently laid down trees between vehicles and homes so nothing was damaged. In a home where many in the community took shelter, God’s hand protected them as he laid the 100-year-



old, heavy, falling, coconut tree on the fence post which diverted it away from the home saving all the lives inside. You could see the love of Jesus in their face and eyes as they told their stories of God's blessings and they were full of JOY!!

Isaiah 41:10 – “Do not be afraid, for I am with you. Do not be dismayed, for I am your God. I will strengthen you. I will help you. I will uphold you with my victorious right hand.”

Faith Lutheran Church in Thompsons Station, TN
will be hosting the
Festival of HOPE
a fund raiser for Trinity/HOPE Haitian Feeding Program
at
Harvey Park
4001 Miles Johnson Pkwy
Spring Hill, TN
on
Saturday, October 21
10 a.m. to 2 p.m.



*Festival of Hope is an annual event that supports Trinity HOPE,
a nonprofit feeding program in Christian Haitian schools.*



We are nearing the 500th Anniversary of the beginning of the Reformation, All Saints' Eve, 1517, when Martin Luther posted the Ninety-Five Theses to the door of the Castle Church in Wittenberg. So, let's hear from Luther himself on the topic of giving and stewardship.

In the Small Catechism under the Table of Duties, Martin Luther gives specific Bible passages to help Christians know their duty in their various vocations as members of their family, society at large, and in God's family, the Church. Under the heading "What Hearers Owe Their Pastors," Luther lists five passages from the Bible, three of which have to do with giving to your local congregation. They are these:

"The Lord has commanded that those who preach the gospel should receive their living from the gospel" (1 Corinthians 9:14).

"Anyone who receives instruction in the word must share all good things with his instructor. Do not be deceived: God cannot be mocked. A man reaps what he sows" (Galatians 6:6–7).

"The elders [presbyters, i.e., pastors] who direct the affairs of the church well are worthy of double honor, especially whose work is preaching and teaching. For the Scripture says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages'" (1 Timothy 5:17–18).

Luther comments on these passages in his 1535 Lectures on Galatians. He wrote:

When Paul says "all good things," this is not to be taken to mean that everyone should share all his possessions with his preacher. No, it means that he should provide for him liberally, giving him as much as is needed to support his life in comfort. . . . The apostle is so serious in advocating this topic of support for preachers that he adds a threat to his denunciation and exhortation, saying: "God is not mocked." . . . All this pertains to the topic of support for ministers. I do not like to interpret such passages; for they seem to commend us, as in fact they do. In addition, it gives the appearance of greed if one emphasizes these things diligently to one's hearers. Nevertheless, people should be taught also about this matter, in order that they may know that they owe both respect and support to their preachers. Christ teaches the same thing in Luke 10:7: "Eating and drinking what they provide, for the laborer deserves his wages"; and

Paul says elsewhere (1 Cor. 9:13–14): “Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way the Lord commanded that those who proclaim the Gospel should get their living by the Gospel.” It is important for us who are in the ministry to know this, so that we do not have a bad conscience about accepting for our work wages . . . it happens when those who proclaim the glory of God and faithfully instruct the youth derive their livelihood from them. It is impossible that one man should be devoted to household duties day and night for his support and at the same time pay attention to the study of Sacred Scripture, as the teaching ministry requires. Since God has commanded and instituted this, we should know that we may with a good conscience enjoy what is provided for the comfortable support of our lives from church properties to enable us to devote ourselves to our office. (LW 27:125–126).

In other words, pastors are not to suffer from low wages just because they are servants of Christ and the Word. They are to share in the livelihoods of all to whom they preach the gospel and instruct in the faith, so that the Word can be proclaimed and the faith carried from one generation to the next.

Stewardship newsletter articles are provided by LCMS Stewardship Ministry



FELLOWSHIP COMMITTEE NEWS

October 28

Pot Luck Sunday - Oktoberfest

with brats, chili and more



October 28 is also Reformation Sunday.

There will be a showing of a movie about the life of Martin Luther.

Please plan to attend.

A yard/garage sale is in the works for November.

More information later.



Debbie Scott - Fellowship Committee Chairman



Ladies, please mark your calendars!

Our Annual

LWML CHRISTMAS LUNCH

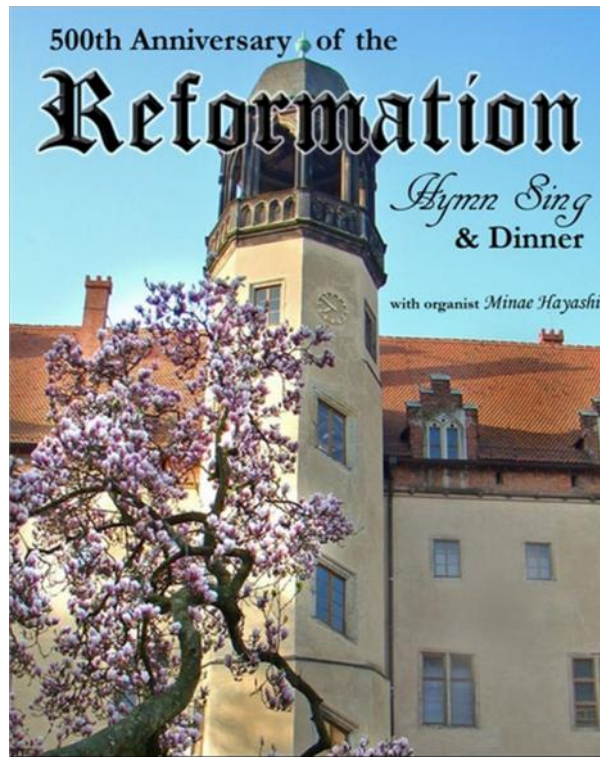
Will be held on

Saturday, December 2

At

The Club at Fairview

More details will follow.



**Sunday, October 29, 2017
2:30 p.m.
Ascension Lutheran Church
610 W. Old Hickory Blvd.
Madison, TN 37115
615-868-2346**

All are invited to hear the rich history and theology of early-Reformation hymnody while joining together to sing timeless musical confessions of the Christian faith! Dinner to follow immediately after the Hymn Sing.

If you plan to attend, please sign up on the list on the bulletin board so we may tell them how many to prepare for.

Oktoberfest
 Saturday, October 14, 2017
 10 AM-2 PM, Immanuel Lutheran Church & School
 (6325 Raleigh LaGrange • Memphis, TN 38134)

A Traditional German Festival Featuring...

- Oompah music from Bob Westbrook & The Edelweiss Band
- German food favorites & beer from Ghost River Brewery
- Martin & Katie Luther costume contest and photo booth
- Live auction of unique themed baskets
- Great activities for kids!
 - Bounce House
 - Face Painting
 - Games
 - Magician & Balloon Man
 - Chicken Dance Contest

A portion of proceeds from this event will support International Missions of the Lutheran Church—Missouri Synod

Adult Tickets • \$10
 Includes German meal & 2 craft beers/beverages

Ages 4 - 12 • \$5
 Includes meal & beverage
 Free admission under age 4

Purchase your tickets ONLINE at:
<http://reformation.mid-southlcms.org/>
 Tickets also available on event day at the gate

**Oktoberfest Celebration
 at
 Immanuel Lutheran Church
 6325 Raleigh LaGrange, Memphis**

Saturday, October 14 from 10 a.m. to 2 p.m.
 Adult Tickets - \$10
 Ages 4 - 12 - \$5
 Under age 4 - free

Music by:

Bob Westbrook and the Edelweiss Band
 and
 The Germantown Chorus

Food Available:

Bratwursts, Sauerkraut, German Potato Salad,
 Dessert, Tea, Lemonade or if age permits, Beer

Youth Activities:

Bounce House
 Rock Climbing Wall
 Chicken Dance Competition
 Face Painting Magician/Balloon Man
 Best Dressed Katie and Martin Luther Contest

Half of all proceeds go to benefit LCMS International Missions Immanuel

Reformation Choral Concert
Friday, October 13, 2017, 7 p.m.
at
The University of Memphis Rose Theater
470 University
Memphis, TN

Featuring a Choir of over 75 voices & instrumentalists,
Including Members of the University of Memphis Collegiate Choir,
Memphis Chorale Arts

and

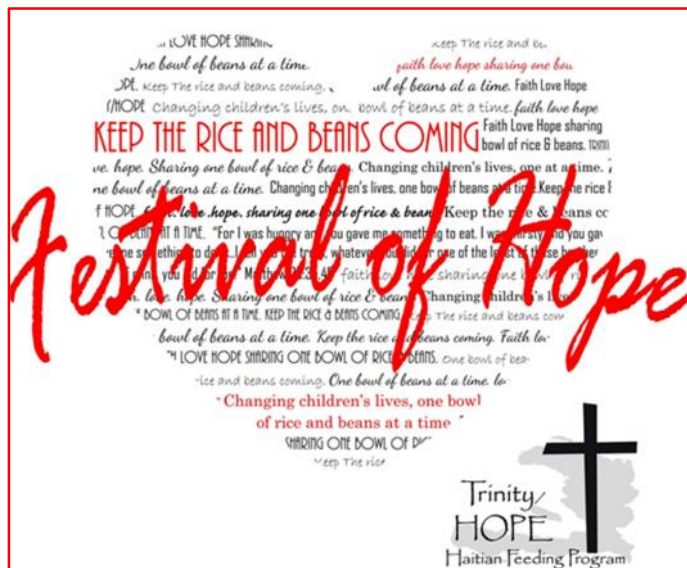
The Memphis Symphony Orchestra.

Performances of both Lutheran Hymns & Bach Classics
A stirring Musical Tribute marking the 500th Anniversary
of
the Protestant Reformation led by Martin Luther

Jeremy Warner: Conductor

Admission is free

Faith Lutheran Church
Thompsons Station, TN
will be hosting their
Festival of HOPE,
at
Harvey Park
4001 Miles Johnson Pkwy,
Spring Hill, TN
on
Saturday October 21 from 10 a.m. to 2 p.m.



*Festival of Hope is an annual event that supports Trinity HOPE,
a nonprofit feeding program in Christian Haitian schools.*

WE THANK GOD FOR THESE CELEBRATIONS IN OCTOBER

BIRTHDAYS

- 1 Clyde Schroeder
- 1 Patti Welch
- 2 Jer Geiger
- 3 Patty Simon
- 6 Frankie Coleman
- 8 Dennis French
- 10 Coleen Comstock
- 11 Kelly Garrison
- 11 Destiny Garrison
- 12 Sean Smith
- 15 Dylan Vietor
- 18 Myron Cheatham
- 20 Linda Roca
- 27 Emily Coleman
- 27 Zailey Ferguson
- 27 Louise French
- 28 Michael Chandler



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ANNIVERSARIES

- 7 Clyde & Carolyn Schroeder (2009)
- 17 Rick & Michelle Halliburton (1993)
- 18 Jerry & Joyce Knapp (1969)
- 25 Larry & Patti Welch (1986)



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SERVANT SCHEDULE FOR OCTOBER 2017

PASTOR

Kenneth B. Shaw

ELDER

Tom Riesterer

OFFERING COUNTERS

Loren Replogle & Tim Hartley

ALTAR STEWARD

Stacy Shaw

GREETERS

Linda McCormick & Patti Welch

USHERS

To be determined - Center Aisle

To be determined - Side Aisles

ACOLYTES

October 1 - Isadora Hygrell

October 8 – Brandon Levan

October 15 – Paige Smith

October 22 – Gabriel Alvarado

October 29 – Kristina Levan

VOLUNTEER CLEANING SCHEDULE

September 24 – 30

October 1 – 7

October 8 – 14

October 15 – 21

October 22 – 28

October 29 – November 4