

SALEM LUTHERAN CHURCH

Malone, Texas 76660

Established 1886

November 2004

Grace, mercy and peace to you in Christ Jesus, God Incarnate!

I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. (Nicene Creed)

Holy Scripture teaches that there is “one Lord, one faith, one baptism” (Eph. 4:5) and thus the Church acknowledges one baptism for the remission of sins. This baptism gives the forgiveness of sins; “Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.’” (Acts 2:38)

We confess in the Small Catechism: “For where there is forgiveness of sins, there is also life and salvation.” It is fitting that the Creed confesses the link between Baptism, forgiveness (remission of sins), the resurrection, and eternal life, because forgiveness, life and salvation are joined to one another. St. Paul wrote in Romans 6: “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.” (v. 4) Because we have been baptized, we are partakers of Christ’s death and resurrection.

The Lutheran Hymnal specifies in the “General Rubrics” (p. 4) that “The sign of the cross may be made at the Trinitarian Invocation and at the words of the Nicene Creed ‘and the life of the world to come.’” The sign of the cross is made in remembrance of our baptism “In the Name of the Father, and of the Son, and of the Holy Ghost.” It is a sign that we remember the precious gift the holy Trinity has given to us—the forgiveness of sins, life and salvation.— *Yours in Christ, Pastor Heiser*

Thanksgiving Eve Service

We will have our annual Thanksgiving Eve Divine Service at **7:30 p.m.** on **Nov. 24th**. At this time when our nation pauses to give thanks for all the blessings which we have received in the past year, it is only right for the Church to gather to thank the Lord for all the blessings of body and soul which He so richly and graciously provides to us.



Decorate for Christmas!

Saturday, November 27th, 2:00 p.m.

Bring something for dinner.

See Greg for details.

Advent Season Begins November 28th

Advent always begins on the Sunday nearest St. Andrew's Day (Nov. 30th), thus beginning this year on November 28th. Our midweek **Vespers services** will begin **December 1st**, at **7:30 p.m.** See the December newsletter for more information!

2004 Christmas Program—

So many people enjoyed last year's program that the Board of Education has decided to use the same program this year.

Believe it or not, Christmas is coming *soon*; our first practice for the program will be on **November 28th**—the First Sunday in Advent. Practice will begin at **2 p.m.**, and last until **3:30**. It is very important that all children who wish to participate in the program are at the first practice.

Board of Elders Meeting—The Elders will have their regular monthly meeting on **November 2nd** at **7:15 p.m.** All elders are requested to bring their Bible and Book of Concord.

Board of Education Meeting—The Board of Education will have a brief meeting following Divine Service on **November 14th**.

—*Denise*

Salem Lutheran Women's Guild—The Guild will have its monthly meeting on **November 7th** following the Divine Service. The Guild will be considering its revised constitution and will elect new officers.







Salem Lutheran Men's Fellowship—We will have our monthly breakfast and Bible study on **Saturday, November 20th**. As usual, our breakfast begins at **8 a.m.**, with Bible study following. All men of the congregation are strongly encouraged to attend!

Pastor Heiser

Monthly Birthday and Anniversary Party—This month the party will be on the *third* Sunday (the **21st**) at noon. Please join us for this opportunity to celebrate! We will begin with a potluck meal with a birthday/anniversary cake and followed by fellowship and games (board games, dominoes, pick-up sticks, jacks...) Hope to see you there!

<p>GOOD WORK!—Jana Schulz was Student of the Month for October and is on the AB Honor Roll of the Penelope I.S.D.</p>
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ORDER FORM FOR THANKSGIVING PIE'S

	NAME	PH #	
			How Many
	APPLE	\$ 6.00	
	PECAN	\$ 6.00	
	COCONUT Cream	\$ 6.00	
	Sugar Free Coconut	\$6.00	
	Lemon Meringue	\$6.00	
	PUMPKIN	\$6.00	
	Chocolate	\$6.00	

THE Women's Guild WILL BE TAKING ORDERS FOR THANKSGIVING
PIE'S FROM NOV.7th, THROUGH NOV 21st. TO ORDER EARLY PLEASE
FILL OUT AND GIVE TO ANY OF THE WOMEN'S GUILD MEMBERS.
OR CALL ANYONE OF US.Proceeds to go to Bethesda Home for the Mental
and Physical disabled

THANK YOU.

Rachel; 623-4018--Tony; 678-3392 Rosemary; 533-2236--

Denise; 533-2710--Dorothy; 623-4369--Lana; 678-3388

Pam 576-1023 Donna 578-1039-Tina 578-3395

Penny Payne 254-876-3124--Norma Medenwaldt 254-576-2934

Lodi Banik 533-5559

Voters Decide to Purchase More Hymnals

At the October meeting, the church council brought a motion before the congregation to acquire more copies of *The Lutheran Hymnal* (TLH) while they are still available. Since the LC—MS has made the decision to publish *another* new hymnal (not to be confused with the 1982 *Lutheran Worship*), there have been concerns that TLH will no longer be published.

The voters decided to use all of the smaller (less than \$100) *undesignated* memorials to buy hymnals. Lodi Banik also asked that Walter's memorial be used for this purpose.

A total of 30 copies of TLH are being purchased.

Three large print hymnals are also being purchased using other memorial funds.

Anyone who wishes to help the congregation purchase further copies is welcome to do so. The cost is \$18 each. Please include a note specifying that you wish for the funds to be used for hymnals.

Extending our Outreach throughout our community and the world

As all members of Salem already know, we have a weekly radio broadcast on **KHBR** on **Sunday** mornings from **9:15 to 9:30 a.m.** We've gotten a lot of positive 'feedback' concerning these broadcasts; they've certainly met a need within our congregation and our community, and we thank God for the opportunity to be of such service. (Lord-willing, November 28th will be the beginning of a *third year* of broadcasts!)

It was decided in the October voters meeting that there will be a Christmas Eve and Christmas Day radio broadcast. The Maundy Thursday and Good Friday broadcasts were appreciated during Holy Week, and we want to see if such broadcasts will also be of service at Christmas.

We will also be working to increase the content of Salem's website, www.salemlutheranchurch.net, including links to congregations of our fellowship, more theological papers, possibly devotional materials, copies of radio sermons, and other content. Please keep these outreach opportunities (and all of Salem's work) in your prayers!

“The Sign of the Cross”

(reprinted from *Lutheran Worship Prospectus Appendix*
Concordia Theological Seminary Press, 1988)

At the request of the Elders, I am reprinting this article for your edification. I hope you find it helpful in understanding this practice of the Church.—Pastor

The practice of making the sign of the cross is not a late development among Christians—nor even among those who are Lutherans. Nor is it to be seen as the property of any particular denomination of Christians in the world today.

The practice of making the sign of the cross is actually a very ancient Christian custom. The church father Tertullian writes about it as a common Christian custom already in 211 A.D. the Church never did make a rule about when people should bless themselves with the sign of the cross; it seems, rather, that Christian people came to make this sign whenever their pious feelings prompted them to do so. Eventually however, it became customary to make the sign of the cross at certain times in the Liturgy, and at certain times in one's life during the week.

The use of the sign of the cross was not abolished at the time of the Reformation. The Augsburg Confession (one of the confessional writings of the Lutheran Church) states concerning the Mass and concerning ceremonies:

Our churches are falsely accused of abolishing the Mass. Actually, the Mass is retained among us and is celebrated with the greatest reverence. Almost all of the customary ceremonies are also retained except that German hymns are interspersed here and there among the parts sung in Latin. These are added for the instruction of the people, for ceremonies are needed in order that the unlearned may be taught. (Article XXIV)

On the other hand, these ceremonies were to be made a matter of freedom. In Article VI the Augsburg Confession states:

It is not necessary that human traditions or rites and ceremonies, instituted by men, should be alike everywhere.

In the *Small Catechism*, Luther points out the use of the sign of the cross as proper before one's prayers after rising and before going to sleep.

In the morning, when you rise, make the sign of the cross and say, "In the name of God, the Father, the Son, and the Holy Spirit. Amen."

Similar words are appointed for the evening.

The cross is the symbol of our salvation. To make the sign of the cross is properly understood as making *an outward confession of belief in Christ and of the hope of redemption which flows from His cross*. We were signed with this cross at our baptism.

Receive the sign of the holy cross both upon the forehead and upon the breast, in token that you have been redeemed by Christ the crucified.

The sign of the cross is a sign the Church still uses.

Crossing oneself is done by putting the fingers of the right hand to the forehead, the breast, and then the right and left shoulder with the words, *In the name of the Father and of the Son and of the Holy Spirit [Ghost]*. By this outward action Christians have for centuries acknowledged faith in the Triune God and in the redemption through the cross of Christ.

In addition to this, crossing oneself is often *an outward sign indicating the reception of the blessing*. Thus it is often used in this manner: When the Pastor gives a blessing with the sign of the cross, the people *receive it as their own* by tracing the cross on themselves.

Some worshippers cross themselves at the *Invocation* ("In the name of the Father and of the Son and of the Holy Spirit") as a reminder of their Baptism (when they were first signed with the cross) and as an outward statement that this worship is in the name of the Triune God who make them His own by the cross of Christ. At the *forgiveness* or *Absolu-*

tion, the Pastor, in the stead and by the command of Christ, forgives the sins of the penitent “in the name of the Father and of the Son and of the Holy Spirit.” Many worshippers outwardly indicate their reception of this forgiveness (which the Pastor gives while making the sign of the cross) by tracing that same cross on themselves, thereby *outwardly confessing their faith in the Christ through whose cross we have that forgiveness.*

Another place where it has been customary to make the sign of the cross is at the end of the *Nicene Creed* or *Apostles’ Creed* (“and the life of the world to come,” or, “and the life everlasting”) as an outward confession of faith in the Christ through whose cross we enter that life.

It is also a Christian custom to make the sign of the cross just before receiving the body and blood of Christ in the *communion* as an outward confession of faith in the Christ whose body and blood we are receiving.

At the conclusion of the Liturgy we receive the *Benediction* given with the sign of the cross made by the Pastor. It is also an ancient custom to receive this blessing by tracing the same cross on ourselves as it is given to us.

Outward signs and gestures are important non-verbal means of communication. Rightfully employed, they can assist greatly in our worship.

Making the sign of the cross is of course a matter of Christian freedom. Employing the principles of the Lutheran Confessions quoted above, we must not imply that anyone *must* use such outward signs and gestures; nor on the other hand, should we ever imply that it is wrong or improper to use them.

Pilgrim Lutheran Church resigns from LC—MS

Pilgrim Lutheran Church (Decatur, Illinois) voted during the week of October 17th to resign from the LC—MS. The congregation cited the LC—MS's promotion of false doctrine as the reason for their decision. The vote was 220 to 40 in favor of leaving the LC—MS. (According to the 2004 *Annual*, Pilgrim averages 580.)

Pilgrim's Assistant Pastor, Rev. Brock Abbott, participated in our meeting here at Salem at the end of August. The Senior Pastor, Rev. Bill Abbott (Brock's father), is the former Vice President of the Central Illinois District of the LC—MS. Both pastors strongly support the congregation's decision to leave the LC—MS.

Needed for Church:

- Paper towels
- kleenex
- small foam cups
- blue copier paper

	ATTENDANCE	OFFERING	COMMUNED
October 3	61	\$1,573.00*	47
October 10	57	\$1,277.00	47
October 17	46	\$1,897.00†	n.a.
October 24	59	\$1,115.00	44
October 31	NOT AVAILABLE		
TOTAL (to date)	223	\$5,862.00	138

Budget for 2004: +\$1,463.68. A total of \$1,465.69 is needed each week for budgeted expenses.

* In addition to \$1,573 in general offerings, \$100 was given toward the KHBR radio ministry and \$10 for Missions

† In addition to \$1,897 in general offerings, \$30 was given toward the KHBR radio ministry.

Salem Lutheran Church

718 HCR 3424 E

Malone, TX 76660

(254) 533-2330

The Rev. James D. Heiser, Pastor

9:30 a.m. Sunday School

10:30 a.m. Divine Service

Holy Communion—1st and 2nd Sundays

On the Radio: KHBR (1560 AM) Sunday at 9:15 a.m.

On the Web: <http://www.salemchurch.net>