



## VETERANS DAY

FRIDAY, 11/11/11 is the date for the annual Veterans Day activities in and around our nation. For our purposes this means that at 3PM we will gather at the Santa Clara Veterans Memorial for a time of thanks to those who served (and a mention of those who are currently serving) in the armed forces of our land.

The schedule of events includes: the annual changing of the flags, the messages from the commanders of the various veteran organizations, the inspirational message by the Mayor (and other visiting political figures) the message of Veterans Day by the Keynote speaker, and the Invocation and Benediction by our own Pastor Schultz.

The Armistice with German (which realistically ended WWI) was signed at the 11th hour on the 11th day of the 11th month in 1918. We aren't exactly having a history making observance, but it is interesting that we are in the 11th day of the 11th month of the (20)11th year.



## THANKSGIVING LUNCHEON

SUNDAY, NOVEMBER 20, 2011 after worship, is date for our first annual Thanksgiving Luncheon. Every year, beginning with this, we gather for a time of food and fun. This year as the first of many, we are being asked to bring a side dish, or salad, or bread, dessert or drinks. The turkey, ham and stuffing is all being provided.

There is a sign-up sheet (just to even out the other dishes) on the table in the Parish Hall. It is not required to bring food to attend, so bring your friends family and neighbors.

Geri Gustafson is coordinating this event. If you have any special questions or if you simply want to borrow her recipe for mince-meat pie please contact Geri.



## Adopt-a-family

This year we are looking for more than in the past. We have come to realize that it is better to "fill in" the gaps in our needy families pantry, than it is to try to give them a

meal for a day. Therefore we are asking that our congregation bring in the following—which will be distributed for Thanksgiving, but which represents things that can be used on a more on-going basis.

- |                     |         |               |                          |
|---------------------|---------|---------------|--------------------------|
| canned fruit        | rice    | soups         | potatoes (instant/fresh) |
| cereal (low sugar)  | juice   | canned meats  | canned vegetables        |
| canned or dry beans | cookies | peanut butter | jelly                    |

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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.

# 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.

Human reason not only doubts the resurrection of the dead, but even ridicules it. Such an attitude involves a denial of what man knows by nature. Because rational man knows that there is an omnipotent God, this fact being evident to him from the mighty works of Creation, he ought at least to acknowledge the possibility of a resurrection of the dead. Therefore Paul says of the deniers (1 Corinthians. 15:34): "Some have no knowledge of God," and Christ says (Matthew 22:29), You know not "the power of God."

Turning to Holy Scripture, we find that it clearly teaches the resurrection of the dead throughout the New Testament (John 5:28-29; 6:39-40; Mark 12:18-27; I Thessalonians. 4:16; 1 Corinthians 15; 2 Corinthians 5:10; etc. ), and also clearly affirms the resurrection of the body in the Old Testament. Christ charged the Sadducees, who had nothing but the Old Testament, with ignorance of the Scriptures ("not knowing the Scriptures," Matthew 22:29), because of their denial of the resurrection of the dead. At the same time He points to a large group of Old Testament texts which teach the resurrection of the dead: "But as touching the resurrection of the dead, have you not read that which was spoken to you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living." Accordingly, wherever in the Old Testament we find the divine promise of grace: "I will be Your God" (at the institution of circumcision, etc.: Genesis 17:7; 26:24; 28:13; Ezekiel 37:27, etc. ), the resurrection of the dead is taught. The same holds true of Genesis 3:15, where together with the crushing of the head of the serpent by the Seed of the woman, that is, the destruction of the rule and works of the devil, is promised also the abolition of death, inasmuch as death is solely the consequence of sin, which was introduced into the world by the devil's seduction of man. Luther's comment on Genesis 3:15 is fully warranted: "This passage at once includes deliverance from the Law, sin, and death and reveals a clear and sure hope of the resurrection and restoration in the hereafter. For if the serpent's head is to be crushed, certainly death, too, must be done away with and destroyed." The Christian faith is as ancient as the first promise of Christ, Genesis 3:15, and includes deliverance from death along with deliverance from the guilt of sin.

Today {only} a very gradual development of a resurrection faith among the Old Testament believers is assumed. For the Old Testament teaching on the resurrection such theologians

point to a few texts in the later books, particularly to Daniel 12:2, sometimes also to Psalm 17:15, and to "prefigurative" passages, such as Hosea 13:14; Is. 26:19; Ezekiel 37; possibly also to Job 19:25-27. Voigt, for instance, says: "The doctrine of resurrection is found only in the later books of the Old Testament" But this opinion reveals a poor understanding of the Old Testament Scriptures and directly contradicts Christ Himself, who definitely states that in the words of Exodus 3:6, "I am the God of Abraham," etc., the resurrection of the dead is taught.

{But even one of the most liberal theologians} Hofmann, asserts: "Nothing can be more erroneous than the opinion that the resurrection is a later idea, the product of human reflection, the first trace of which, if it did not indeed first come from the Parsees to the Jews, we are supposed to have in Isaiah and Ezekiel, perhaps, it is conceded, even in the Psalms of David... No age can be found when one could conceive of faith without this hope, and there is no period after the first promise when it might first have arisen. . . .

{A man who was raised in the Reformed Church but who came to understand pure Luheran Doctrine} Hengstenberg says on one occasion that when men regarded death as the punishment of sin, faith in an eternal life necessarily had to spring up as soon as the hope of a deliverance had taken root. The hope of deliverance, however, took root when that solemn word of God after our first parents' fall told of the victory of mankind {this is Pieper's edit}[ought to read: of the victory of the Seed of the woman] over their seducer. In this victory also death is swallowed up. But would not faith appropriate to the individual what is promised to mankind? If men knew that their sins were remitted to them, how could they do otherwise than comfort themselves with the hope that they would not remain in death?"

Scripture clearly states that the doctrine of the resurrection of the dead belongs to the fundamental doctrines, rejection of which makes Christian faith impossible. {The opponent of Paul} Hymenaeus and his confederates, contended that the resurrection had already taken place, hence denied the bodily resurrection on Judgment Day, that they "concerning the truth have erred and "concerning faith have made shipwreck" (2 Timothy 2:18-19; 1 Timothy 1:19-20).

Raising the dead is never a work of man, but always a work of divine omnipotence. 2 Corinthians. 1:9: "God, who raises the dead"; Romans 4:17: God, "gives life to the dead and calls into existence the things that do not exist." Since divine omnipotence is common to the three Persons of the holy Trinity without division or multiplication, we find that the Son of God, too, ascribes this single act of the raising of the dead to Himself (John 5:21: "For as the Father raises the dead and gives them life, so also the Son gives life to whom he will."), just as He attributes the single act of world preservation to Himself (John 5:17-20). At the same time Scripture teaches with great emphasis that the divine act of raising the dead and judging the world is performed by the incarnate Son of God, that is, in and through the human nature of Christ.

*(Continued on page 7)*

LCMS leaders meet with congressmen, senators in D.C.  
*By Adriane Dorr*

LCMS leaders met with representatives on Capitol Hill Oct. 27 and took part in the first-ever Lutheran Services in America Day at the White House Oct. 28.

On the first day of their visit to Washington, D.C., the group of 17 LCMS representatives met with 18 congressmen and senators, encouraging them to be mindful of the importance of religious freedoms the sanctity of human life, marriage as a sacred union between one man and one woman, and other key LCMS positions

In her discussions with congressmen, senators and their staff, Ann Stillman, vice-president and general counsel with Concordia Plan Services, encouraged elected officials to "recognize the intersection of religion and government and to be mindful of how the government impacts our religious beliefs."

Dr. James Tallmon, a member of the Synod's Board for National Mission, also noted: "We're not trying to force our beliefs across the board. We simply want to be able to work by the dictates of our conscience and our confession."

The Rev. Timothy Scharr, president of the LCMS Southern Illinois District, specifically discussed S.1467, the Respect for Rights of Conscience Act, with Lauren Weidmaier, a staff member from the office of Sen. Roy Blunt (R-Mo.). The act deals with what the federal government can mandate with regard to private health plans, such as surgeries to prevent pregnancy, sterilizations and drugs that cause early abortion.

"This is a First Amendment right for us," Scharr noted. "We believe God alone creates and ends life."

Weidmaier concurred, saying, "We need to make sure people are aware, that they don't forget how badly these laws affect us, that they understand how far-reaching the effects of bills can be."

The group also met with members of the House and Senate who attend LCMS congregations, thanking them for sharing the Synod's views as public servants.

"It was good that we were able to thank and encourage representatives and senators who support life, health and marriage issues in God-pleasing ways," said the Rev. Dan Gilbert, president of the LCMS Northern Illinois District. "The meetings were also a reminder to leaders of the LCMS that we need to witness before those in the government,

witnessing 'before kings and governors for My name's sake,' as Jesus said."

Congressman John Shimkus (R-Ill.) offered encouragement of his own, asking Lutherans to engage in politics and to foster interest at the local level -- within their congregations and communities. "Lutherans need to get involved," he said. "Congress needs to know what policies will hurt us and will hurt the church at-large."

At the same time, Shimkus reminded LCMS members to be mindful of the distinction between church and state. "You don't want to bring political fights into the pulpit," he warned. "How can pastors preach Law and Gospel when the church's Law is so different than that of the world's?"

Congresswoman Cynthia Lummis (R-Wyo.), also an LCMS Lutheran, asked Synod members to consider talking with other like-minded Christian groups where possible and in certain arenas.

"Lutherans can engage Catholics and evangelicals and others as we work together to protect our religious freedoms," Lummis said. She also asked that the LCMS pray for its elected officials, that they would be blessed with "guidance and discernment as they fight in the days ahead to save the country."

The LCMS-member congressmen and senators "were encouraged greatly by our presence and engagement on various issues, including the right for religious expression according to one's doctrine," said LCMS Rocky Mountain District President Rev. Randall Golter. "At the end of each session, we petitioned the Lord to bless those with whom we met, asking specifically for any special concerns."

The Rev. Bart Day, executive director of the Synod's Office of National Mission, called the visit to Washington a success and said he is thankful that the LCMS group was "given the opportunity to share the church's position with people in the House and Senate."

"We heard over and over that the presence of the LCMS is a missing dynamic in Washington, D.C., at the present time," said the Rev. Gregory Walton, president of the LCMS Florida-Georgia District. "We need to be involved ... We have a great truth to share."

During Lutheran Services in America Day at the White House, they received briefings from the administration, listened to overviews on specific topics, and raised concerns and recommendations about social-services practices.

pasta  
cake mix  
dish soap  
Band Aids  
Tampons/pads  
socks

tomato sauce  
sugar  
laundry soap  
toothpaste  
Shaving items  
foot cream/powder

grocery gift cards  
flour  
shampoo  
diapers  
deodorant  
bar soap

tuna/canned meat  
toilet paper  
conditioner  
baby care items  
Personal Care Items  
first aid supplies



## CHESS CLASS / TOURNAMENT

The chess class continues to meet on Monday evenings, plus, Matthew Benson's, "Let's Play Chess," hosts a Chess Tournament on certain Saturdays throughout the year. The next tournament is this Saturday, November 5 from 2PM. Last month's tournament found 22 contestants vying for titles and trophies. These tournaments count toward rankings in the United States Chess Federation and are open to members thereof.

## Why We Vote In November

"... For much of our history, America was a predominantly agrarian society. Law makers therefore took into account that November was perhaps the most convenient month for farmers and rural workers to be able to travel to the polls. The fall harvest was over, (remember that spring was planting time and summer was taken up with working the fields and tending the crops) but in the majority of the nation the weather was still mild enough to permit travel over unimproved roads.

Since most residents of rural America had to travel a significant distance to the county seat in order to vote, Monday was not considered reasonable since many people would need to begin travel on Sunday. This would, of course, have conflicted with Church services and Sunday worship.

Lawmakers wanted to prevent election day from falling on the first of November for two reasons. First, November 1st is All Saints Day, a Holy Day of Obligation for Roman Catholics. Second, most merchants were in the habit of doing their books from the preceding month on the 1st. Apparently, Congress was worried that the economic success or failure of the previous month might prove an undue influence on the vote!"

—Federal Election Commission—



### **CHURCH COUNCIL MEETING**

**Wednesday, October 9, 7PM**

**Everyone is invited to attend. Bring all your ideas, cares, concerns and praise for discussion.**



## Incarnation Of Jesus

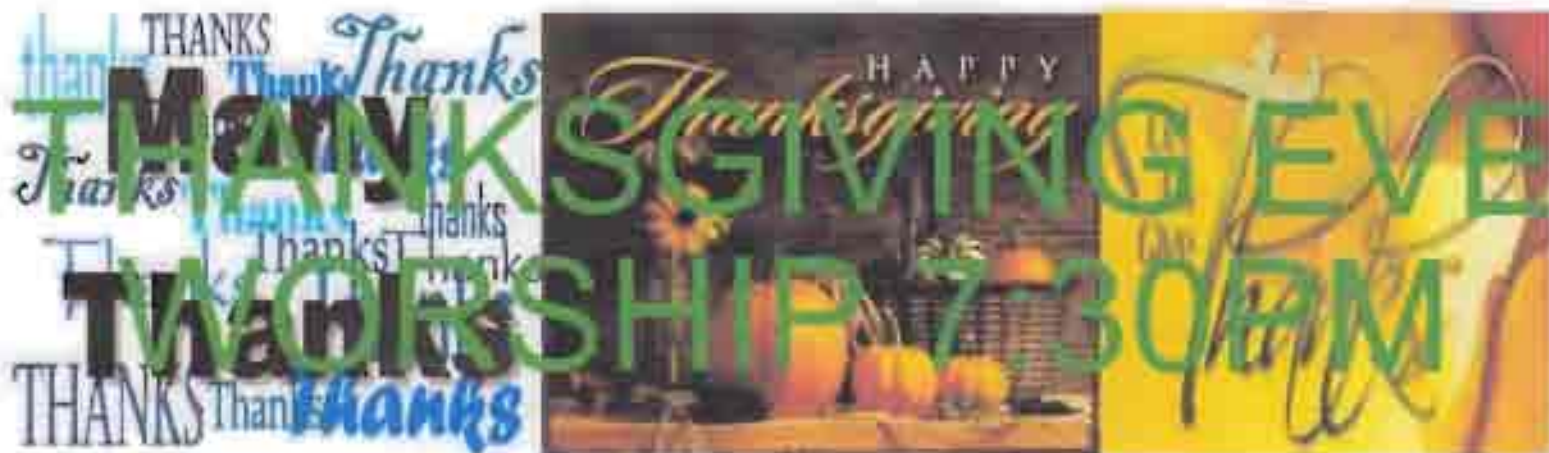


Thursday, November 10

Thursday, November 17

The Thursday Bible Study turns to the *Incarnation Of Jesus* for a two week look. Although the Annunciation is celebrated on March 25th, we thought it would help with our celebration of Christmas to look at the Incarnation, now. The Bible Study will not meet the 24th. We will discuss our meeting times and days during Advent.

news is continued on page 5



## Square Dance Classes

Friday from 7PM the following is heard in our Parish Hall:  
 Heads Star Through, Double Pass Through, U-Turn Back, Dosado, Swing Through, Boys Run,  
 Pass Through, Wheel & Deal, Centers Square Thru 3, Separate Around 1 to a Line, Touch 1/4,  
 Split Circulate, Circulate Split Circulate, Circulate, Girls Run, Double Pass Through, Leaders  
 Trade, Pass Through.

If none of this makes sense, you need to attend the class!



*What the church meant when they established the season of Advent:*

*Sunday, November 27, Judgment*

*Sunday, December 4, Announcement*

*Sunday, December 11, Commencement*

*Sunday, December 18, Statement*

## Prayer and Concern For Our Service Members

We are planning an ingathering of items for Kevin Bagwell, but we have been a little remiss in our communication with him. So, for the moment we will simply post his address and ask you to send him your greetings—perhaps a Thanksgiving card.



**SUPPORT OUR  
TROOPS**

We have also gained a young man. A neighbor, Randy Hathaway joined the Air Force in July. We will add him to our Prayer and Concern campaign. Again, at this time we don't know what Randy might be able to use or receive, so perhaps a note thanking him, and letting him know that our prayers are with him.

Lastly, as this is intended to be an open effort, if you have family or friends who are members of the military, please give their address to Pastor Schultz and we will add them to our list.

For now:

LCPL Bagwell Kevin  
 PSC BOX 8017  
 MCAS Cherry Point NC 28533

AB Hathaway Randy O  
 319 TRS/Dorm A-6  
 PSC3  
 1320 Truemper St. Unit 364019  
 Lackland, AFB, TX 78236-6430

- I got a pre-declined credit card in the mail.
- A truckload of Americans was caught sneaking into Mexico.
- CEO's are now playing miniature golf.
- The Mafia is laying off judges.
- If the bank returns your check marked "Insufficient Funds," you call them and ask if they meant you or them.
- Hot Wheels and Matchbox stocks are trading higher than GM.
- McDonald's is selling the 1/4 ounce.
- Parents in Beverly Hills fired their nannies and learned their children's names.
- Motel Six won't leave the light on anymore.
- Thanks to my financial adviser I now have a small fortune. Mind you, I started off with a large fortune.
- I ordered a burger at McDonald's and the lady behind the counter asked, "Can you afford fries with that?"
- Money talks. Trouble is, mine only knows one word - "Goodbye"
- If we spend that money at Wal-Mart, the money will go to China. If we spend it on gasoline it will go to the Arabs. If we purchase a computer it will go to India. If we purchase fruit and vegetables it will go to Mexico, Honduras and Guatemala. If we purchase a good car it will go to Japan and none of it will help the American economy. The only way to keep that money here at home is to buy beer and cigarettes, since these are the only products still produced in the USA.
- The United States has developed a new weapon that destroys people but it leaves buildings standing. It's called the stock market.
- Congress says they are looking into this Bernard Madoff's scandal. The guy who made \$50 Billion disappear is being investigated by the people who made \$1.5 Trillion disappear!
- I let my brother borrow \$10 a couple of weeks back, it turns out I'm now America's third biggest lender.
- The ATM asks if you can spare any change.
- The IRS is offering a 25 per cent discount for cash-payers.
- Real estate agents have stopped looking out of the window in the morning because otherwise they'd have nothing to do in the afternoon.
- Masked man holding a bank cashier up with a gun. Says: 'I don't want to steal money - I just want a loan.'
- If you had purchased \$1000.00 of Nortel stock in 2006, it would now be worth \$49.00. With Enron, you would have \$16.50 left of the original \$1000. With WorldCom, you would have less than \$5.00 left. If you had purchased \$1000.00 of Delta Air Lines stock you would have \$49.00 left. If you had purchased United Airlines, you would have nothing left. But, if you purchase \$1000.00 worth of beer, drank all the beer, and turn in the cans for recycling, you would have \$214.00. Based on the above, the best

- current investment advice is to drink heavily and recycle. This is called the 401-Keg Plan.
- The last time I went cruising, I had to ask my mom to give me a lift.
- They used to say there are only two sure things in life - death and taxes. Now there are three - death, taxes, and borrowing money from the Chinese.
- So let me get this right, the government creating sub-prime lending, as a way for the poor of America to afford their own housing. It crashed, causing worldwide financial disaster, popping the housing bubble, destroying mortgages, and now there isn't any money to loan to give a chance for first-time buyers to get in on the low priced housing.
- I knew the banks were in trouble when I turned on to watch Deal Or No Deal and the banker had disappeared.
- I've found a good efficient way to keep money in my account - overdraft protection.

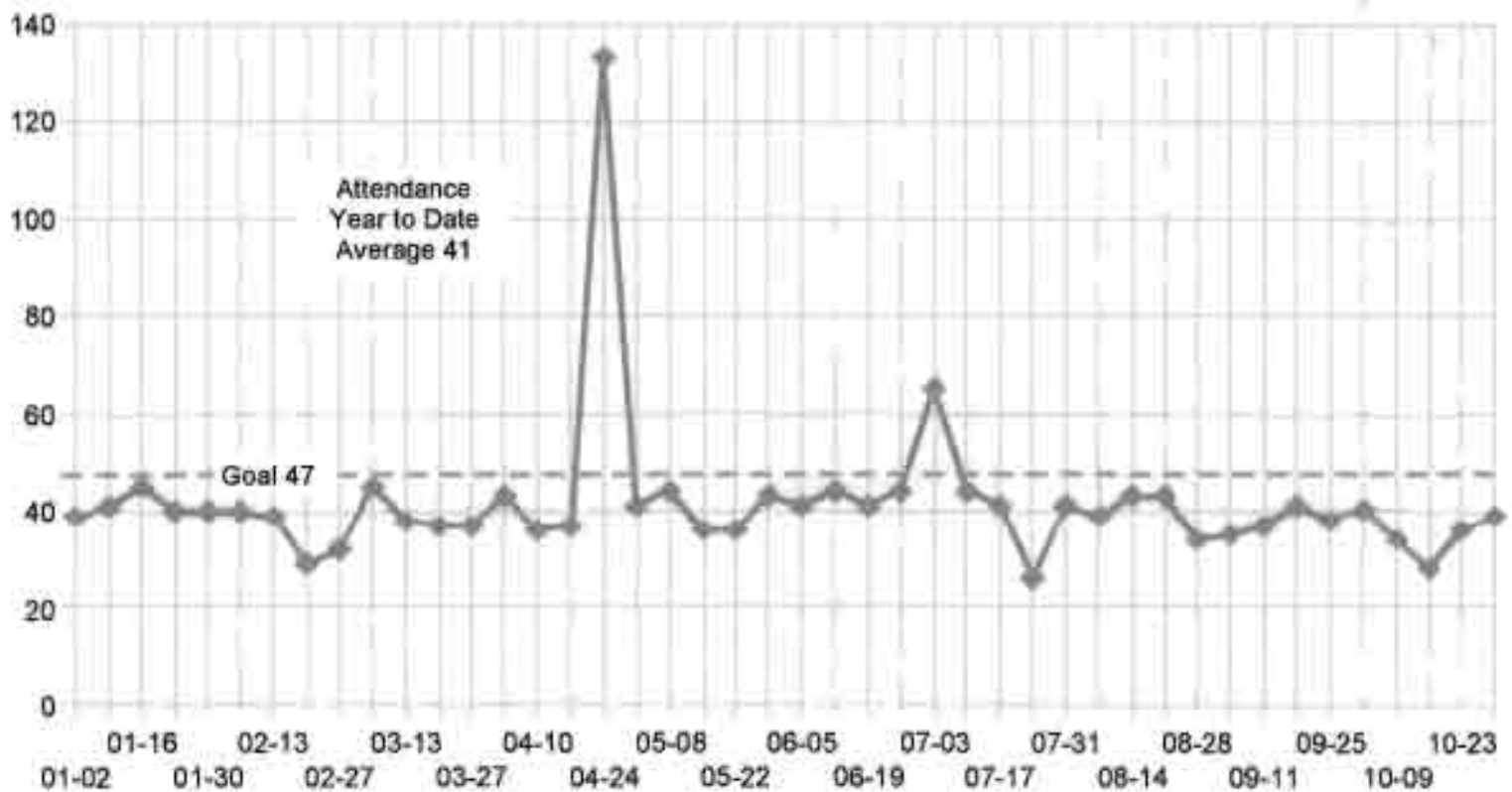


#### THIS IS PROBABLY IN POOR TASTE

Uncertainty has now hit Japan. Recently, Origami bank folded, Sumo Bank has gone belly up and Bonsai Bank cut some of its branches. Karaoke Bank will go up for sale and will likely go for a song, while shares in Kamikaze Bank were suspended after they nose-dived. Samurai Bank is soldiering on after sharp cutbacks, 500 staff at Karate Bank got the chop and something is fishy at Sushi Bank, where it is feared that staff may get a raw deal.

#### CERTAIN COMPANIES ARE MERGING TO SURVIVE

- Hale Business Systems, Mary Kay Cosmetics, Fuller Brush, and W. R. Grace Co. will merge and become: Hale, Mary, Fuller, Grace
- 3M and Goodyear will merge and become: MMMGood
- FedEx is expected to join its competitor UPS to become: FedUP
- Fairchild Electronics and Honeywell Computers will become: Fairwell Honeychild



(Continued from page 2) **Millennialism**

Therefore no man need marvel that the hour is coming in the which all that are in the graves shall hear His (the Son of Man's) voice. In the divine economy the Redeemer of the world is also the Reviver of the dead and the Judge of mankind. As the Son of God became the Bearer of the sins of the world, and thus destroyed the works of the devil, so He judges the world in His human nature, and the preceding raising of the dead is performed. Any notion that the actions of the deity of Christ cannot be communicated to His human nature is indeed to be found in Reformed writings, but not in Holy Scripture.

#### *Who rises?*

Scripture answers: "All men, not only the believers, but also the unbelievers." John 5:28: "All that are in the graves." Before Felix (Acts 24:15) Paul speaks of "a resurrection of the dead, both of the just and unjust." That the unbelievers will rise is denied by many. But here the bodily resurrection differs from the spiritual. Christ's call to arise spiritually (John 5:25), that is, to believe the Gospel, is resistible (Matthew 23:37, "You would not"), because during the time of grace Christ works through means. On Judgment Day (John 5:28) Christ's call to the body to arise works irresistibly, because then "the Son of Man shall come in His glory," in uncovered majesty, and therefore works (Matt. 25:31-32).

As to what rises, Scripture instructs us: Whatever of man is "in the graves," hence the bodies of men. The identity of these bodies with those which men had here on earth is implicit in the very term "resurrection." What had died, decayed, rises and becomes alive. He who denies the numerical identity of the deceased and the risen bodies is denying the resurrection of the dead. Neither the instantaneous transformation of those living at the break of Judgment Day (1 Corinthians 15:51-52)

nor the resurrection of the dead erases the identity of the bodies. Objections such as that the elements of the body turned to dust have been assimilated by other bodies, etc., are brushed aside by the word of Christ: "You do not know the power of God" (Matthew 22:29).

The risen bodies of the faithful, however, will then be spiritual. 1 Corinthians 15:44: "It is sown a natural body; it is raised a spiritual body." What is meant by a spiritual body we may, of course, not determine by speculation, but can learn only from Scripture, which describes the resurrection bodies, in contrast to their character in this life, as incorruptible, glorious, vigorous. "Raised in incorruption -in glory -in power." The term "glorious" is further explained Philippians. 3:21: "Fashioned like His glorious body," and Matt. 13:43: "The righteous shall shine forth as the sun."

The term "equal to the angels" Luke 20:36; is interpreted by the words added: "They neither marry nor are given in marriage." The similarity with the angels is therefore not to be widened to include incorporeity or loss of gender. In regard to asexuality Baier correctly says: They receive all the parts or members that they had in this life, of course not for the restoration of the former use, but for the integrity of the organic body." Since seedtime and harvest, food, ceases with this world, the spiritual body will no more be an eating, sleeping, body, but will be spiritually fed by God and be indestructible life."

Everyone will rise in the stature he had at his death. In the saints all bodily defects, also the marks of old age, will of course be removed, since all physical defects and aging are wholly the consequence of sin. Because sin becomes inveterate in persistent unbelievers, the consequences of sin will also become more pronounced in their bodies in the after life

# DARKNESS

## Ninth Plague: Darkness (Exodus 10:21-29)

"The tradition of the Jews is that in this darkness the Egyptians were terrified by the apparitions of evil spirits, or rather by dreadful sounds and murmurs which they made, or (which is no less frightful) by the horrors of their own consciences; and this is the plague which some think is intended

Pharaoh and his people had rebelled against the light of God's word, which Moses spoke to them; in God's justice therefore they are punished with darkness, for they loved it and chose it. The blindness of their minds brought on them this darkness of the air. Never was a mind so blinded as Pharaoh's, never was air so darkened as Egypt's. The Egyptians by their cruelty would have extinguished the lamp of Israel, and quenched their coal; justly therefore does God put out their lights.

One of the more stunning conclusions of this plague is that God does indeed ordinarily make his sun to shine on the just and unjust; but he could make a difference, and we must realize our indebtedness to his mercy that he does not." *Matthew Henry*

Read Exodus 10:21-29.

1. What distinction did God make between His people and the Egyptians?
2. God calls them "My plagues". While we see Moses as the main human actor in these events, we should be ever mindful that it was God Who judged Egypt and caused the plagues. . For what reasons would God use darkness to prove His power?
3. How long was this plague to last? How is that different from the other plagues?
4. What was the end result of this plague?

*Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt." Ex 10:21*

One of my earliest memories is an excursion my family took to the Lewis and Clark Caverns. My parents had friends who had a sheep ranch in Whitehall, Montana. We would visit with them once a year, and during one of the visits we went to the caves.

Perhaps the most notable event during the tour was a smallish room in which the guide turned off all of the lights.

The guide made a big deal out of what it would be like to be in that complete darkness. He made sure we were all in comfortable places, because he didn't want us to try moving around. And, although I suspect on reflection that it was just a part of the "story," he told us that his brother was born blind, and the first time he had been on the tour was the first time he had come to understand his brother's condition.

The darkness was startling to say the least. I have never been in a situation where there was nothing to see. I do not recall how long he left the lights off, it may have only been a minute, but it was a very uncomfortable time.

The ninth plague meted out by God against the Egyptians was darkness, three days of darkness. The tenth plague was the killing of the first born. While Jesus was on the cross, darkness fell for three hours, and then the Only/First Begotten Son of God, died.

God wanted to startle the Egyptians. The word translated, "felt," is more akin to, "grope." God told Moses that the Egyptians would grope the darkness. For three days the Egyptians were going to grope the darkness, they would feel it as if it had flesh. The darkness would be profound.

Rather than turn on the room lights, the guide first turned on a flashlight. It seemed to be a fairly powerful flashlight, but it didn't shine the way I expected to see light. The light was getting lost in the darkness, unless it reflected off of something, it didn't really do much good to have his flashlight.

In college I had a good friend who had been blind from birth. With that experience in the Lewis and Clark Cavern, I was better able to understand his comprehension of the world. Helen Keller once said that she would rather hear than see. I don't know.



There is just so much to see.

I have never been in a situation without God. From the moment of my Baptism I have been a member of God's eternal kingdom. I do not relate very well to people who do not believe. There isn't a Lewis and Clark Cavern of unbelief where I can go to experience that pain.

The people of Egypt were given three days to feel a place abandoned by God. The people at the foot of the cross were given three hours to feel, to grope with the realization of being abandoned by God. God made sure the people felt the darkness, it was a startling experience. I suspect that making a fire or carrying a torch didn't have nearly the effect the Egyptians, or the people at the foot of the cross expected it would have.

God describes people without faith as those sitting in darkness. And those having faith as having seen a great light.

We are those who walk in the light of God. Our days are filled with the glow of the glory of God. From the moment of our Baptism, the glory of Jesus has surrounded us, and been a light for our path, a sun lit way that leads to eternal life.

There is nothing in this world that cannot be made better with the knowledge of a Gracious and merciful God who created us and all things. There is no sin, there is no darkness for which Jesus hasn't already paid the price to redeem us to the light. The darkness of sin is no longer allowed to oppress us, only the wonder of the light of the Atonement, only the blessed wonder of the bright glory of Jesus.

The three days, the three hours of darkness began and ended in the command of God. No matter how dark one of our days may seem, it is a mere moment in the calendar of eternity in the glow of Heaven. A few seconds of the darkness of sin, to be brought through to the glorious light of the wonder of eternity in the face of God in Heaven. All in the work of Jesus.

*Pastor Schultz*

# RESURRECTION LUTHERAN CHURCH

Missouri Synod

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SANTA CLARA CA 95051-1801

(408) 241-2728

W K SCHULTZ, PASTOR

[rlc-mk.com](http://rlc-mk.com)

SUNDAY MORNING

8:45AM Sunday School

9:00AM Adult Bible Study

10:00AM Worship Service

## CHANGE YOUR CLOCK

Saturday 10/5 or be early to Church on Sunday

Saving Time, Saving Energy Daylight Saving Time: Its History and Why We Use It by Bob Aldrich, California Energy Commission

Beginning in 2007, Daylight Saving Time is extended one month and begins for most of the United States at 2 a.m. on the Second Sunday in March and lasts until 2 a.m. on the First Sunday of November. The new start and stop dates were set in the Energy Policy Act of 2005.

Daylight Saving Time - for the U.S. and its territories - is NOT observed in Hawaii, American Samoa, Guam, Puerto Rico, the Virgin Islands, and by most of Arizona (with the exception of the Navajo Indian Reservation.) vvvIndiana, which used to be split with a portion of the state observing DST and the other half not, is now whole. In the past, counties in the Eastern Time Zone portion of the state did not observe DST. They were on standard time year round. A state law was passed in 2005 that has the entire state of Indiana observing DST beginning in April 2006.

Indiana isn't the only state that wanted to change daylight saving time. California asked for federal "approval" to move to a "year-round" Daylight Saving Time. A report was released in May 2001 by the California Energy Commission to see if creating an early DST or going to a year-round DST would help with the electricity problems the state faced in 2000-2002. The study concluded that a Summer-season Double Daylight Saving Time (DDST) would save hundreds of millions of dollars because it would shift electricity use to low demand (cheaper) morning hours and decrease electricity use during higher demand hours.

