

I know
my
sheep,
and
mine
know
me.



The Reporter

May 2019

May 2019

Volume 17, Issue 05

In this Issue:

Non-Sacramentarian: A Blog	3
Outreach News	6
Notes & News	7
Quarterly Report	7
Reporters	9
May Birthdays	9
Devotion —Turn from Spiritual Apathy	10
May Calendar	11

“In Death, as in Life”

by Pastor Proeber

How we live matters. This truth applies to believers and to unbelievers. We need to make a concerted effort to live good, moral and helpful lives. The end result is a world or community where people are patient and understanding. They are also ready to put the best construction on everything.

Wouldn't it be grand if everyone in the world lived this way! Instead, there is selfishness, avarice, anger, bitterness, vindictiveness, and a continuing list of attributes that betray what the sinful heart is like.

While the world is caught in an endless cycle of destructive behavior, believers are different. Certainly they are not perfect. They still sin and engage in sinful behaviors. Yet, believers stand apart from everyone else. They have been washed from their sin and set apart for the Lord's holy purpose. The believer's motivation, desire, and ability is also different because it finds its source in Jesus. While believers will have their struggles, new faith, new life, and new hope is always growing stronger and moving to completion.

As believers in Jesus Christ, this is how you and I live. One could say, we are creatures of habit and routine. It is a precious routine nonetheless. When sin rears its ugly head and exercises its destructive force, we repent of that sin. We, then, turn to the cross and find solace in the forgiveness secured by our Savior. This is what marks the believers life, and our life.

In addition to daily contrition and repentance, a new creation also rises up. This new creation rejoices in every opportunity to love, serve, thank and praise our Savior who has rescued us. The visible result is a life filled with good works which are pleasing to God, and through which others are led to glorify our Father who is in heaven.

The way we live is important. The way we die is equally important. I was reminded of this with the passing of Dave Vetter. It was clear to see his faithfulness to worship, as well as the Means of Grace. It was also easy to see his devotion to serving the Lord in love. Although this made him special, it was how he prepared himself for death that was even more special.

On the evening I visited Dave in the hospital, his son Tony gave me some papers. They were instructions for his funeral. I can't say I have ever had this experience before. As a general rule I usually meet with the family after a person's death to put together a service to rejoice in the resurrection. It was probably Dave's engineering background which brought about this detailed explanation.

Because of faith worked by the Holy Spirit and nourished by the Means of Grace, he rejoiced to confess his certainty of heaven. He was with those who had gone be-

Continued on page 2

In Death, as in Life, from page 1

fore him. He was free from sin and temptation. He also rejoiced because there was no more death, mourning, pain, or sadness. If this were all Dave would have said, it would have been sufficient. There was more, and I would say in death he said even more than he said in life. He put it this way:

A Celebration of Humility, Faith and Trust

Humility—that we all are sinful and lost. No matter what we do in life, it falls short of God’s expectations.

Faith—that our sins are forgiven through Jesus, not for what we have done or accomplished in this life, but as a free gift from God to all people.

Trust—that God does not break his promises. Through trust, faith, and humility we will be with our Savior forever. These are the only things we can take with us. Everything else is meaningless.

After thinking about what he wrote, it almost seemed like Dave wanted to speak to those who would gather at the committal service. Family and friends would hear what was important—his confession of faith in Jesus and in his gracious promises. This confession of faith made me think of the hymn stanza—

“Lord, give us such a faith as this, and then, whate’er may come,
we’ll taste e’en now the hallowed bliss of an eternal home.”

(Christian Worship 405 st. 6)

It also led me to wonder what each of us would want said when the Lord would call us from this life to eternal life.

I’m sure we have all been to services where there was a plethora of pious platitudes. They were a good person, a good friend, a good parent, and the list goes on. What usually accompanies all this “goodness” is the final conclusion, this person must be in heaven because they were so good.

It is for this reason we usually find no comfort at the funeral of a person who died with a questionable or non-existent faith in the Lord. If the good that was done in this life time was the only leg they could stand on, they couldn’t. There is never sufficient good to outweigh the evil one’s life produces. Notwithstanding, is the Lord’s standard for perfection in every aspect of life.

This is what set Dave apart in death. He said it the best—humility, faith and trust before the Lord and in the Lord. This is why in death he said as much, or even more than he said in life.

It makes us think, doesn’t it. What would we want to be said when our time comes to join the Lord? Now, I’m not suggesting we copy what Dave did, but it wouldn’t be all bad either. What would we want our family, friends, and acquaintances to remember about us? I’m sure there could be all kinds of memories. In the end, memories can unfortunately change and fade, and they may not always relieve the sting of death and guilt.

This is why the most important thing that could be said about us in death, would be what was said about us in life. “They were a believer and lived a life of humility, trust and faith in Jesus Christ.”



And I heard a voice from heaven say, “Write: Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “because they will rest from their labors, for their works follow them.” (Revelation 14:13)

“Why American Christianity is So Conveniently Non-Sacramental”

Submitted by Al Todd

Written by Pastor James Hein (WELS) (from his blog on March 22, 2019)

I would venture to say that I talk to several dozen young adults (18-30 years of age) every year who are actively entertaining the merits of non-denominational Christianity. Conversely, I talk to roughly zero young adults who are considering a switch to Roman Catholicism or Eastern Orthodoxy. This probably tells us something about the direction the arrow of young American Christianity is pointing.

Admittedly, this conversation initially often has tones of style or programming attached to it, which is a fairly superficial critique.

The results are nonetheless very real. Barna’s research has shown that while Millennials are, in fact, somewhat likely to make a change from a non-liturgical church to a liturgical church (22%), they’re also significantly more likely to move from liturgical churches to non-liturgical churches as well (44%).

If nothing else, a major takeaway from this data should simply be that young adults are less committal when it comes to church allegiance.

A related component to the prevalent church migration, however, is a matter more important than style – the teaching of the Sacraments, Baptism and Holy Communion.

There are many ways to teach the Sacraments. Obviously, you should first start with a biblical foundation. (If you’d like a Scriptural refresher on sacramental theology, you can find a summary in a message I preached back in Dec. 2017.)

However, since you have people on multiple sides of the debate of Baptism and Holy Communion, who ALL claim they’re faithfully using Scripture to arrive at their conclusions, then part of what this debate becomes is an issue of biblical interpretation. And therefore, I’d like to share with you today another valuable way to look at the debate.

Simply ask the question, “Which side of the debate over Baptism and Holy Communion lines up more conveniently with our current cultural ideology?”

In other words, we all understand the concept of twisting the Bible in such a way that it works in your best interest. And we all know that if your interpretation of Scripture consistently always works out in your favor, there’s a good chance that your hermeneutic (i.e. Scriptural interpretation) may be a little off.

So, to the point, which interpretation of Baptism or Holy Communion that exists in American Christianity more conveniently overlaps with American cultural ideology?

Baptism

The sacramental understanding of Baptism is that Baptism is an adoption ceremony at which God the Holy Spirit places the name of the Triune God upon you, washes you with water and the Word, cleanses you of the eternal consequences of your sins, and gifts you the planting of the Spirit in your heart.

The sacrificial understanding of Baptism is that a believer who has become convinced of the truths of the gospel makes claim to those gospel promises by dedicating their life to Jesus Christ.

So which understanding of baptism lines up better with our current cultural climate?

American ideology is most definitely one of self-determinism and personal empowerment. We like to consider ourselves the product of our choices. This gives us a sense of control in a big world. It helps us believe we can turn our lives into anything we want if we simply make the right choices.

Consequently, in the same way that I’m taught from childhood to believe I can become the president of the United States if I just put my mind to it and work hard, I’m similarly culturally conditioned to believe that I can become a child of God simply through my own choice. A sacramental understanding of Baptism, on the other hand, whether referring to a child or an adult, seems to suggest I have little to no control, and am allowed to take zero credit.

Continued on page 4

Non-sacramental, cont'd from page 3

So, if I'm determining which brand of Christianity would be supported by cultural overlap – liturgical or non-liturgical, sacramental or sacrificial – it seems obvious that non-denominational churches are going to find an advantage here.

But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. (*Titus 3:4-7*)

Holy Communion

The sacramental understanding of Holy Communion is that Christ makes himself truly present in, with, and under the bread and wine. This Real Presence assures us of the forgiveness of sins, strengthens faith, and renews our life and hope of salvation in the context of spiritual family. However, since this spiritual meal is powerful, it could either be taken to our benefit or to our destruction. Like pharmacists distributing spiritual medicine, clergy reasonably require education prior to participation. Consequently, we celebrate the meal only with those whom we are convinced will take the meal to God's glory and their benefit.

The sacrificial understanding of Holy Communion is that, in the Supper, we remember the great love that Jesus showed to us as we receive symbolic representations of the body and blood that he gave up for us at the cross. As we celebrate this memorial meal, we enjoy the company of spiritual family. Since this meal is perceived only as a remembrance, and since it is good for all people – adults and children, brand new or long-time Christians—to remember who Jesus is and what he did, ALL are welcome to come up and partake.

So which understanding of the Lord's Supper lines up better with our current cultural climate?

Perhaps the most appropriate word to define the concept of love in America in the 21st century is "inclusion." Anything that comes across as exclusive, almost by mere cultural reflex, is perceived as unloving.

Sacramental churches believe that Holy Communion is more than just bread and wine, that it is Christ's actual body and blood. They are naturally then far more likely to practice what is called "Close/Closed Communion." In this practice, there are some sizable qualifications for participation. It is undoubtedly perceived by someone off the street as an exclusive practice.

Non-denominational churches generally believe that Holy Communion is simply bread and grape juice. They are naturally then far more likely to practice what is called "Open Communion." There are few qualifications for participation. Some non-denominational churches would require that you at least be a baptized Christian, but this isn't necessarily the case. Again, the logic is that there is very little damage that could come from remembering Jesus. It is undoubtedly perceived by someone off the street as an inclusive practice.

So, if I'm determining which brand of Christianity would be supported by cultural overlap – liturgical or non-liturgical, sacramental or sacrificial—it seems obvious that non-denominational churches are once again going to find an advantage here.

So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. (*1 Corinthians 11:27-29*)

Continued on page 5

Non-sacramental, cont'd from page 4

Result: Anticipate Resistance

The point in this mental exercise is to see that if, like me, you hold a sacramental understanding of Baptism and Holy Communion, in this particular cultural moment, you should anticipate resistance. Culturally speaking, you're essentially trying to run up a down escalator. A portion of the reason why non-denominational Christianity has taken a massive bite out of more traditional church bodies in the past several decades is that non-denominational theology tends to line up quite conveniently with the current American spirit.

This is all necessarily an oversimplification for the sake of brevity. But I'm trying to point out that the Sacramental debate is one piece of a highly affective movement.

Consider the following aspects to non-denominationalism:

- a non-sacramental understanding of Baptism and Holy Communion that aligns with American ideology
- a less-committal approach to church membership or theological stance (i.e. NON-denominational)
- an immersive sensory "event" designed to generate positive feelings
- a sizable borrowing of the methodology of American business pragmatism

The confluence of these factors have contributed to the single most impactful shift in American Christianity over the last half century.

None of this rationale, by the way, disproves a sacrificial understanding of Baptism and Holy Communion. Just because a doctrine lines up conveniently with the cultural spirit does not make it true or untrue. But if you have a young adult who is considering a switch to non-denominationalism (and don't kid yourselves, many are), it's worth mentioning to them that there might be factors attached to their desire for change that, with a little guidance, they can easily recognize aren't as noble as they might first believe. Almost every young adult that I've had this conversation with has acknowledged that our current cultural mindset favors a sacrificial understanding of Baptism & Holy Communion and all of them have been a little uncomfortable with that.

The obvious question for church leaders or parents then is: "What Can I Do?" So I'll leave you with a couple DON'Ts and several DO's...

DON'T badmouth other Christian churches. Some who read this are going to say I've gone too far in my assessment and others are going to say I haven't gone far enough. I'm comfortable with either critique, knowing that I've asked God to give me a pure, humble heart in making the assessment. Humbly and firmly pointing out doctrinal error is a good thing. But talking about fellow Christians as though we won't be brothers and sisters for all eternity is wicked, not to mention, unproductive. Way too much of this exists. If you're willing to profess the one, holy, Christian, apostolic church (Una Sancta) in your Creeds on Sundays, then don't talk about members of that body as though they were the enemy. It hurts your brothers and sisters. It hurts your soul. It hurts our united Christian witness. Most importantly, it hurts the heart of Jesus Christ.

DO thoroughly comb through the relevant list of a couple of dozen passages that directly pertain to Baptism and Holy Communion. I generally encourage members to try to take adult instruction classes at least once every five years as a refresher. Either hop into the one in your local congregation or peruse my materials online here.

DO humbly, thoroughly, and carefully learn to articulate inconsistencies in thought. When it comes to Holy Communion, the main theological ancestor to non-denominational Christians is a Swiss reformer named Ulrich Zwingli. At the Marburg Colloquy (1529), when Luther was debating him, Zwingli made the statement that "the finite cannot contain the infinite" to explain his belief that Christ's body and blood couldn't possibly be housed in the bread and wine. From a Christian line of argumentation, Zwingli must be

Continued on page 6

As long as the earth endures,
seedtime and harvest...summer and
winter...will never cease.



Outreach Opportunities

The Outreach Committee continues to sponsor events which provide opportunities for members to invite friends and relatives to Our Redeemer. Some events are conducted outside the formal worship service. There are also special worship services with food and fellowship afterwards. We hope these events will encourage you to invite people you know to learn more about our church and the message of good news in Jesus we proclaim.

The next Outreach Committee meeting will be **Tuesday, June 11th at 7:00 pm.** All are welcome and encouraged to come and bring ideas!

In the coming weeks we will have a number of special opportunities through which we can invite others to come to know their Savior Jesus Christ and what he has done for them. Make sure you take the opportunity to “share the good news!”

- The Ascension of our Savior will be observed on June 2nd during the 9:30 am worship service. The Lord’s Supper will be offered during this service.
- Pentecost will be Sunday, June 9th
- Trinity Sunday will be Sunday, June 16th.
- We will have a “progressive dinner” on June 15th, starting with salads and hors d’oeuvres at 5:00 pm. Please watch for more information regarding hosts and locations.
- Independence Day celebration with a movie, barbeque and fireworks will be Thursday, July 4th at 4:00 pm. Desserts will follow the fireworks at Debbie’s home.
- Ice Cream Social and Game Night will be Friday, July 26th starting in the early evening.
- Beach, Bike and Barbeque will be August 18th at Goleta Beach. We will meet at Noon at our usual location—Picnic Area C. Final details will come in future newsletters.

Non-sacramental, cont’d from page 5

wrong, because, according to that logic, the Incarnation of Christ is also impossible. Simple lines of reasoning do help in pointing out doctrinal error.

DO share how all of the passages surrounding the Sacraments speak in terms of redemption, reconciliation, and regeneration. And then point out the fact that our salvation NEVER is about our own doing. Most who profess a Believer’s Baptism or Representational Communion do NOT believe that their salvation is their own doing. So make the simple connection that “If my salvation is not my doing, why would these acts, which so clearly speak about my salvation, be primarily about MY doing?”

Finally, DON’T believe you control the results. We sometimes put ourselves under extraordinary pressure to affect what others believe. Biblically, we cannot control beliefs. And we actually aggravate others when we try to do the Spirit’s job. Instead, we let our words and our lives serve as consistent expressions of the amazing grace/good news that Jesus has given us (Mark 16:15). We remain prepared to give reasons for the hope that we have (1 Pet. 3:15). We speak graciously (Col. 4:6). We live as beautiful lights to shine truth (Matt. 5:16). And we do so unashamedly (Rom. 1:16). But we also do so with a peace and joy that demonstrates we understand we’re not ultimately in control of any of it.

Notes & News

† Choir Update

Both the handbell and mixed voice choirs are approaching the end of their practice and performance times. After completing the “festival portion” of the Church Year, they will take a break until August. The music they provided certainly added to the beautify of our worship.

As always, there is an open invitation for people to ring and sing. Neither requires specific skills, just a willingness to serve the Lord and a commitment to make practices.

If you are interested in either of the choirs for the Fall, please speak with Debbie regarding the bell choir, or Pastor Proeber for the mixed voice choir.

† Bible Class

The Sunday morning (11:00 am) and Wednesday evening (7:00 pm) classes continue to meet. Both classes have started new topics for the months of May and June.

Currently the Sunday morning class is studying “Dying to Live.” It is an important reminder of the power of forgiveness in our lives. Through the work Jesus has done, we can enjoy true life in a dying world while looking forward to eternal life.

The Wednesday evening class has begun a series on “conversion.” Based on the “teaching series” of the People’s Bible, it takes an “in depth” look at how we come to faith in Jesus as our Savior.

It is not to late to attend either, or both of the classes!

† Sunday School

Christian Education for our children will continue through the month of May. There will be a break in the months of June, July, and August. Remember, Sunday School is scheduled for the first and third Sundays of the month. Classes meet during the hymn of the day and the sermon. Please speak to one of the teachers for more information: Barbara Favuzzi, Pam Schueler, Sonja Todd, or Sue Proeber.

Quarterly Congregational Meeting—April 2019

by Carl Schueler

The first Congregational meeting of 2019 called to order on April 14th following the worship service by the Chairman, Greg Grunewald. Pastor Proeber opened with a prayer asking the Lord to bless the work we do by his command and with his blessing. 10 members present - 6 voters and 4 non-voting.

Minutes of the 4th Quarter 2018 Congregational meeting were read.

Old/Unfinished Business – None

Reports

Board of Elders was combined with the Pastor’s Report.

Board of Education – oral report

Sunday school attendance has shown signs of improvement

The Spring schedule was reviewed

Continued on page 8

Pastor's report - attached

Pat Schroeder was called to the Church Triumphant in January
 Pastor discontinued Mariposa services due to lack of institutional support
 Dave Vetter moved to the memory care unit and his condition is declining
 The following steps will be taken to work with inactive members: 1) encouragement, 2) discipline, or 3) release/transfer
 Outreach banners were set up along Cathedral Oaks for Easter
 Website photos were completed and the new website is anticipated to be 'up' shortly
 Planning has begun for a Vacation Bible School in August
 Work needs to begin on the updated Church Directory
 Options are being evaluated for replacing sign along Cathedral Oaks
 50th Anniversary plans need to begin since 2023 is quickly approaching

Property report – attached

Church and Fellowship Hall cleaned
 A workday was scheduled for April 13th prior to Easter to accomplish indoor cleaning and outdoor projects
 Future Work: Install ceiling fan in altar area, replace parsonage windows, patio doors, & furnace, paint parsonage, replace sanctuary carpet & paint sanctuary.

Financial Secretary report - attached

General Fund offerings for the 1st Quarter	\$ 42,761.50
Other (Grounds, Lent, etc)	\$ 1,338.00
Pass through (CLHS, Missions, Misc)	\$ 666.00
Total Offerings	\$ 44,765.50

Treasurer report - attached

Balance, January 1, 2019	\$42,027.00
Offerings	\$43,812.00
Expenses	\$37,637.00
Ending Balance, April 30, 2019	\$48,202.00

WELS Investment Fund – report attached

Combined Fund Total, January 1, 2019	\$147,538
Combined Fund Total, April 30, 2019	\$163,099 (+10.5%)

New Business –

Pastor presented the Church Council restructuring proposal approved by Council for Voter consideration (attached). The motion was made, discussed, and adopted that the restructuring be used through 2019 as a trial period.

Announcements

Next Council meeting Tuesday, May 7th at 7:00 pm
 Next Outreach Committee meeting Tuesday, June 11th at 7:00 pm
 Next Voters meeting Sunday, July 14th following worship service

The meeting adjourned with the Doxology at 12:05 pm.

Respectfully submitted,
 C. Schueler, Recording Secretary

Serve the Lord with Gladness

Reporters Wanted

Book review? Personal Story of Faith?
Event report? Potluck-gathering? Party? Field Trip?

Half-page to three pages
Reviewed for scriptural consistency
Due by 25th of month to appear in next issue

Hard-copy to Carl Schueler, or email to Carl Schueler (cfs_home@hotmail.com)
or Pastor Proeber (pastor@orlcsb.net)

A simple and rewarding way to serve!

Thanks to Al Todd and Carl Schueler for their contributions this month. There is a standing invitation to provide material for the *Reporter*. Throughout the past volumes, articles authored by members have really made every issue more interesting. We pray that every member will provide an article for 2019. If you have an idea, and you are not sure whether to act on it, please don't hesitate to speak to Pastor Proeber or Carl Schueler for advice. Thanks!

Meetings for May

Church Council	Tuesday May 7 th at 7:00 pm
Committees	Tuesday May 7 th at 8:00 pm
Outreach Committee	Tuesday June 11 th at 7:00 pm

If you have a question regarding a specific area of ministry, please contact a member of the appropriate Board. He will be happy to provide information.

Committee Chairmen are —

<i>Jacob Martin</i>	<i>Board of Elders</i>
<i>John Favuzzi</i>	<i>Board of Education</i>
<i>Frank Florez</i>	<i>Board of Trustees</i>



The Month of May

We rejoice in the many blessings God has given the members of our family of faith. May the Lord continue to bless them richly.

21st - Kelsey G.
23rd - Wilma H.
27th - Wyatt D.
Joshua S.
29th - Dale K.

Directory Update

Through the month of May we will update the "membership directory." Please watch for the information sheets to be set out. Then make needed corrections—addresses, birthdays, spelling, etc. Thanks!

Devotional Corner

Turn from Spiritual Apathy

Those whom I love I rebuke and discipline. So be earnest and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me. *Revelation 3:19-20*

"Whatever!" It seems this has become the mantra for just about everything. The parent tells its child to clean your room. The response is, whatever. The employer expects their employee to be on time. The response is, whatever. The Lord says be faithful to the point of death. The response is, whatever.

There is an inherent danger with this response, especially when it is directed to the Lord. When he says, "Be earnest and repent," he does not expect the response whatever. He wants people to acknowledge their need and humbly repent - now.

Unfortunately, there are many distractions and excuses. Each finds its root in spiritual apathy. While it may be subtle and seemingly harmless, soon it becomes blatant. The end result is, even the most urgent call from the Lord is met with - whatever.

Because the danger is always present, we need to humbly repent. We also need to earnestly understand apathy will lead to eternal judgment. This is why we turn from spiritual apathy and seek the Lord so he can purify our hearts.

Only Jesus can bring about this change. He makes us realize our apathy. He leads us to confess our sin. He draws us to his cross. He then assures us we are forgiven. In love he persists because he does not want us to perish.

This is why we need to do everything we can to build ourselves up in our devotion to the Lord. We study his precious Word. We meditate on its inspired truths. We sincerely apply them to our lives. Through the powerful working of the Word, we will be aware of the warning signs and turn away from spiritual apathy. We will also rejoice to hear our Savior's voice and welcome him as a dear guest.

Prayer

O gracious Lord, there are many complications and distractions in my life. All these turn my attention away from what is important. Reclaim my heart. Strengthen my faith. Renew my desire to live for you alone.

Daily devotions can be accessed through www.whataboutjesus.com or www.wels.net. Please follow the instructions to view daily devotions and to subscribe to them. They are also available as "podcasts."

May 2019

Church Office: 967-1128

Our Redeemer Lutheran Church

Parsonage Phone: 967-3570

Grow in Grace!

Encourage one another! Proclaim what we have seen and heard!

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Ushers for May 1st Sunday 2nd Sunday 3rd Sunday 4th Sunday	Team 3 Team 1 Team 2 Team 3		2 Office Hours 9:30-12:30 pm	3 Office Hours 9:30-12:30 pm	4 Clean: Pentecost	
5 Lord's Supper Worship 9:30 am Sunday School	6 Handbells 7:00 pm	7 Church Council 7:00 pm Committees 8:00 pm	8 Bible Class 7:00 pm Conversion	9 Choir 7:00 pm	10 Office Hours 9:30-12:30 pm Clean: Pettus	11
12 Worship 9:30 am Education 11:00 am Dying to Live Wood Glen 4:00 pm	13 Pastor's Circuit Study 9:30 am Handbells 7:00 pm		15 Bible Class 7:00 pm Conversion	16 Choir 7:00 pm	17 Office Hours 9:30-12:30 pm Clean: Proeber	18
19 Worship 9:30 am Sunday School Education 11:00 am Dying to Live Wood Glen 4:00 pm	20 Handbells 7:00 pm	22 Bible Class 7:00 pm Conversion	23 Bible Class 7:00 pm Conversion	24 Office Hours 9:30-12:30 pm Clean: L. Schroeder	25	26 Worship 9:30 am Education 11:00 am Dying to Live Wood Glen 4:00 pm
26 Worship 9:30 am Education 11:00 am Dying to Live Wood Glen 4:00 pm		28 Bible Class 7:00 pm Conversion	29 Bible Class 7:00 pm Conversion	30 Choir 7:00 pm	31 Office Hours 9:30-12:30 pm Clean: L. Schroeder	"Meditations" Ready for Pick Up