



Dan Schaefer at 100



Resurrection at 50

## Dan's 100th/Resurrection's 50th PARTY SUNDAY, JANUARY 15 From 11:30 until we are done!

### Two Milestone Events Happen In January 2012

On January 7th Resurrection Lutheran Church turns 50 and on January 14th Dan Schaefer turns 100.

On Sunday, January 14, 1912, in Garland, Nebraska, Dan Schaefer was born. Dan was born the same year and the same month as: the first running of the San Francisco Bay to Breakers race and New Mexico becoming the 47th State Two days before he was born Iowa recorded the coldest temperature in their history (a record tied but not broken at  $-47^{\circ}$ .) Dan is the same age as the Republic of China. Dan was born 8 days after Danny Thomas, and 16 days before Francis Schaeffer. (To put him in perspective, the Titanic sank, April 15, 1912.)

On Sunday, January 7, 1962, Resurrection Lutheran Church held our Charter Sunday in the converted house on Sheridan Drive, Santa Clara, and officially became a member church of the LCMS. On January 1, 1962 the Navy established the first SEAL teams. On January 2nd, the night time version of "Password," premiered. January 3, Ground was broken for the Houston Astrodome. On January 4 the first automated Subway train debuted in New York. On January 8th, Jack Nicklaus made his first pro appearance. Neal Armstrong took the X-15 into the Ionosphere at 133,497 feet, January 17, 1962. In his first year of eligibility, January 23rd, Jackie Robinson was elected to the Baseball Hall Of Fame, (he received 124 of the 160 ballots cast.) January 26, 1962, Ranger 3 was launched to study the Moon; (it missed its target by 22,000 miles.)

Resurrection Lutheran Church will proclaim the Gospel of Jesus Christ on Sundays and other special days throughout the Church Year for the benefit of the members and the people of our community. Resurrection Lutheran Church will deliver worship and service opportunities in our facility and out in the community. The members of Resurrection Lutheran Church will distinguish themselves as the most friendly, most caring, and most dedicated Christians in the community. Resurrection Lutheran Church will accomplish this through an active and dynamic worship life, and service and collaboration with and to the community. The members of Resurrection Lutheran Church will be known for radiating Christian Values at all times and in all situations.

*What the church meant when we established the season of Advent.*

Each Sunday in Advent  
we decorated a tree.  
We made them Christmas Trees  
on Christmas Day with "Joy!"

JUDG(E)MENT  
November 27



The first tree represented Judg(e)ment. We learned a lot about the word, "judgment." It has been used throughout the centuries with an, "e" and without an, "e." We put the, "e" in brackets to match up with all of the other, "ment" words.

We placed the flaming sword on the top of the tree to remind us of God's judgment against our sin, when He put the flaming sword on the path to the Garden of Eden.

The color for the day was silver to represent the precious nature of true judgment.

For Advent the Judgment of God comes down to us in His handing over of our Judgment to Christ. Jesus will come again in His Second Advent as the Judge of the world. He will separate the sheep from the goats and will welcome only the perfect into salvation.

When we added, "JOY" to the first tree it became the Christmas tree of Judgment. When Christ comes again, He will be our Judge, but not in the way we might think. In the book of Judges, the, "judges," were raised up to defend God's chosen people. When Jesus comes in His Second Advent it will be in the person of His First Advent. Jesus Who has given us our faith as a free gift will become the warrior Who will bring us with Him to Salvation.



With the Flaming Sword, we made the balance scales of justice and the judges gavel of decision. We also made tissue paper flowers.



The second Advent tree represented Announcement, especially the announcement of the return of Christ. On the top of the tree was a trumpet. "When the trumpet of the Lord shall sound and time shall be no more, and the morning breaks eternal bright and fair. Then the saved of Earth shall gather over on the other shore, when the roll is called up yonder, I'll be there."

Perhaps the greatest announcement that can be received is the announcement of the birth of a child. We took our baby pictures and turned them into bells which were then placed on the tree.

The greatest announcement to the world was the angel announcement to the Shepherds that their Savior was born in Bethlehem.

The color for the tree was gold. Announcements are often printed in gold ink on gold trimmed paper to show their important nature. We added the gold balls and streamers to emphasize the color.

For Advent the tree of announcement, with the trumpet announces the coming of the end of the world. The announcement of the judgment. So the first two of the "ments" are both the fearful calling together of all the people, even the children who do not know of their sin, yet are judged by the sin of Adam and Eve and found lacking the necessary perfection for salvation.

We added the "Joy" to the Announcement tree to signify the finished work of Jesus. He took us, even as children and Baptized us into His completed work. We moved from the fear of the trumpet to the knowledge that that trumpet of the Lord announces our salvation, our entry into Heaven with God forever.

We also know that to God we were of more value than the most precious gold. God sold everything He had, even His Only Begotten Son and bought us (redeemed us) from sin, death and Satan. God adopted us as His first born son, and has given us property right inheritance in Heaven.

When the roll is called up yonder, I'll be there.

## ANNOUNCEMENT December 4



The only Sunday in Advent with a theme is the Third. The Third Sunday in Advent always has a lesson that includes John (the Baptist.) The theme for the day is, "Love," and especially the Love of God so great that Jesus even took on the look of a sinner and was Baptized to give the water and the Word the power to give us His faithfulness as our faith.

The color for the Third Sunday in Advent is the color of love, (well actually it is rose but we use pink or) red.

However God's great Love for us came at great expense to Christ. The Baptism in the Jordan was the Commencement of His three year ministry. The time of teaching His Apostles and setting everything in place for the proclamation of the Gospel.

The Commencement of the Ministry of Jesus was a time of great humiliation for Jesus. Even beyond the fact of taking on human flesh, Jesus was subjected to the rejection of His work by the people of the world.

We decorated our Advent Three tree with our feet, and the Mortar Board of Commencement. The Commencement exercises, our graduation, is from the security of the educational institution to our walk in the world.

For Jesus, the Commencement of His ministry was immediately being sent into the wilderness to be tempted by Satan. The God of the universe had to put up with the arrogant ranting of the delusional Satan. The Creator was insulted repeatedly by the created. But the work of Jesus was to walk when we had fallen. The walk of Jesus was through the path of greatest danger even to the point of His death.

We added, "Joy" to the Advent Commencement Tree to change it to the Commencement of Christmas Tree. We changed it from the tree of the Humiliation of Christ, to the tree of the Exaltation of Christ, our Savior, Who has gone to Heaven to prepare a place for us.

Red also signifies danger, we were in danger until Jesus shed His blood for our life. In joy we now see that the red tree stands for the Grace of God, His underserved Love that makes us His eternally.



## COMMENCEMENT December 11





The tree for Advent Four was the tree of, "Statement." A statement is made on many occasions. A statement was made to Adam and Eve on account of their sin. A statement was made by Jesus in His promise to return. We make a statement of our faith and life, both in our confession and in our Creed during worship.

The color for Advent Four was blue, because Advent is a curious celebration. It isn't preChristmas. It is a time to remind us that Jesus made the promise at His ascension that He would come again. During Advent we keep one eye looking toward our celebration of the anniversary of His birth, but the other eye we keep looking to the blue sky, trying to perceive His return.

There is an angel on the top of the tree, and we made tissue paper angels, because the angels were tasked to make the statements of the promise, they sang at the Birth and they will be there to announce the end.

We added the, "joy" to the Fourth tree and it became the symbol of the Statement of peace, comfort and joy given to us through the Birth, Life, Death and Resurrection of our Savior.

## STATEMENT December 18



On Christmas Morning after worship we added, "JOY" to all the trees turning them from Advent to Christmas Trees to proclaim the blessedness of the anniversary of the Birth of our Savior. They were green to symbolize the growth we have done and will continue to do in our days on Earth, and they were covered with glitter that they would shine with the light reflected from the light of our Savior as we continue to keep His Word in all ways and at all times.





# BIBLE STUDY

THURSDAY 6:30PM  
Faith, Food, Fun

# SQUARE DANCING FRIDAYS 7PM



LCPL Bagwell Kevin  
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# THEOLOGY PAGE

# LAST THINGS

Dr. Francis Pieper

This article is heavily edited do to the volume of theological jargon, and Latin and Greek terms used by Dr Pieper. It can be found (as a . PDF) with this month's Newsletter on the website. rlc-ms.com.

## *The End of the World*

Scripture says expressly that "the Heaven and the Earth," the universe created by God "in the beginning" (Gen. 1:1) will pass away or perish. Luke 21:33: "Heaven and Earth will pass away." Hebrews 1:10-12 quotes Psalm 102: 26-28: "You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like a garment, like a robe you will roll them up, like a garment they will be changed." While Heaven and Earth pass away and are changed, God will continue forever, and so will the words of Christ (Luke 21:33.)

Our Lutheran theologians are not agreed on whether this passing away is to be defined more specifically as a total annihilation or only as a transformation or conversion. Luther, Brenz, Althammer, Ph. Nicolai, and others teach a transformation, principally on the basis of Romans 8:21: "the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God."

Luther said: "It is quite comforting to hear Paul draw in the whole creation and make of it a person one with us in the desire to leave this life for another. He wants us to become sure that our present life is not yet our destiny, but that we are to expect another life, which is to be our true life. Just as the sun is waiting for a new attire to be given it, and the earth and all other creatures; a cleansing from the misuse by the devil and the world. This, he says, will come to pass when the children of God are made manifest. Even now, here on earth, they are truly God's children, but they are not yet in their glory. Just as the sun is not yet in its true glory because it is subject to vanity; but it is awaiting the end appointed, when its servitude shall have an end. For this it is waiting together with all creatures and all saints, with much sighing. Meanwhile it remains subject to vanity, that is, to the devil and the wicked world, solely because God has subjected it; however, in hope that this is not to continue forever."

Other Lutheran theologians joined Gerhard, Quenstedt, and Calov in assuming that the world will perish in regard to substance. Gerhard treats the subject extensively. He quotes the arguments pro and con and then gives his reasons why he regards a destruction according to the substance as corresponding more fully to the statements of Scripture.

The chief mistake of those who seek to prove a mere transformation of the Creation from Romans 8 is, according to Gerhard, that they do not heed properly the term "bondage" in the statement: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." They interpret as if the Apostle said that the creatures were to be delivered from corruption, while the Apostle merely speaks of a deliverance from servitude to corruption. "We add," says Gerhard, "that the Apostle nowhere says that the Creation shall be delivered from corruption, a phrase that could seem to be opposed to a destruction of substance, but delivered from the servitude of corruption, a phrase that does not conflict with the destruction of substance." It is the bondage of corruption from which the personified Creation longs to be delivered. But this deliverance from bondage could take place, according to Gerhard, not only by a renewal, but just as well by a cessation of existence. In illustration of this type of deliverance Gerhard points to the words of Seneca to Marcia that death brings man freedom from all evils, although Seneca at the same time maintains that in death man ceases to exist. Calov agrees with Gerhard.

Nevertheless Gerhard said: "We do not defend our opinion of the destruction of the world according to its substance as an article of faith, but we assert that this opinion is more in conformity with the emphatic statements of Scripture concerning the end of the world. Hence we do not rashly accuse those of heresy who are of the opposite opinion and describe the destruction of the world as a transformation. Many therefore would rather reserve judgment in this question and leave this matter to future experience than take a definite stand now." Gerhard also mentions Lutherans who would not assert anything definite.

All who assume a transformation of the creation must teach a change whereby the world in its entire present outward form really passes away on Judgment Day or comes to an end. 1 Corinthians 7:31: "the present form of this world is passing away.."Luther: "In short, whatever belongs to the nature of these temporal goods, whatever constitutes this transitory life and activity, shall all cease."



# The Christian Steward: Demonstrating a New Lifestyle!

*Romans 6:1–4, 11*

## **GOD'S WORD**

*What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into His death? We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. (Romans 6:1–4, 11)*

## **FOR SHARING**

1. St. Paul had a radical change in lifestyle. His conversion changed him. The Holy Spirit changed him from terrorizing the church to starting new churches—from enemy to missionary. What caused such a radical change?

2. Have you thought about your Baptism lately? What impact does your Baptism have on your daily life?

3. In your Baptism God performed a miracle. He united you to Christ and to His death and resurrection. This has a miraculous impact on your life today. According to **Romans 6:2**, to what did you die? According to **Romans 6:4**, in Baptism, you rose to what kind of life?

4. How are you, as a baptized Christian steward, to consider yourself? See **Romans 6:11**.

5. How does your Baptism effect your stewardship lifestyle. Discuss the challenges involved with this new lifestyle. For whom does the non-Christian manage God's resources? For whom does the Christian steward manage those same God-given resources?

## **PRAYER**

Almighty God, through the miracle of Baptism, You have given me a new lifestyle. Enable me to live as one who is dead to sin and alive to You. Empower me, O gracious God, to serve You in all that I do. In Jesus' name. Amen.

***"In the days of Herod the king, behold, magi from the east came to Jerusalem."*** Matthew 2:1

In Bible Study last Sunday, we discussed travel. We were discussing how far the Israelite Nation could move after leaving Egypt before they arrived at the Red Sea.

We have an even greater mystery when we consider the Magi who came to see the Savior in His birth. The generally accepted view postulates that they traveled for the better part of two years, from their home to Bethlehem. It wasn't as if they had the benefit of motels and fast food restaurants.

To prepare for the Bible Study, I was reading some first person accounts of the travels West. Water was often the most important thing (well getting to the destination before being trapped by snow was pretty important.) It would seem that more lives were lost from dehydration than from hostile attacks. (There also seems to have been a somewhat high incidence of stampeding Buffalo herds, but I am way off topic.)

The Magi may have traveled on traditional trade routes, as the Romans were reaching out in all directions. But again, they would have had to carry all of their supplies, plus kill and prepare food along the way. The larger the caravan the slower it would have been able to travel.

They did all of this work from curiosity. Somewhere, we don't know where, they had obtained a copy of the Bible (specifically what we call the Old Testament.) From something they read in the Bible (we speculate that it was Numbers 24:17, "a star shall come out of Jacob.") But they didn't identify how they knew the Savior, the King had been born. Obviously there had been some form of Divine intervention, allowing them to comprehend these things.

For the purpose of speculation, let us say that these Magi came from the home of the Queen of Sheba. That was the Queen who came to Solomon during his reign. The thought is that she was from the area we now call Ethiopia. It would certainly explain how they had the book of Numbers, as she took gifts from Solomon when she returned to her country.



Today a trip from Ethiopia to Bethlehem is a journey of about 2,000 miles. I have no idea what route they may have taken.

Depending on when one determines that Lewis and Clark actually started their journey West, they traveled in a round trip of 7,689 miles in 2 years, 25 days. But they spend a good deal of

time standing still wintering in the areas of present day Seaside and Warrenton, Oregon.

One Sunday my parents were ill, so we didn't go to church. The following Sunday, my Pastor asked why I hadn't been in Church. I told him the story, and he said, "That is why they didn't come to church, why didn't you come to church." The truth was that it hadn't occurred to me. I could very easily have walked or ridden my bicycle as it was a trip of less than 4 miles. It was simply something I had never considered.

That the Magi traveled some great distance over the course of up to two years is astounding. The fact that they did it with the somewhat vague notion that they were traveling to see the King Whose star they had seen in the East, seems almost impossible.

We each has a story of our journey to faith. My story is very short, several days after my birth I was Baptized. Many of you have far more interesting stories of twists and turns in life as God was guiding and directing you to His Son.

In any case the journey is well worth the trip. The Magi were rewarded with an audience with the King of the world. We are rewarded with the faith to comprehend not only the King, but our King, the King of our faith, the King of our Salvation, the King Who used all of His resources to buy us from sin, death and Satan and set us into His eternal kingdom.

For 50 years we have been basking in the light of the Star of our King. Let us pray that Resurrection will continue to display the light of Jesus Christ to our little corner of the Kingdom and to the world.

Blessings,

*Pastor Schultz*

**RESURRECTION LUTHERAN CHURCH**

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**W K SCHULTZ, PASTOR**

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**SUNDAY MORNING**

**8:45AM Sunday School**

**9:00AM Adult Bible Study**

**10:00AM Worship Service**

**SPECIAL EVENTS  
FOR OUR  
50th ANNIVERSARY  
AND DAN'S  
100th BIRTHDAY  
INCLUDE WORSHIP  
AND LUNCH  
JANUARY 15, 2012**