

the Beacon

The LORD is my light and my salvation.—Psalm 27 Volume 1, Number 5

Lighthouse Lutheran Church
501 Third Avenue, Freedom, PA 15042
www.lighthouselutheran.org

The Reverend Dennis R. Whalen, Pastor
Morning Worship 9:00 A.M.
Sunday School 10:30 A.M.

On September 25th, Lighthouse Lutheran's morning worship service was conducted by Tom Kuny and Norm Amsler. The liturgical part of the service was led by Tom; Norm spoke about the coincidences of our lives and his confidence that they are no accidents, but rather evidences that God is at work in our affairs, leading us to a closer relationship with our fellow men, and ultimately, with Him.

Saturday, October 15th was the date of our Oktoberfest. The event was planned by the Fellowship Committee, chaired by Lorrie Kuny and including Pastor and Julie Whalen, Janet McClintick, Joan States, Dee Phillips, Cindy Morris, Bob Morris, Kurt and Carol DeHaven, Roberta and Norm Amsler, Jack and Ginny Dewar, Alex and Loretta Frantz, and Mel and Lois Roush. In addition to these people, the efforts of many dedicated volunteers assured the success of the venture—Rich Insull, Tom McClintick, Tom Kuny, Duane Morris, Larry Phillips, Donna Buss, Donna Pfeifer, Amos and Dee Eppihimer, T.J., Lexi, Katarina, with Megan, Denny, Jocelyn, and D'Artagnan helping with the clean-up. Photos of the event are elsewhere in this issue of *The Beacon*. It is estimated that over fifty people in addition to Lighthouse Lutheran members visited this outreach to the community.

On October 30, 2011, our first congregational meeting will take place. The two main items of business for that day are the 2012 financial budget and the ratification of the proposed constitution and by-laws for Lighthouse Lutheran Church. We will also view for our approval several proposed logos for our church. The meeting will take place after morning worship with a luncheon to follow. There will be no Sunday School on the 30th.

The Reverend Tom Smith, until recently pastor of St. John's (Burry's) Church, welcomes spiritual and financial support for his and his wife Ana's planned missionary activities in Croatia. Their postal address is 370 Ridge Road, New Brighton, PA 15088. Their e-mail is christ4croatia@yahoo.com

From Pastor Whalen

I am always amazed by how little I know about God and the world He has created for us. I know I should not be. After all, God is perfect, just, gracious, all-powerful, all-knowing, and all-present. However, my tiny little human brain sometimes thinks so highly of myself, that I occasionally substitute erroneous human reason for God's perfect plan. Let me give you an example:

During the Oktoberfest celebration at Lighthouse Lutheran Church, we had to move the tents from our parking lot to the parking lot of the dentist next door. While we were moving the tents, a few of us stopped in the parking lot to examine a small fruit that had fallen from a nearby tree onto the parking lot pavement. This fruit was a small, round, green ball and slightly larger than a cherry. There was one other very distinguishing feature about this fruit: it stunk. Now, I am not referring here to a slightly off-odor whiff, I am referring to a rather unholy stench resembling a concoction of dog dung and vomit. Not only did the immediate air surrounding the fruit carry this lingering rancid odor, but the odor would also transport itself on to anything or anyone that touched it. The bottoms of shoes would stink if one happened to step onto this fruit or a person's fingers would retain the smell if the fruit were picked up. Not only did the stench carry forward from fruit to foot or finger, but the stench also transports from foot or finger to other places. A shoe could easily carry the smell from the parking lot into our church and onto the carpet, and removing the smell requires a lot of effort and cleaning supplies. Again, while we were moving the tents, the comment was made, "I don't understand why God would make something like this." We all agreed.

However, that comment, obviously made after someone experienced the repugnant smell from the fingers that picked the fruit up, was made based on our limited human reason (and that of a group of men born and raised in eastern part of the United States of America). This tree is very special to people from a different part of the world. This tree is the ginkgo tree and people living in China and Japan have realized for many centuries the medicinal properties of the ginkgo tree's fruit. There is a tiny nut that lives inside that stinky fruit. This nut is harvested, dried, and crushed for a medicine that the World Health Organization has confirmed to possess at least three different beneficial effects on the human body: Improved blood flow; protection against cell damage; and blockage of blood clotting. This nut also has some clinical studies preliminarily demonstrating positive effects against mild forms of dementia and prevention of Alzheimer's disease. The point is this, from the group of guys putting tents away, we saw a stinky little green fruit and wondered why God would do such a thing. However, from the point of view of the Chinese and Japanese Christian, this little nut is seen as a gift from God.

In Deuteronomy, the Bible reads, "The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law." (Deut. 29:29). From our point of view, we see only what God has revealed to us and nothing more. We must remember that He is perfect, just, gracious, all-powerful, all-knowing, and all-present. When we put our faith in Christ, He will protect us and provide to us the things we need. Throughout our lives, we will encounter "stinky fruit" and wonder, "Why would God do this?" From our vantage point, His actions may seem hurtful, apathetic, and even merciless, but He loves us and sent His only Son to die for us. He knows what lies ahead in our lives and gives us trials to strengthen our love for Christ so that when we meet those obstacles ahead, our love for the Lord will carry us through them.

So, the next time something in your life is going horribly wrong or you find yourself battling something mentally or physically challenging, I ask you to remember the stinky fruit. You may pray to God and request its removal or simply accept this temporary setback and know that, in the end, God will use it to strengthen you and glorify His Son.

AS I sit back and think about the upcoming Reformation Sunday, I cannot help likening this day to a great big giant Lutheran pep-rally. As Lutherans, this is our day! We all wear the same color (red) to church and we always sing Luther's great hymn "A Mighty Fortress is our God" with full voice while the organ plays with all stops pulled out. We look back at our heritage as Lutherans and celebrate what Martin Luther began in 1517 when he posted his ninety-five theses (disputes) against teachings within the Catholic Church. Yet, in all the excitement of this day, do you truly understand what Luther did for Christianity? It's one thing to show up in the correct colors and sing until you are blue in the face, but when you truly understand what the team represents, cheering is so much more enjoyable.

Born in 1483, by 1505 Martin Luther decided to leave law school and become an Augustinian monk. While living at the monastery, Luther dedicated himself to the monastic lifestyle which included fasting, praying, and frequent confession. You see, the theological teaching of the church at this time was that people "earned" their salvation through the good-works they did while they were alive. Of course, bad-works (or sins) took away earnings, too. This troubled Luther to the point where his life was sinking into deep spiritual despair. Luther always thought the worst. How could he "know" that he did enough to earn his way into heaven? He continued to read his Bible and pray for answers.

During his Bible reading, Luther began to focus his attention on Paul's letter to the Romans. Specifically, Luther focused on Paul's use of the word *righteousness*. "The *righteous* will live by faith" (Rom 1:17). Luther had been brought up in a world where *grace + faith + love + good-works = salvation*, and now he was confronted with Paul's writings that *faith = salvation*. Luther tried, unsuccessfully, to determine if he had misread Paul. Luther even sought out theological giants within the Church to help him understand Paul, but the more they reasoned with Luther, the more he realized that they did not fully understand the Word of God. He continued to study Paul's letters and determined that there are two kinds of *righteousness*, "a *righteousness* of my own that comes from the Law and a *righteousness* that comes through faith in Christ" (Phil 3:9). Luther already knew that if he had to earn *righteousness* he would fail miserably. God's law cannot make someone *righteous* and Luther had already sinned and therefore stood condemned in the eyes of the Lord. However, the *righteousness* that comes through faith in Christ as a free-gift brings eternal life (Rom 6:23). In other words, God's free-gift of faith made the *unrighteous* . . . *righteous*. Salvation could not be earned through good-works or clean living; *righteousness* came from God and was given graciously to whom God desired. God literally puts to death a sinner and raises a saint.

Luther shared his new-found understanding of the Bible with others. In addition, Luther's teachings also agreed with writings from the early Church Fathers. As more and more people heard Luther from the pulpit or read his publications, his following grew larger and larger. Through a series of hearings, the Catholic Church deemed him a heretic and excommunicated him in 1520. However, the Protestant Reformation was in full-swing across Europe. Those continuing to follow Luther became known as Lutherans.

The Reformation was a special time in Church history. Luther argued that the teachings of the Church were not consistent with God's Holy Word. Because of his understanding of the Bible, he stood his ground against powerful opponents, and was eventually excommunicated from the Catholic Church. For Luther, remaining faithful to God and His Holy Word were more important than pleasing the leaders of his time. This coming Reformation Sunday is also a special time for the congregation of Lighthouse Lutheran Church and the new Lutheran denominations of the LCMC and the NALC. Because of our understanding of the Bible, we have also had to take a stand and remain faithful to God's Holy Word even though our stance has gone against certain leaders within the mainstream Lutheran Church. We, too, must remain faithful to God's Holy Word. In some senses, you could say that we are taking part in a new Reformation across America.

Sola fide (faith alone)!

Getting Acquainted

This is the fourth in a series of articles about our members, offered to help us learn more about our fellow Christians at Lighthouse Lutheran Church.

JACK AND GINNY DEWAR

Jack Dewar and twin brother Glen were born April 1, 1930 in Fair Oaks, Pennsylvania. They attended Fair Oaks Grade School and Leetsdale High School. When he and his brother were seventeen years old, their parents were killed in a plane crash. The young men moved to Economy to live with their sister, Dorothy Lester. Although raised in the Presbyterian Church, after the move to Economy they attended St. Matthew's Lutheran Church in Wallrose.



Following his graduation from high school, Jack went to work at the American Bridge Company. Two years later, he was drafted into the U. S. Army and served in Korea during that conflict. Upon his return to Economy, he worked as a draftsman at American Bridge until it closed in 1982.

Jack has three daughters—Cindy Morris, Sharon Ehemann, and Amy Daczkowski. There are five grandchildren and two great grandsons.

Jack has been active at St. John's Lutheran Church, Lovi and Rehoboth Lutheran Church. He has driven for Meals on Wheels for sixteen years. His favorite hobbies are art and painting, and he loves golfing.

Jack and Ginny were married October 1, 1982. They have lived in Baden for the past twenty-nine years.

Ginny was born in Pittsburgh. She attended Baden Public Schools and is a graduate of Mount Gallitzen High School. She worked at the American Bridge Company until it closed. She kept busy helping to care for her two nieces whose mother had died quite young.

Ginny enjoys her volunteer work at the Villa St. Joseph and making pierogies at St. John's Catholic Church in Baden. She also loves to read and is a great cook and baker. For many years she assembled and mailed Rehoboth Lutheran Church's newsletter.

Jack and Ginny enjoy eating out at many restaurants in the area and traveling. The trip to Austria in 2002 was their favorite. They have taken an active part in the activities of Light-house Lutheran Church; they like the close fellowship and love which they share with their fellow members. It is their prayer that we may grow together in our new adventure of Christian faith in Christ.

GINNY'S SOUR CREAM COFFEE CAKE

Batter:

1 cup butter
2 cups sugar
2 eggs
1 cup sour cream
2 cups cake flour
1 teaspoon baking powder
1 teaspoon vanilla

Filling:

½ cup chopped nuts
½ teaspoon cinnamon
2 tablespoons sugar

Beat butter and sugar, add eggs, sour cream, and cake flour, baking powder, and vanilla. Mix well.

Layer one-half of the batter, sprinkle with one-half of the filling. Layer remaining batter and the rest of the filling.

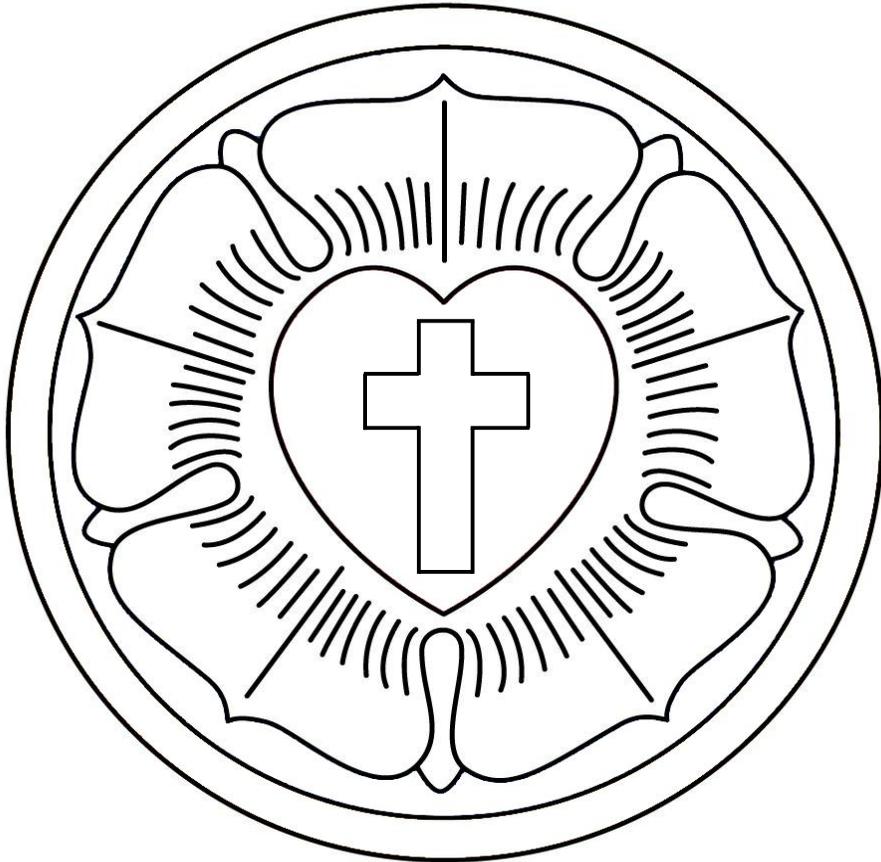
Bake at 350° in a greased and floured tube pan for 50 to 60 minutes.



Children's Corner

October is the month in which we celebrate the Reformation. Martin Luther was a great reformer of the Church who did something very important on October 31, 1517. Ask your mother or father to tell you about it. Martin Luther had a seal, the Luther Rose. You will find it on this page, but not in colors. If you would like to add the colors to the Luther Rose, use this guide:

The cross is black; the heart is red; the rose petals surrounding the heart are white (leave them uncolored); there are five small green leaves between the petals; the area surrounding the rose and petals is dark blue; the outer ring is gold (yellow).



Oktoberfest 2011

at Lighthouse Lutheran Church on Saturday, October 15th was a merry mixture of good food, good music, and good fellowship.



The festivities were extended by a luncheon the next day following Sunday School.





Thirsty? Janet and Tom had the solution to your problem.



Little Heinrich was also there.





Bob Morris performed faithful service at the entrance, converting money into the tickets necessary for buying the food.



Our volunteers found time to enjoy the delicious offerings.



GOD IS OUR REFUGE A

For many centuries before the Reformation, congregational singing had not been a part of worship services in the Western Church. But Martin Luther recognized the power of sacred song to inspire God's people. "After theology, there is nothing that can be placed on a level with music. It drives out the Devil and makes people cheerful. It is a gift that God gave to birds and to men. We need to remove hymn singing from the domain of monks and priests and set the laity to singing. By the singing of hymns the laity can publicly express its love to the Almighty God." This is certainly in agreement with St. Paul: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

1526—the First Diet of Speyer was held with the purpose of enforcing the 1521 Edict of Worms, which had already declared Luther an outlaw and heretic. However, the Diet of Speyer came to the unanimous conclusion that, until a general council could be convened for the settlement of the church question, "every State shall so live, rule, and believe as it may hope and trust to answer before God and his imperial Majesty." This temporary suspension of the edict had the practical effect of a reprieve for the Protestant cause, and it was in 1527 or 1528 that Martin Luther penned the great battle hymn of the Reformation. It appeared in at least one hymnal before 1530. The version on the facing page is from the very early 1530s.

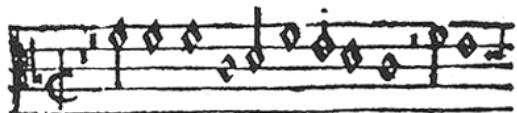
The hymn has since been translated into nearly every language, with over sixty renderings in English alone. Frederick H. Hedge's version, "A mighty fortress is our God, a bulwark never failing" is from 1853. "A safe stronghold our God is still" is Thomas Carlyle's take on the original.

The tune has been used by numerous composers, including Johann Sebastian Bach, as the source material for his cantata, "Ein' feste Burg ist unser Gott." Felix Mendelssohn used it as the theme for the final movement of his Reformation Symphony, written in 1830 in commemoration of the 300th anniversary of the presentation of the Augsburg Confession.

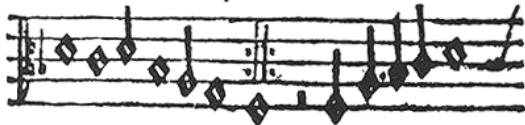
ND STRENGTH.

Der xlvj. Psalm/ Deus
noster refugium et
virtus/ 2c.

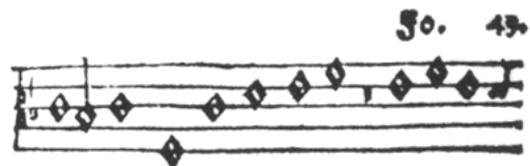
Martinus Luther.



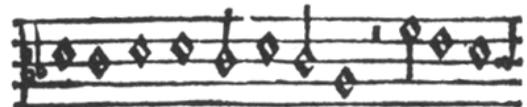
Ein feste bñrg ist vnser Gott Ein gñt
Er hilfft vns frey aus aller not/ die vns



te weh; vnd waffen/ Der ale bö,
ist hat be troffen/ se feind;



se feind / mit ernst ers ist meint / gros
(macht vnd



viel list/ sein grausam rüstung ist / auß
erd ist



nicht seins gleichen.
Alle vnser macht ist nichts gethan/
wir sind gar bald verloren / Es streit
für vns der rechte man / den Gott hat
selbs

Martin Luther's "A Mighty Fortress Is Our God," as it appeared in a 1531 hymnal. Luther drew solace from the Forty-sixth Psalm during times when the cause of the Reformation seemed lost. The summer of 1529, when he was forty-four, was an especially hard time for him, and this psalm was a great comfort during the depression that lasted for days on end—**God is our refuge and strength, a very present help in trouble.** Through the four stanzas of the hymn, Luther's message to us is that whether the enemy be sin, Satan, or those who would subvert the Gospel of Christ, God is our great Protector. We are reminded that God is the soul's fortress, Christ the soul's champion, Satan the soul's foe, and that the final victory belongs to God—**His Kingdom is forever.**

The Wartburg

In early May, 1521, Martin Luther began what was to be a stay of almost one year in the fortress called the Wartburg, near Eisenach, Germany. The Elector of Ernestine Saxony, Friedrich the Wise, hoped, by thus removing Luther from public notice, to lessen the attacks against the Reformation then current. Luther lived in a small room in the governor's residence which he called his "Patmos."

As Junker Jörg, or Knight George, Luther translated in eleven weeks the New Testament into German from the original Greek. It was also here that the famous confrontation with Satan occurred, when Luther hurled an inkwell at his archenemy. Today's tour guides are pleased to point out a stain which they say is the result of the fight.

Luther also occupied himself with theological work. Examples are an interpretation of the Magnificat and *De votis monasticis* (*Concerning the Vows of Monks*).

Meanwhile, Wittenberg became the center for the practice of Reformation doctrine. It was at this time that the first formal elucidation of Luther's views, *Loci communes* by Melancthon, was written.

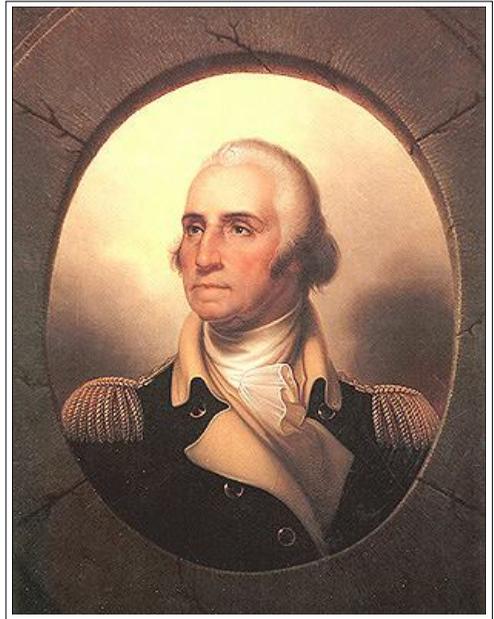
A year after Luther took up residence in the Wartburg, he returned to Wittenberg, although he had made a short visit there in December, 1521 because of religious unrest.

Inside the walls of the Wartburg. This photo was taken around the turn of the 20th century and colorized in a process called photochrom. The effect of this process is often that of a watercolor drawing.



George Washington's 1789 Thanksgiving Proclamation

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and Whereas both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:"



Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the 3d dy of October, A.D. 1789.

Lebkuchen Heart Cookies SUBMITTED BY JULIE WHALEN

1 cup sugar	5½ cups flour	1 tsp cinnamon
½ cup butter plus 2 Tbl shortening	½ cup almond flour	¼ tsp mace
1 egg, beaten	2 tsp baking soda	¾ cup buttermilk
1 cup molasses	½ tsp ground cloves	
¾ cup brown sugar	½ tsp ground nutmeg	

Optional: almonds, blanched and split into halves (for decoration)

DIRECTIONS: Cream sugar, butter and shortening. Stir in beaten egg, molasses, and brown sugar. Sift together the flour, soda and spices. Combine dry ingredients alternately with milk to molasses mixture. Store overnight in the refrigerator. Next morning, roll out on floured board to ¼-inch thickness. Roll out and cut with large heart-shaped cookie cutter or other desired shape. If you want holes for the strings to hang like necklaces, use a pointed object to make holes before baking. Place on greased cookie sheets and bake at 375° for 10 minutes. If you make the hearts, cool them and decorate with frosting if you want. Once frosting hardens, cut ¼-inch ribbon and thread through holes to make a necklace. This recipe will make dozens of cookies (about 50 or so).

Royal Icing: (this icing will harden so that the decorations will last)

3 Tbl Meringue Powder
4 cups (1 pound) confectioners' sugar
6 Tbl warm water

Beat all ingredients until icing forms peaks (7-10 minutes). For stiffer icing, use 1 Tbl less water; for thinner icing add ½ tsp of water at a time until you reach desired consistency. Divide and color as desired and pipe designs onto cookies using piping bags and decorator tips.

German Potato Salad SUBMITTED BY JULIE WHALEN

4 medium potatoes, scrubbed and sliced	½ tsp celery seed
4 slices bacon	⅛ tsp pepper
½ cup chopped onion	½ cup water
1 Tbl sugar	¼ cup vinegar
¾ tsp salt	

Optional toppings: 1 hard-cooked egg, chopped; 2 Tbl snipped parsley; 2 slices bacon cooked, drained, and chopped

For dressing, in a large skillet cook bacon until crisp. Drain and crumble, reserving 2 tablespoons drippings. Set the bacon aside. Add chopped onion to reserved drippings and cook until tender. Stir in flour, sugar, salt, celery seed, and pepper. Stir in water and vinegar. Cook and stir until thickened and bubbly.

Cook potatoes in boiling salted water until just tender; drain well.

Combine cooked potatoes, crumbled bacon, and dressing stirring gently. Season to taste and transfer to serving bowl. Garnish with optional toppings if desired. Makes 4 side-dish servings.

Church Council Meeting Highlights

September 19, 2011, 7:30 P.M.

as taken from meeting minutes.

Pastor Dennis Whalen, Norman Amsler, Dee Eppihimer, Tom Kuny, Cindy Morris, and Carol Nicoletti were present.

Following devotions, the minutes of the August 18, 2011 were accepted as presented.

The August financial reports were presented. The treasurer's report will be filed for audit. The treasurer will provide Council a monthly report with balances for the checking account, savings account, and benevolence funds.

Pastor Whalen presented his report for 8-19-2011 through 9-19-2011.

The Evangelism Committee met on August 9, 2011.

The Fellowship Committee met on September 6, 2011. Activities for October are the Oktoberfest Community Celebration to be held on October 15 and the Reformation Sunday-Congregational Meeting with luncheon on October 30.

Concerning the 2012 Budget: Benevolence will be a line item on expenses based on our projected income. Council discussed the terms "budget" and "ministry proposal." It was moved by Pastor Whalen, seconded by Tom Kuny, and passed that the budget will now be called the Ministry Proposal.

Council reviewed the proposed logos for Lighthouse Lutheran. The logos will be presented to the congregation at the October 30, 2011 congregational meeting. It was moved by Norm Amsler, seconded by Tom Kuny, and passed that one of the submitted logos be presented in different color combinations.

Pastor Whalen presented Pastor Tom Smith's request for an annual pledge of financial assistance from Lighthouse Lutheran Church to support his mission trip to Croatia beginning in September, 2012. Pastor Smith would like to preach on Sunday morning, October 23, 2011. Pastor Smith would also like to show a presentation on his mission trip during the Sunday School hour. There would be no Sunday school following worship and everyone would be asked to listen to his story and enjoy coffee and refreshments. *Action:* It was moved by Tom Kuny, seconded by Cindy Morris, and passed to have Pastor Smith preach on Sunday, October 23 and present during the Sunday School hour a review of his mission trip to Croatia.

Concerning benevolence activities, Cindy Morris presented a preliminary list of organizations for consideration. It was moved by Norm Amsler, seconded by Tom Kuny, and passed to use \$200 national benevolence funds for the Faith Comes by Hearing Military Outreach.



MUSINGS

During the season of Advent, we recall the ministry of John the Baptist. It may be helpful to think of his life as a reminder to the Church of its solemn duty always to point to Christ as the Author and Finisher of our faith. And this means that individual Christians must be ever praying that God will use them to reveal Christ and *His* glory to the world. Ever praying, because our own concerns too easily get in the way. When we take on the Christian life, it becomes more and more our desire to decrease, so that Christ may increase.

Even John's persecution at the hands of Herod can speak to us of our duty. Saint Bede reminds us that it was not demanded of John that he deny Christ, but only that he should keep silent about the truth. The present-day enemies of Christianity are as offended by Christ as Herod. They are engaged in the persecution and killing of those guilty of the crime of having shared the Gospel of Jesus Christ with the inhabitants of their unhappy lands. But those who, even despite great danger, witness to the power of the Gospel must know, as John knew, that eternal happiness will be theirs at the end. They would tell us that not only is it their duty, but also their joy.

John's ministry can be a reminder to us, in some small way, of the workings of the blessed Holy Spirit. Jesus told his disciples, "When the Spirit of truth comes, He will guide you into all the truth; for He will not speak on His own, but will speak whatever He hears, and He will declare to you the things that are to come. He will glorify Me, because He will take what is Mine and declare it to you."

One of the prayers for Advent in the *Lutheran Book of Worship* reads, "Almighty God, You once called John the Baptist to give witness to the coming of Your Son and to prepare His way. Grant us, Your people, the wisdom to see Your purpose today and the openness to hear Your will, that we may witness to Christ's coming and so prepare His way; through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever." Each person will experience the answer to this prayer in a different way, but all to one glorious end. It's enough to make one leap for joy!

Mel Roush