



Atonement Quarterly

Fall 2017

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Where have all the Christians gone?

By –Rev. Heath R. Curtis

The data is clear: American Christianity is in decline, and every major church body — including the LCMS — is feeling the pinch.

America is becoming less Christian, more secular, and more unbelieving — and the

rate of this change is rapid. The Pew Research Center reports that from 2007 to 2014 the percentage of Americans who say they are Christian fell from 78 to 71 percent. Over the same period, the percentage of Americans who say they are atheist, agnostic or non-religious rose from 16 to 23 percent.

Losses in membership are now the norm for U.S. denominations of nearly every stripe. The United Methodist Church lost 18 percent of its worshipers from 1974 to 2012. The Southern Baptist Convention reports that it has lost over one million members in the past 10 years and that baptisms stand at a 70-year low. In a mere seven-year span ending in 2014, the Roman Catholic Church lost three million adherents in the United States.

Our own denomination has not been immune to these national trends among U.S. Christians. Every one of the Synod's 35 districts has experienced decline over the past decade. From 2001-2010 Synod membership fell 10.3 percent. That pace of

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a nearly 10 percent decline per decade appears to be continuing in the current decade as well.

The last time the LCMS saw a year-to-year gain in baptized membership (2000–2001), the Supreme Court was deciding *Bush v. Gore*, and A. L. Barry sat behind the desk in Kirkwood.

What's going on?

When students of American religion attempt to sum up the cause of the decline of Christianity in America, they often use the word “secularization.” It’s a broad term, but that’s because the threats and challenges to the Church are wide ranging. A more secular worldview in the culture at large, pushed by cultural leaders in media, government and education, has had a large impact. For example, every denomination’s membership comes from the same sources. The vast majority of a church body’s membership is made up of the children of yesterday’s members. This is the “natural growth” path to a denomination’s rate of growth or decline. Then of course there is outreach, as new adults and families hear the message and join the Church.

Each of these sources of a church’s membership is under attack by secularization in America today. Dr. George Hawley of the University of Alabama reports that there is a strong connection between faith and family, and that the “causal arrow” works in both directions. That is, people with a strong Christian worldview tend to form families earlier and have more children. And people who form families and have children, even if they start off outside the Church, tend to gravitate toward a religious worldview. The secular war on biblical marriage and the family has aspects that are both subtle (ease of no-fault divorce for unbiblical reasons, decline of the family wage and rising cost of single-family dwelling space) and overt (gay marriage, transgenderism, anti-family rhetoric). The results of this are undeniable even if tracing out precise causality is tricky. Across denominational lines, marriage rates fall, divorce rates rise, family size declines and kids split time between households, all of which puts downward pressure on natural growth, the number one source of every single denomination’s membership.

More than one-third of LCMS Lutherans come to the faith as adults, which underscores the importance of outreach and evangelism. LCMS Lutherans retain their youth at a rate on par with Baptists and second only to Roman Catholics and the Greek Orthodox in America — thus highlighting the importance of retention rate. Secularization has a large impact on these sources of denominational growth

as well. This can be seen, for example, in the constant drumbeat in the media and the public schools attacking the reliability of the Bible, especially the biblical account of the origins of creation and mankind, miracles and the historicity of the Gospel accounts. Television shows have never been afraid to push a secular agenda. Who can doubt that the growing acceptance and normalization of homosexuality and every form of sexual perversion, especially by younger Americans, is directly tied to a constant barrage of propaganda in sitcoms, dramas and reality shows favorably depicting anti-biblical sexual ethics and lifestyles? In short: From a young age Americans are indoctrinated by their televisions and their schools to have an anti-biblical worldview on the origins of life, the meaning of the human condition, sexuality and a hundred other topics. This puts up barriers to the Word in evangelism that must be torn down. And even more insidiously, this is an attack on the hearts and minds of Lutheran youth, alienating them from the faith.

What about our Church in particular?

As was stated above, our Synod has not escaped from these cultural forces. Today we baptize only about one-fourth the number of children we did in the 1960s. In fact, for several years now the LCMS has actually had more adult conversions each year than infant baptisms. This is largely a reflection of the graying of our church body (and the strength of Lutheran evangelism — see below). Whereas folks in their family formation years make up about 20 percent of America, the corresponding number for the Synod is 11 percent. So even though census data tells us that LCMS families are larger than average (second only to Mormon and Assemblies of God families and outpacing both non-denominational Christians and Roman Catholics), we simply have far fewer families with children than one would expect given the size of our church.

Like most other denominations in America, our Synod faced a one-two punch in the 1970s and 1980s: fewer baptisms and a lower rate of retaining the baptized through the life stages of confirmation and family formation. This underscores the importance of membership retention: supporting young people as they transition from the cradle roll, to the Sunday School, to the youth group, to college, to forming their own families in young adulthood.

In many ways, Lutheran evangelism is a bright spot. For decades our Synod has put out excellent evangelism learning tools (like Dialog Evangelism and now Every One His Witness). We know that the Holy Spirit promises to work when and where He pleases as the Word is shared with our neighbors. And research does

indicate that the LCMS has an adult conversion rate that compares favorably with our peer denominations. For example, in the Southern Baptist Convention, one adult convert joins each year for every 47 adult members in the church. The LCMS sees more adult converts per capita: 1:44. Given the massive resources they expend on outreach, it is unsurprising that the Mormons have the best ratio in this regard, but you may be surprised to find that it is only 1:40. It would appear that the law of diminishing returns applies to outreach programs too!

Be encouraged — and put your hand to the plow

We are living through a rough time for the Church at large in America. If your congregation, circuit and district are shrinking despite your best efforts, you are not alone, you are not crazy and you are not (necessarily) a “bad” pastor, congregation, district president or district. All 35 districts are contracting in membership. It’s something the whole Synod and all of American Christianity are facing for a host of complicated reasons.

For the Church of Jesus Christ the answer to every challenge always boils down to this: Be faithful. Be faithful to the Lord, faithful to the vocations He has given us, faithful to one another in love. Of course, this general truth needs to be applied specifically to different challenges and difficulties. So what does being faithful look like in the current circumstances?

You need to be ready to learn about your context and make a plan. Where do you serve? An area in decline or one experiencing growth? Your plans, expectations and goals need to match that context. In the LCMS Stewardship office where I serve, we help congregational and school leaders understand the world around them, encourage a faithful response and make a plan for ministry that fits their specific context. One key tool we encourage every congregation or school to use is a MissionInsite report, which is usually free from your district office. This report will tell you about your community in great detail and help you plan to effectively marshal your congregation’s resources for ministry.

Despite the challenges the Church in America is facing, there is no doubt that the Lord has placed you and your congregation where you are for a reason, for His purposes, for the blessing of the people of God and for the spreading of the Gospel.

So be faithful, pray and put your hand to the plow. The Lord will bless the effort.

There is still space
to sign up for
flowers in 2018.
The suggested
donation is \$30
and the flower
chart is hung in
the narthex.



Flowers & Fellowship



Please remember
that donations to
the 'kitty' help
fund our Sunday
morning
fellowship
snacks &
coffee.



Lay Ministry Musings

Merry Christmas and a Happy New Year! We are celebrating Christ's birth now..... BUT one week later it's 2018! I was asked by council to touch base on New year's resolutions for 2018, and giving back to our church. More importantly giving back to God's ministries, which includes Atonement Lutheran.

In my line of work, I often speak of the **10 -10- and spend** philosophy: **10 %** for long term savings. (which is why I talk about it as a Financial Consultant)

10% for God (which is commonly known to as tithing, and I talk about because I'm a Christian)

80% spending of the rest (which I talk about because I like to buy things... Like a house and college education for 4 kids and.....)

Here's my challenge to you as you prepare for your financial goal setting for 2018:

Trust God as you make your plan. It takes a leap of faith to write that first tithe check. There are bills to be paid, expenses you haven't thought of yet, and your fingers shake as you pray, "God let there be enough at the end of the month."

Tithing is about trusting God, and trusting God is a journey. We're going to have questions along the way and that's OK. We've received many questions about tithing over the years, but six of them seem to come up often.

6 Commonly Asked Questions About Tithing - by Tommy Holt

1. What is a tithe?

A tithe—which just means “tenth”—is bringing the first 10 percent of a person's income back to the local church. Tithing is a principle taught through the entire Bible. When we tithe, we are expressing worship in a tangible way by putting God first in our lives.

2. Why do we tithe?

We believe the top competitor for our devotion to Jesus is money (Matthew 6:24). Giving allows us to demonstrate that He is more important to us than material things.

The idea of bringing the first 10 percent of our income to the Church seems overwhelming. The thing is, it doesn't matter how much or how little we make, God promises to pour out blessings on us when we tithe. Tithing is about training our heart to trust God at His Word.

In Malachi 3:10, the Lord says *"Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this...and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it."*

When we bring our first and best back to God, He promises to bless the rest.

3. Do I tithe on the gross or the net?

Proverbs 3:9-10 says, *"Honor the Lord with your wealth, with the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine."*

We may not live in agricultural society any more, but the concept of first fruits still applies. Giving the first of our income to the Lord shows that He is first in our hearts.

So when it comes to tithing on the gross or the net, we have to ask ourselves: Is God first or is He not? Putting God first means putting him at the top of the list, so our tithe comes off the top, or the gross, before anything else is considered.

4. Should I tithe on gifts or scholarships?

2 Corinthians 9:11 says we will *"be enriched in every way" so we can "be generous on every occasion."* For some, being enriched might come in the form of income earned for work performed. For others, God might choose to enrich you with a gift or scholarship. Putting God first means we bring the tithe back to Him regardless of the way He chooses to bless us.

5. Do I need to go into debt to tithe?

If you are putting the Lord first with the tithe, but overall you are going into debt, the problem is not the tithe. The best next step is to get on a plan that brings your expenses in line with your income while still keeping God at the top of the priority list. God does not want you to borrow from your future to honor your obedience to Him today.

6. Can I designate my tithe?

The tithe is about trusting God to know better than we do and to do more with what we bring to Him than we can imagine. Retaining control by designating a tithe is not fully trusting God to know better or that He will keep His promises. The opportunity to designate for specific purposes can come in the form of gifts and offerings above and beyond the tithe. The mistake we make when it comes to tithing is focusing on dollar amounts instead of the role tithing plays in our hearts.

Giving is an overflow of the recognition of what Jesus did for us — saving us from our sin — and what He wants for us — an abundant life. When we allow Jesus to guide our giving decisions, we will always be generous to the church.

In closing, pray about your contributions as you prepare for 2018. There are needs at Atonement that require you, as part of a team, to participate actively. Many hands make light work. To also provide monetary assistance. (God said “ Let there be light, but SDG&E charges us for it.) Lastly, keep praying for our church to continue and share the Gospel of Christ!!!

**Merry Christmas
and a Happy New Year!!!**

- Michael R Heidtbrink, ChFC®,
FIC, LUTCF, RICP®



Stewardship News



Christmas is coming. It is a joyous time of feasting. The Church feasts upon the Word of God in sermon, song, and sacrament.

We hear the proclamation of the message of the angels: "Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord" (Luke 2:10–11).

We mingle our voices with theirs as we sing, "Glory to God in the highest, and on earth peace among those with whom he is pleased" (Luke 2:14)!

We receive the proclaimed Savior, Christ the Lord, not wrapped in swaddling clothes and lying in manger, but wrapped in bread and wine placed into our mouths for the forgiveness of sins, life, and salvation.

We feast in great joy indeed because of this great blessing from our Lord and God.

God's people in ancient Israel also feasted with great joy. The Lord showered His abundant blessing on His people. And He commanded them to feast upon it (Deut. 16). The people were to go to the place appointed, where the Lord would make His name dwell, and give offerings, each man as he was able, according to the blessing of the Lord that He had given them (Deut. 16:10, 15, 17).

And there the Lord would bless them with joy as they feasted upon what the Lord had provided. They ate of the choice parts of their offerings. They enjoyed the company of all the people of God as they together heard His promises of blessing, sang of His bountiful goodness, and partook of what He gave.

We feast on the Word who became flesh to dwell among us, not just during Christmas, but throughout all the year.

We feast not just on the salvation He has wrought for us in His Son, our Lord Jesus Christ, but we feast also on all the temporal blessings that God gives out of His fatherly divine goodness and mercy, without any merit or worthiness in us.

We enjoy the rich bounty that God provides, not only in Word and Sacrament, but also in house and home, property and income, family and friends.

Let us then, as did our brothers in the faith from ancient Israel, give as we are able, according to the blessing of the Lord our God that He has given us.

Let us, like them, give generously of the first fruits of our income, which He gives, so that all may know and enjoy the salvation He gives and the joy we have in the Savior born in the city of David, who is Christ the Lord.



JESUS IS THE SON OF GOD

-by Remi Tufts

In 1 John 4:15,16 it states, "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him."

English speaking people say that "love" comes from the heart. During February we send valentines in the shape of a heart. Or, we draw a heart and put names inside like, "Joe loves Audrey". When we fall in love, we say that our heart does "flip-flops".

It is different in Papua, New Guinea. There, if you really like somebody, you would say "My liver stands up for you." That sounds strange to us, but in some parts of the world, the liver is more important than the heart. In the Mayo language of New Guinea, John 3:16 reads *"God felt liver for all the people of the garden ground, so He sent His one and only Son to come , then His Son died for them. People who think believingly about Him will not be destroyed but will live always , always."*



Here's the way our Bible reading appears in the Living Bible: "Anyone who believe and say that Jesus is the Son of God had had God living in him, and he is living with God. We know how much God loves us because we have felt His love and because we believe Him when He tells us that He loves us dearly. God is love, and anyone who lives in love is living with God and God is living in Him."

From the Pews

HOW MANY "ANNUNCIATIONS"? - by Remi Tufts

You cannot read it without being moved. It's the story of the announcement to Mary by the angel Gabriel that she would give birth to Jesus Christ. This scene has captured people everywhere and has stamped the spiritual lives of countless people. The angel went to her and said, "Greetings, you who are highly favored! The Lord is with You" (Luke 1:28).

An "annunciation" is an angelic visit to a human beings. Mary's reply to this angelic visitor is the example for all who will also submit in obedience to the Lord, "I am the Lord's servant," Mary answered. "*May it be to me as you have said*" (Luke 1:38).

This visit of Gabriel to Mary is called "The Annunciation." However, there were two more angelic annunciations surrounding the birth of Jesus. One of these happened six months previous to the one when an angelic visitor told the aged priest Zechariah, who was a relative to Mary by marriage, that there would be a miraculous birth in his home. He and his wife old and childless and this annunciation so astounded him that he questioned the angel. A sign was given to him . . . he would be unable to speak until the predicted event took place!

The third annunciation is only recorded by Matthew and concerns Joseph. When Joseph discovered that Mary was pregnant, naturally there was concern. His reaction was commendable. So an angelic visitor, who is not named, told him the whole story. Interestingly, Gabriel is identified in the first two but not in the third appearing. And there is nothing in Matthew's account about Gabriel's visit to Mary . . . Matthew focuses on Joseph while Luke focuses on Mary and barely even mentions Joseph.



The (Unusual) History Behind 4 of the Best Loved Christmas Carols - by Elaine Heidtbrink

Can you identify four well known Christmas Carols from the following descriptions?



1. _____ was outlawed in the country in which it was written
2. _____ was first performed in Africa for orphans and former prostitutes
3. If it hadn't been for church mice, _____ might not have been written
4. A complaining 15 year old wrote the words to _____.

Now read on to find out "the rest of the story"!

O Come, O Come Emmanuel

The original writer of this haunting hymn remains unknown, but the most widely acknowledged guess is a simple monk or nun. In the early 19th century, an Anglican priest named John Mason Neale was reading an ancient book of poetry and hymns and dusted off this unknown Latin poem, which was complete with music accompaniment. Neale knew 20 languages, including Latin, and was able to translate this song into English. He lived in the Madeira islands near Africa, where he had established an orphanage, a school for girls, and a ministry to reclaim prostitutes. Neale first played this hymn for the people he served, thought to be the lowest of society. The hymn has remained in popular rotation ever since.

Joy to the World

At this point in history, most songs sung in European church services were the Psalms in the Old Testament. Though Isaac Watts loved the Bible, he felt that these songs felt "unnatural" to sing in their modern-day English translations. After one Sunday service, 15-year-old Isaac complained about "the atrocious worship." One of the deacons challenged him with, "Give us something better, young man." He went home and penned his first hymn, and the love of hymn-writing stuck with him the rest of his life. Music is from George Frederick Handel, and some scholars say it resembles his greatest work, Messiah.

Silent Night

In 1818, a roving band of actors was performing in towns throughout the Austrian Alps. On December 23 they arrived at Oberndorf, where they were to re-enact the story of Christ's birth in the small Church of St. Nicholas. Unfortunately, the St. Nicholas' church organ wasn't working and would not be repaired before Christmas, (Note: some versions of the story point to mice as the problem; others say rust was the culprit) so

the actors presented their Christmas drama in a private home. That Christmas presentation of the events in the first chapters of Matthew and Luke put assistant pastor Josef Mohr in a meditative mood. Instead of walking straight to his house that night, Mohr took a longer way home up over a hill overlooking the village.

From that hilltop Mohr gazed down at the glowing Christmas-card like scene. His thoughts about the Christmas play he had just seen made him remember a poem he had written a couple of years before about the night when angels announced the birth of Jesus to the shepherds Mohr decided those words might make a good carol for his congregation the following evening at their Christmas eve service, however, he didn't have any music to which that poem could be sung. The next day Mohr went to see the church organist, Franz Xaver Gruber, and by that evening, Gruber had managed to compose a musical setting for the poem which could be done on the guitar. It no longer mattered to Mohr and Gruber that their church organ was inoperable.

On Christmas Eve, the little Oberndorf congregation heard Gruber and Mohr sing their new composition to the accompaniment of Gruber's guitar.

Silent Night is now sung in more than 300 different languages around the world.

O Holy Night

A parish priest in a small French town commissioned a local poet and wine commissioner, Placide Cappeau de Roquemaure, to write a poem for the village's Christmas Eve mass. Cappeau read through the birth of Christ in the gospel of Luke en route to Paris, and finished the poem O Holy Night by the time he reached the city. Cappeau asked his friend, Adolphe Charles Adams, to compose the music to the poem, and three weeks later, the song was sung in the village on Christmas Eve. Initially, Cantique de Noel (the song's French name) was widely loved by the Church in France, but when leaders learned that Cappeau was a socialist and Adams a Jew, the song was uniformly denounced as unfit for church services. But the common French people loved it so much, they continued to sing it.

The song came to the U.S. via John Sullival Dwight, an abolitionist during the Civil War. Moved by the line in the third verse, "Chains shall he break, for the slave is our brother, and in His Name all oppression shall cease," he published it in his magazine and quickly found favor in the north during the war.

Even though it was banned in France, the song was still popular among the people, and the ban was eventually lifted.





Recipes FROM THE Church Kitchen

Sugar Coated Pecans

"These sweet pecans are wonderful snacks for any occasion."



Prep time: 20 min
Cook time: 1 hr
Ready in: 1 hr 20 min

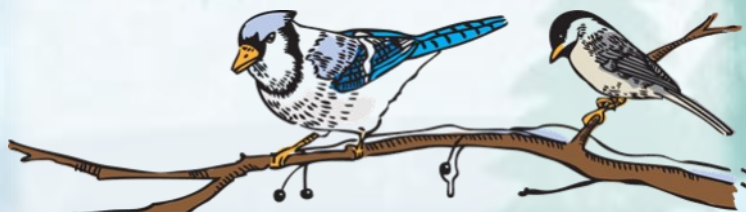
Ingredients

- 1 egg white
- 1 tablespoon water
- 1 pound pecan halves
- 1 cup white sugar
- 3/4 teaspoon salt
- 1/2 teaspoon ground cinnamon



Directions

1. Preheat oven to 250 degrees F (120 degrees C). Grease one baking sheet.
2. In a mixing bowl, whip together the egg white and water until frothy. In a separate bowl, mix together sugar, salt, and cinnamon.
3. Add pecans to egg whites, stir to coat the nuts evenly. Remove the nuts, and toss them in the sugar mixture until coated. Spread the nuts out on the prepared baking sheet.
4. Bake at 250 degrees F for 1 hour. Stir every 15 minutes.



Recipe By: Carolyn

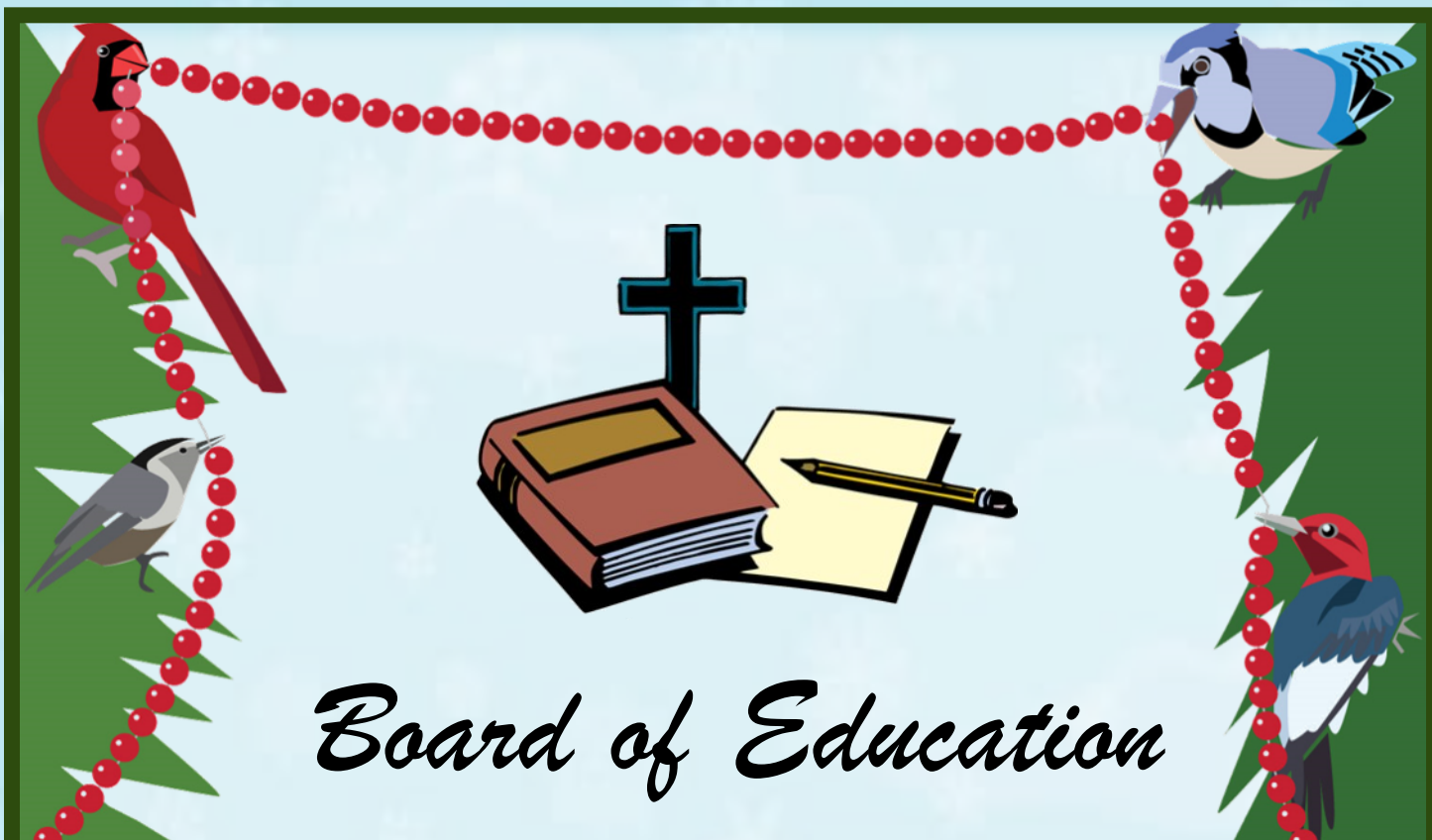
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Recipes



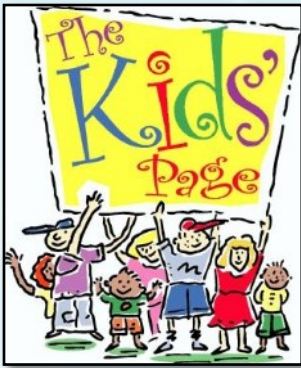
If you would like to have your recipe featured in Atonements next news letter, please send a picture, name and instructions for your recipe to Atonement.sv@gmail.com



Board of Education

Winter is a season of wonder, especially as we begin our new church calendar year and Advent. Celebrating Jesus' birth and his life is such a meaningful season filled with not only fun and joy, but also celebration of his sacrifice and how we can give to others during this season. We look forward to participating in the Living Nativity on December 9th, along with some great Advent lessons and crafts leading up to Christmas. We will also have a youth and family Christmas party after church on December 17th, where kids and families can come together to play Scattergories and Bible Apples to Apples and share some finger foods. (It will be a potluck and begin at 2 p.m.)


- Kristin Brann -




Our Devotional

The candy cane is a long-time Christmas tradition. Everywhere we look we see them. I bet you didn't know that the candy cane can

teach us a few things about the true meaning of Christmas!

First of all, if you look at the candy cane like this  it looks like the letter J. Jesus starts with the letter J, so that should remind us that Christmas is about Jesus.

If you look at the candy cane like this  it looks like a shepherd's crook. The shepherd used his crook to keep the sheep from wandering away and getting lost or hurt. The Bible says, "The Lord is my shepherd." The candy cane should remind us that Jesus is our shepherd and he will keep us from getting lost.

The candy cane is mostly white. White is a symbol of purity. That should remind us that Jesus was the spotless Lamb of God and that because he came to die for our sin, we can become as white as snow.

The candy cane also has three red stripes. The stripes on the candy cane should remind us that Jesus gave his blood, suffered and died, so that we can have everlasting life.

To many people, the candy cane is just a decoration seen at Christmas time or a piece of candy to be eaten and enjoyed. I hope that this year, every time you see a candy cane, you will be reminded of the true meaning of Christmas!

Bible Verse

"He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his stripes you have been healed. 1 Peter 2:24 The LORD is my shepherd; I shall not want.

- Psalm 23:1 -

Prayer

Lord, we thank you that Jesus is the Good Shepherd who keeps us from harm. We thank you that because of his suffering and death on the cross, we have life everlasting. Help us to remember that we find the true meaning of Christmas in him. Amen

Activity Page



TEEN TALK

Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. (James 1:17)

This time of year is all about gifts. It seems like every year, stores put out their holiday displays earlier in the season. It won't be long before merchants will have year-round Christmas displays.

I admit that, while I love my family dearly, and Christmas morning is so much fun watching the excited faces of my children, the thought of all the gift-giving at Christmas is overwhelming to me. There are years I would love to skip the whole process.

This passage from James tells us everything we need to know about finding the perfect gift. Our first clue is that every good and perfect gift is from above, coming down from the Father. If I'm caught up in too much worry about material gifts, right away I can know it's not about what God wants, but more about my own concerns for what other people will think of me and my presents.

The second part of this passage says with the Father, there is no variation or shadow because of change. God does not change. He is constant. So much in our world seems to shift and change faster than we can keep up with it, just like the Christmas displays that come too soon.

God is constant and does not change. We can count on Him and His steady presence throughout our lives.

God's presence is the perfect gift.

If you would like to give to others this Christmas, please visit this page for a list of organizations you can donate to:

<https://www.lcms.org/givenow>

Check These Out!



www.facebook.com/LCMSYouthMinistry

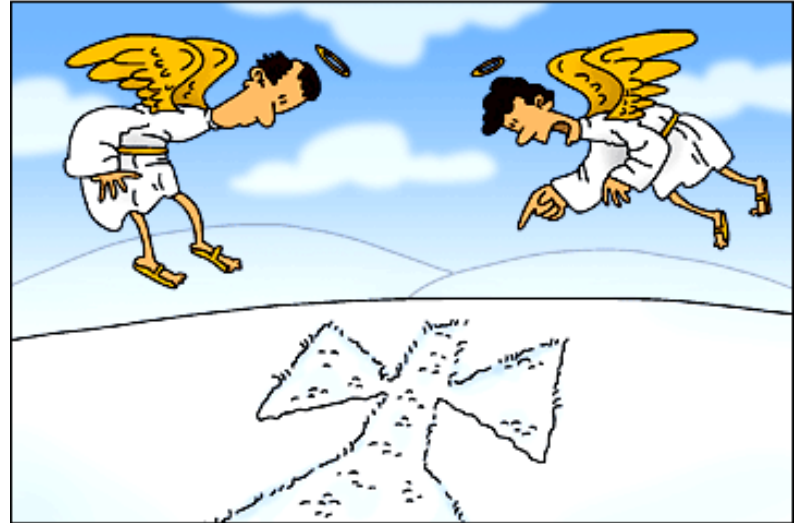


@lcmsyouth



LCMS Young Adult Ministry
Empowered to lead.





12-26-2014

DON'T LOOK ANYTHING LIKE US

I LOVE THE PROLOGUE
IN JOHN! IT'S SO
MYSTERIOUS -- IT'S
PERFECT FOR
CHRISTMAS!



WWW.AGNUSDAY.ORG

A LONG TIME AGO
IN A GALAXY
FAR FAR AWAY...



YEAHHH -- THAT'S
THE WRONG
PROLOGUE.



JOHN 1:1-14

© WETZSTEIN 11.12.21

I'VE ALWAYS LOVED
THE FACT THAT THE
ANGELS APPEAR
TO SHEPHERDS.



WWW.AGNUSDAY.ORG

'CAUSE IT MAKES
YOU FEEL
PERSONALLY
CONNECTED
TO THE STORY?



NO! IT'S THE MARKETING!
THINK ABOUT IT.
"AND THERE WERE IN
THAT SAME COUNTRY
OSTRICH WRANGLERS..."



LUKE 2:1-20

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Atonement Monthly

2017



Birthdays

- 2 John Munnik
- 3 Jan Stalman
Art Puls
- 23 Beth Puls
- 29 Zenaida Villa
- 30 Mary Weber
Jennifer Stalman

Anniversaries

- 3 Kurt & Jan Stalman
- 16 Dave & Dee Moody

NOEL HALLELUJAH MERRY CHRISTMAS HAPPY NEW YEAR

December			
	<u>Lay Ministers</u>	<u>Acolytes</u>	<u>Flowers</u>
3	Tim Hahn	Rebecca Moody	
*6	Tim Hahn	Sheree Moody	
10	Jim Dysart	Junior Betancourt	Mary-Anns Mother's Birthday
*13	Jim Dysart	Phillip Brann	
17	Larry Betancourt	Junior Betancourt	
*20	Larry Betancourt	Rebecca Moody	
24	Mike Heidtbrink	Sheree Moody	
*24	Mike Heidtbrink	Sheree Moody	
31	Tim Hahn	Phillip Brann	
Ushers: Tim Hahn			
*Asterisks indicate midweek or evening services			

December

2018 JANUARY						
SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 5:00 pm AYOP	2 10:00 am LWML Brunch 
3 9:00 am Divine Service 10:30 am Bible Study 10:30 am Sunday School 6:15 pm Caroling 	4	5 9:00 am AI Anon 6:00 pm Bell Choir 7:00 pm Chancel Choir	6 10:00 am Bible Study 7:00 pm Advent Service	7 6:00 pm Nativity Rehearsal 6:30 pm Scouts	8	9 10:00 am Nativity Decorating 6:00 pm Living Nativity 
10 9:00 am Prayer/Preaching 10:30 am Bible Study 10:30 am Sunday School	11 6:00 pm Church Council	12 9:00 am AI Anon 6:00 pm Bell Choir 7:00 pm Chancel Choir	13 10:00 am Bible Study 7:00 pm Advent Service	14	15 5:00 pm AYOP	16 1:00 pm SDVSA Party
17 9:00 am Divine Service 10:30 am Bible Study 10:30 am Sunday School 2:00 pm Youth Christmas Party 	18	19 9:00 am AI Anon 6:00 pm Bell Choir 7:00 pm Chancel Choir	20 10:00 am Bible Study 7:00 pm Advent Service	21 6:30 pm Scouts	22	23
24 8:15 am Lay Ministers 9:00 am Prayer/Preaching 10:30 am Bible Study 6:30 pm X-mas Service 	25  <i>Christmas DAY</i>	26 9:00 am AI Anon	27	28	29	30
31 9:00 am Divine Service 10:30 am Bible Study 10:30 am Sunday School <i>New Year's Eve</i>						

2017—2018

Officers and Board/Committee Members

Executive Board

President	Manny Cruz
Secretary	Shenoah Riess
Financial Secretary	Ann Duggan
Treasurer	Nancy Riley

Board of Lay Ministry

Chairperson	Mike Heidtbrink
Member	Tim Hahn
Member	Larry Betancourt
Member	Jim Dysart

Board of Stewardship

Chairperson	Judy Dysart
Member	Lynn Chiaravalle
Member	Jenny Moody

Board of Properties

Chairperson	Curtis Duggan
Member	Manfred Luther
Member	Bob Imig
Member	Bobby Riess

Board of Fellowship

Chairperson	Jennie Green
Member	Carol Hernandez
Member	Donna Hurd

Board of Education

Chairperson	Kristin Brann
Member	Gloria Ollhoff

Board of Outreach

Chairperson	Beth Scherbarth
Member	Remi Tufts
Member	Sandee Handy

Flowers

Judi Cruz

ATONEMENT LUTHERAN CHURCH

10245 Loma Rancho Drive
Spring Valley, CA 91978
(619) 670-7174

Rev. Chet Sherbarth
atonementspringvalley.org
atonement.sv@gmail.com

Weekly Service

Sunday at 9:00 am

Sunday School

Sunday at 10:30 am

Bible Studies

Sunday at 10:30 am

(Resumes Jan. 2nd)
Tuesday at 6:00 pm (Men's)

Wednesday at 10:00 am

Confirmation

(Begins in January)

Choir Rehearsal

Tuesday's at 7:00 pm

Atoner's Bell Ringers

Tuesday's at 6:00 pm

Hiking Club

Last Saturday of each month.
Location and times to be announced

Contact Us



Call us!

Office Hours: Monday-Friday 9:30-12:30pm

619-670-7174

Pastors Hours: Tuesday-Friday 9:00-3:00pm



Write/E-mail

Mail: 10245 Loma Rancho Drive
Spring Valley, CA 91978

E-mail: Atonement.sv@gmail.com



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www.atonementspringvalley.org