

# *Shepherd's Notes*

*April 2017*



**SHEPHERD OF THE HILLS  
LUTHERAN CHURCH – MISSOURI  
SYNOD**

**4083 YAGER ROAD  
MCMINNVILLE, TN 37110**

**931-815-7684 (815-SOTH)  
PASTOR@SOTHLUTHERAN.ORG**

**PASTOR DAVID MCMINN**

**April Birthdays:**

01 Debra Hayes  
02 David Winfree  
02 Christi McMinn  
29 Steve Eckart

**April Anniversaries:**

29 James and Kerrie Hayes

If you do not see your special date listed please inform Pastor McMinn or email a note to pastor@sothlutheran.org.

**⌘PRAYER TREE⌘**

An updated prayer list is provided weekly in the service bulletin announcements. Shepherd of the Hills Lutheran Church is a congregation of prayer. Please call with your prayer requests.

Church Office 931-815-7684

Pastor McMinn cell 931-303-2439 or home 931-432-1177

⌘

**“What does this mean?”**

For an informational course or refresher course on Lutheran doctrine please speak with Pastor McMinn about course opportunities.

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**Volunteer Calendar**

Please remember to sign up on the volunteer calendar located in the parish hall for any time that you can volunteer to help out with the building cleaning, yard maintenance, and/or Sunday morning refreshments.

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**Website Information: [www.sothlutheran.org](http://www.sothlutheran.org)**

Webmaster: Michael Kelley.

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**Flower Chart**

If you would like to sponsor Chancel Flowers for a Sunday service, please sign up on the Flower Chart that is located in the parish hall. In so doing, your commitment is to prepay \$25.00 for the arrangement. (Payment may be in the form of cash or check, checks being made out to the church. Please specify to the church treasurer that you are paying for a flower arrangement so that it will be properly posted on your giving statement.) The flower arrangement will be delivered to the church.



## Smalcald Articles Study: The First and Chief Article

Posted [March 17, 2017](#)

<http://lutheranreformation.org/theology/smalcald-articles-study-first-chief-article/>

by *Rev. Aaron Moldenhauer*

Throughout the Reformation, calls for a general council of the church to discuss religious issues were discussed and negotiated. One instance of these negotiations came in 1536, when Pope Paul III called for a council to begin in 1537. The Lutherans, wary of submitting themselves to a council that would be stacked against them, discussed how they might respond to Paul's call for a council. Part of the Lutheran response was to prepare a written statement of their theological position. The Lutheran Elector John Frederick of Saxony gave Luther the assignment of drafting that position. And so, in late 1536, Luther began to write the Smalcald Articles as part of the Lutheran preparation for a general church council.<sup>[1]</sup>

Luther also intended the Smalcald Articles to be his own theological last will and testament. He feared that his teaching would be misrepresented by others, and that he would soon die.<sup>[2]</sup> As we read the Smalcald Articles, we see Luther's considered view of the Christian faith that he intended to be his enduring testimony.

Luther divides the Smalcald Articles into three parts. The first part is an affirmation of credal confessions of the Trinity and incarnation—points on which the Lutherans and the Roman church agreed. The second part refers to the office and work of Jesus Christ, redemption. Luther arranges this part to list those doctrines that were central and could not be denied, regardless of what a council said. The third part is a treatment of doctrines that the Lutherans could discuss with “learned and reasonable people.”<sup>[3]</sup>

The “first and chief article” appears at the beginning of the second part, listing non-negotiable doctrines. But before we consider Luther's chief article, ask yourself: If you were writing your final testimony about the Christian faith, what would you identify as the first and chief article? The answer to the question reveals what lies at the heart of anyone's understanding of God and Christianity. Luther's answer is:

“The first and chief article is this:

Jesus Christ, our God and Lord, died for our sins and was raised again for our justification (Romans 4:24-25).

He alone is the Lamb of God who takes away the sins of the world (John 1:29), and God has laid upon Him the iniquities of us all (Isaiah 53:6).

All have sinned and are justified freely, without their own works or merits, by His grace, through the redemption that is in Christ Jesus, in His blood (Romans 3:23-25).

This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law, or merit. Therefore it is clear and certain that this faith alone justifies us. As St. Paul says:

For we hold that one is justified by faith apart from works of the law. (Romans 3:28)

That He might be just and the justifier of the one who has faith in Jesus. [Romans 3:26]

Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls [Mark 13:31].

For there is no other name under heaven given among men by which we must be saved. (Acts 4:12)

And with His stripes we are healed. (Isaiah 53:5)

Upon this article everything that we teach and practice depends, in opposition to the pope, the devil, and the whole world. Therefore, we must be certain and not doubt this doctrine. Otherwise, all is lost, and the pope, the devil, and all adversaries win the victory and the right over us.”[\[4\]](#)

Three observations: First, while Luther identifies this as the “first and chief article,” it is not the first article in the Smalcald Articles. The “first” here refers not to the outline of the document, but to the primacy of this article in relation to other doctrines. The first part of the Smalcald Articles affirms the Trinity and the incarnation, as confessed in the Apostle’s and Athanasian Creeds. The chief article on redemption builds on this confession of the Trinity and the person of Christ.

Second, Luther’s first and chief article highlights Christ at the heart of Christianity. Christ and his work precede faith. Luther’s chief article begins with Christ’s death and resurrection, his bearing sin and redemption. Then Luther discusses faith as the means by which Christ’s work of redemption is received, excluding works and merit from the article of justification. Luther returns to Christ as the only way to salvation, quoting Peter’s statement in Acts that in Jesus’ name alone we find salvation, and Isaiah’s prophecy that by his stripes we are healed. This doctrine of redemption won by Jesus Christ and received through faith cannot be compromised.

Third, Luther’s point that the chief article excludes works, law, and merit from justification is developed throughout the Smalcald Articles. Luther uses this chief article as a diagnostic tool to consider church practices and beliefs. For instance, Luther critiques the Mass, monasticism, and the papacy in light of the chief article.[\[5\]](#) Beyond numerous explicit references to the chief article, even more implicit references appear in the Smalcald Articles. That is, an ignorance of Christ, our Savior contributes to a poor understanding of sin.[\[6\]](#) Repentance goes wrong when it includes no mention of Christ.[\[7\]](#) The right relationship between faith and good works is approached by repeating what Luther has said about justification.[\[8\]](#)

This diagnostic use of the chief article points to the ongoing relevance of the Smalcald Articles today. Luther’s first and chief article still functions as a diagnostic tool. We do well to use it to evaluate theological movements and practices that have arisen since the sixteenth century.

Those that deny Christ's work, put human traditions as requirements for justification, or displace redemption with some other central theological aim are deficient. With Luther, we ought to stand on the first and chief article of Christ's redemption and justification by faith.

*The Rev. Aaron Moldenhauer is associate pastor of Zion Lutheran Church, Beecher, Ill.*

[1] Martin Brecht, *Martin Luther: The Preservation of the Church 1532-1546*, trans. James L. Schaaf, 1<sup>st</sup> paperback edition (Minneapolis: Fortress Press, 1999), 178-185.

[2] Smalcald Articles, Preface.

[3] Smalcald Articles, Part III, Introduction. This and subsequent quotations are taken from Paul McCain et al., eds., *Concordia: The Lutheran Confessions A Reader's Edition of the Book of Concord*, 2<sup>nd</sup> ed. (St. Louis: Concordia Publishing House, 2006).

[4] Smalcald Articles II, I, 1-5.

[5] Smalcald Articles II, II, 1; Smalcald Articles II, III, 2; Smalcald Articles II, IV, 3.

[6] Smalcald Articles III, I, 11.

[7] Smalcald Articles III, III, 14, 20, 23.

[8] Smalcald Articles III, XIII, 1-4.

## From the ACELC: Behold, the Man

***"Pilate said to them, 'Behold the man!'" John 19:5***

Dear friends, at a time so precious to us as Christians, I ask you, **Behold the Man, Jesus, the Savior of the world.**

Think of it!! Jesus, the Heir of all things, of whom the Father said: **"This is my beloved Son,"** was made a curse for us; was despised for each of us! I know .... it is difficult to imagine. There is one verse in the Bible which takes a long time for the proud and self-righteous to admit and believe, it is that verse which says: **"God has made Him to become sin for us who knew no sin, that we might be made the righteousness of God in Him."** On

the cross of Calvary, Jesus became everything that God must judge and condemn, so that we through faith in Him become everything that God cannot judge and condemn. I know .... it is difficult to imagine.

Remember Black Friday? What a day that was! The Master was dead. To His disciples it meant that His only crown was a crown of thorns; His only kingdom, a grave; His only scepter, a reed; His only throne, a cross of wood; His only palace, a dark grave. Everyone said, **“It is over, the end. It is finished.”** And life to them on that long, long day was turned into a day of torment and fear, a day where no flower bloomed and where there was only black night, in which no star was seen. They all said: **“He is dead. What more is there to say?”** Ironically, Jesus also said **“It is finished.”** He meant something quite different, however. He meant, much to our joy and happiness, that salvation had been won for all. God’s wrath was appeased; man and God were in harmony once again. Want proof? On the third day, the day we call Easter, Jesus rose from the dead!! That truth still echoes throughout the ages – **He lives!**

***He lives, He lives, who once was dead!***

***He lives, my ever-living Head!***

Friends, it was not a dead Christ who appeared in the locked room where the disciples had been hiding. It was not a dead Christ who let Thomas place his finger in the nail holes and his hand in our Lord’s side. It was not a dead Christ who lit those tongues of fire on the Day of Pentecost. It was not a dead Christ who sent the early Christians and gave them power to carry the Gospel to the uttermost parts of the world. It was not a dead Christ who spoke to Paul on that Damascus road; or held Stephen in His love as he

begged for forgiveness for his murderers. And, it is not a dead Christ to which we pray, praise and give thanks. It was not a dead Christ, but a living Christ!

***He lives triumphant from the grave;***

***He lives eternally to save;***

***He lives all-glorious in the sky;***

***He lives exalted there on high.***

When we look into the empty tomb in Joseph's garden, we are moved to say with Peter: "**Blessed be the God and Father of our Lord Jesus Christ! According to His great mercy, He has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you.**" Yes, Jesus lives and He lives for each of us.

Behold Him, my friends, behold this man, Jesus. Behold Him with the eyes of faith. Behold Him as your Savior. Behold Him as your Lord and God. Live in Him even as He lives in you!

This crucified and living Lord is why the ACELC exists. As Paul said, "**For I decided to know nothing among you except Jesus Christ and Him crucified.**" (I Corinthians 2:2). Our Lord's crucifixion and resurrection gave to us a life that we would have never known because of our sin. His resurrection assured us a place in heaven now and to eternity. Ecce Homo! Behold, the Man Jesus who is alive! He is alive as He comes to us in the waters of Holy Baptism. He is alive as He comes to us in His holy, precious Meal. Above all, the ACELC is committed to being faithful to our Lord and

His work of redeeming all mankind. Won't you join us? If you would like to read more about our work please [visit our website](#). If you have any questions, please don't hesitate to [contact any member of the board](#).

And now may the peace of God...which comes to you in our crucified, resurrected and ascended Lord, be with you always, even to the end of the age.

Your Servants For Christ's Sake,  
ACELC Board of Directors

## **BTO Is Back**

(From Pastor McMinn: This is an older post by Pastor Harris. However it is instructive in the temptation to forsake your confession for the love of the world.)

Posted on [August 30, 2011](#) by [Rev. Paul R. Harris](#)

<http://blog.trinityaustin.com/2011/08/30/bto-is-back/>

Bachman Turner Overdrive was a 70's band with hits such as "Let it Ride," "Taking Care of Business," "You Ain't Seen Nothing Yet." To say or read these titles is to hear them all over again. But of that band I do not write. Of another Bachmann, I do.

*World* magazine reports in an August 13, 2011 article "Minnesota Twins?" this about Michele Bachmann: "For years Bachmann was a member of the Wisconsin Evangelical Lutheran Synod and attended the Salem Evangelical Lutheran Church, Stillwater, Minn. The synod came under media fire this summer for a doctrinal statement calling the pope the Antichrist. While Bachmann has not been active in the church for the last two years, the press is raising questions about the timing of her family's decision to seek an official written release from their church membership. The synod [church?] granted that release just six days before Bachmann formally announced her candidacy. Bachman now attends Eagle Brook Church, a nondenominational megachurch with a Baptist heritage..." (p. 38).

Representative Bachmann took care of business by *not* letting her membership in the WELS ride, and to be sure you ain't seen nothing yet because this is definitely a LCMS megatrend. Either apologize (not in the confessional sense but in the sorrowful sense) for our Confession, apostatize from it, eulogize it (the time and place for this or that teaching has passed), or just not vocalize it (See the blog "Unverifiable.").

This I call Bachmannizing our Confession, and though it can and often is subtle, it shares with BTO not just the Bachman but the Overdrive. Once you start down this road, since it's downhill you gather speed. The Cajuns call it "crawfishing." Northerners call it "hemming and hawing." The more educated might call it "dithering." Politicians and churchmen call it "keeping your options open."

Whatever you call it, I have done it before, and while you may blame me, can you understand why? How many of our doctrines are just plain laughable to 21<sup>st</sup> Century man. From women not being pastors, to homosexuals not marrying, to a six day creation, to closed Communion, to the pope being the Antichrist, to a personal Devil and a real hell, to Bread being Body and Wine being Blood, to the dead really living, to angels being real, to salvation only in Jesus' name, there is so much to apologize, apostatize, eulogize, or just not vocalize.

If we don't Bachmannize our confession, we will be hated by the world that embraces the errors we're confessing against. Face it; you don't, you can't, grow a church without Bachmannizing our Confessions. But prior to the Church Growth Movement, we never believed we could (or should) grow a Church. Only the Lord did that through Word and Sacraments, through our teaching "all things whatsoever" He commanded us, through administering His Sacraments His way.

Let me end by quoting another BTO song "Let's Roll Down the Highway." "Travel down the long and divided road/ Look on the map I think we've been there before..." The road has been divided since Cain killed Able and the City of Men started persecuting the City of God. And I don't "*think* we've been *there* before." I *know* we've been *here* before in 1969 when we gave up our Confession on the role of women and in 2004 when we gave up our Confession on closed Communion, unionism, syncretism, and more. Set Bachmannizing our Confession to hard driving BTO music, and you have the passion, the energy, the zeal needed to attract a listless postmodern society that only knows and wants to know what it likes. Yes, we're driving somewhere or more accurately being driven somewhere in overdrive when we Bachmannize. The question is where to and by whom?

## Two Blogs in One: Another Letter Not from the Trashcan & Bombs Away

Posted on [March 21, 2017](#) by [Rev. Paul R. Harris](#)

<http://blog.trinityaustin.com/2017/03/21/two-blogs-in-one-another-letter-not-from-the-trashcan-bombs-away/>

This is a June 27, 2000 letter I sent to the *Austin American Statesman*, and they published it. They titled it. *Medicated society*

*We now have a pill to kill children in the womb ('FDA approves abortion pill,' Sept. 29). This is in addition to a pill to keep children from being conceived and one to control them if they do manage to somehow escape the other two. Pity we have yet to make a pill to control adults who cannot control themselves. Rev. Paul R. Harris, Austin*

Why do I share this letter 16 years later? Because someone else should have written it. In all of my parishes I have written letters to editors concerning baby-killing on demand. Not once has an official representative of Synod – circuit counselor or district president – written one.

Why not? It's not popular; it's not politic. If foolish consistency is the hobgoblins of small minds; convenient inconsistency is the god of politicians.

### **The Abortion Pill – Bombs Away!**

The facts of this post are taken from an article entitled “Bitter Pills” by Jamie Dean, published in *World Magazine*, January 21, 2017. In 1988, a French drug company began marketing mifepristone. The abortion drug also known as RU-486. In 1999 the FDA, under President George H.W. Bush banned the drug in the U.S. because of safety concerns. Three days into office President Clinton used an executive order to lift the ban in 1993. The FDA in 1996 declared the drug safe, but the ban wasn't lifted till 2000. Many doctors won't prescribe the drug, but Planned Parenthood does, and often charges as much for a chemical abortion as for a surgical (34). Still I will show you more evil things than these, and we're no were near the bomb bay door's even opening.

The Guttmacher Institute, which is pro-abortion, estimates 25% of abortions are chemical. Planned Parenthood, the nation's largest provider of abortions, reported in 2016 that 43% of their abortions were “drug-based” (34). Still there are more evil things to see.

There is a definite push toward this type of abortion. In 2016 the FDA approved the use of the killing pill for up to 10 weeks instead of the original 7 and reduced the number of required doctor visits from 3 to 2. Three states, Ohio, Texas, and North Dakota had required doctors to follow the stricter protocol, and when they were required to relax their standards, they reported killer pill requests tripled. Yet the darkness deepens (34).

In 2008, Iowa Planned Parenthood centers began providing the killing pill without a doctor on site. A woman goes to a center. Gets an ultrasound to confirm that she is pregnant. The pregnant mom speaks to a doctor via a webcam. The doctor clicks a link on his computer. A drawer pops open in front of the woman. Inside is one pill to kill her baby and another to expel her dead baby from her body (34). The darkness can only get deeper faster if men continue to insist it isn't dark at all.

The manufacture of the baby killing pill say their drug is safe, not of course for the unborn baby, but for the mother. However, a 2009 study in *Obstetrics and Gynecology* demonstrated chemical abortions have 4 times more adverse effects than surgical abortions (35). There may yet be a little light before we open the bomb-bay doors.

One doctor reports a success rate of over 50% in reversing murder by medicine. Some challenge his rate saying that mifepristone alone doesn't always end a pregnancy. But since mifepristone blocks a women's progesterone in order to kill the unborn baby, giving her progesterone in large doses may counteract the kill pill – if it's given soon after (36, 37). Now “Bombs away!”

I don't remember hearing this till the advent of the B-52 bomber's use in Vietnam. They are able to fly so high, compared to World War II prop-planes, that the man with the finger on the bomb release doesn't even see what he is bombing. It's true that heavy artillery from land or sea can be miles away from the target, but you still are there, in the moment of battle. Bombers, flying miles above their target, perhaps taking off and landing a thousand miles from the battlefield, are removed from the act of violence.

This is true more so in the case of drone warfare. The serviceman can be sitting somewhere in the U.S., deliver his payload of death, and go home to supper with the wife and kids. Although this sounds like no more than a macabre equivalent of shopping in your pajamas or doing your taxes in your underwear, there is something darker going on due to the remoteness. Remoteness gives you the luxury of not having to think about and therefore not having to face what you are doing. That's how it is with putting a pill in your mouth to a kill baby and then expel him from your body.

However, you won't be able to maintain that distance forever, maybe not for long at all. Eventually, the distance will close and you'll find the bomb you sent away falling into your lap. Bombardiers and drone pilots can deal with it by remembering their real remoteness is that they are tools of the State which is ultimately responsible. Such a way out of the darkness doesn't exist for women and girls swallowing poison to take the life of someone else. The only way out, the only way back for them, is the Light of the world who drank the poisonous wrath of God to forgive them and free them.

## **Two Lutheran Elephants: Negligent House Pastors and Divorce**

Posted on [March 15, 2017](#) by [T. R. Halvorson](#)  
<http://steadfastlutherans.org/2017/03/two-lutheran-elephants-negligent-house-pastors-and-divorce/>

The decline in membership of Lutheran churches in America is a like a migraine headache. It is always there. We keep explaining it with the same explanations. We keep taking the same medications. The pain continues. What is the right word for that?

In The Lutheran Church—Missouri Synod, the current (March 2017) issue of [Reporter](#) carries an extensive page two story, "[Reversing LCMS membership decline: not just by having more children.](#)" The article is based in part on a [special edition](#) (December 2016, vol. 3. No. 3) of [Journal of Lutheran Mission](#). The article and the journal edition both are well worth your time.

The journal edition contains valuable raw information, hard facts that we need to face. It provides some bright spots of diagnosis and prescription for our migraine. I turned first to part three because of familiarity with the author, Dr. Ryan C. MacPherson. He is an inspiration to me because of his work with catechization and the family altar. His contribution to the journal edition should be read by everyone concerned with membership decline.

One of the most significant observations on the raw data is made by Synod President Rev. Dr. Matthew C. Harrison in his “From the President” introduction:

Thus there is no wedge that can be driven between openness to life (family size) and sharing life (evangelism). They are two sides of the same coin. Even down to the congregational level, churches with lots of growing families have lots of adult converts. The two simply go together; they either increase or decline together as these data demonstrate.

This is borne out by the raw demographic data in the report, and it is intuitive. People engaged in catechizing their children are more able and ready to also speak the Gospel to their friends, neighbors, and coworkers. Because of their children, they are fresh on the basics of the faith. Their children’s questions have oiled their jaws. Family does not crowd out evangelism. Family life equips outreach.

President Harrison says, “The retention of baptized and confirmed youth is a key area on which to focus.” So true. The church is hemorrhaging its own children.

Some good things are happening. The Office of National Mission is implementing “Everyone His Witness,” an outreach program that has a healthy catechism component, just as it should. Pastors and elders, direct yourself to find out about this program and consider it for your congregations.

Overall, we can help the situation by heeding the report, and we should be grateful to the people who put much labor, study, and prayer into it.

But, our prospects will continue to be hindered—the migraine will continue—if we don’t admit two elephants in the middle of the room. There they are ... big, fat, and wide, but we don’t talk about them.

- Our husbands do not catechize their wives. Our fathers do not catechize their children.
- Our husbands and wives divorce. Our fathers and mothers divorce. The church remarries them.

“The retention of baptized and confirmed youth is a key area on which to focus.” Good luck with that, when youth know that religion is for women and children. That’s what we taught them and that’s how they know it. They learned our orthodoxy from our orthopraxy. Kids aren’t stupid. We are. They see what’s going on. They know the truth. We lie. They know that once they no longer are children, religion is not for them. We said so by the way we act.

The demographic study, for all the money spent on it, fails to tell us what share of men catechize their wives. There is no statistic about the percentage of fathers who teach the catechism to their children. We don’t know these things because we don’t care. Don’t claim to care when decade after decade after decade, we never look into it. The migraine continues. We have chosen our pain. We think this migraine is more tolerable than the pain that would be involved in men being manly, in men answering the call of God on their offices as husband and father. We don’t actually believe that husband and father are offices.

It would do no good to have more children. Why not? Because as long as religion is for women and children, as long as husbands are unhusbandly, as long as fathers are unfatherly, having more children would only be procreating to fill hell. The youth still would be falling away for lack of spiritual fathering.

If that weren't devastating enough, we put another nail in our children's coffin lid with divorce and remarriage. By these, we fork the tongue of the Law, and we fork the tongue of the Gospel. We fork both. We have no message left. Our children lose faith because we do. Don't say they are not following in our ways. They are. Our children are a mirror in which we see ourselves.

When do our children hear the church tell their parents to forgive each other? When do they hear the church tell their parents to stay together and be pleasant about it? When do they hear the church tell their parents to obey the Sixth Commandment? When our children see the church remarry their adulterous parents, how many sermons does that shout down? What does that leave them to believe?

Our kids are good kids. They are well behaved. They don't tell us what they are thinking. They don't tell us how they hurt. There were not two dollars of the study spent on finding out what the damage of adultery, divorce, and remarriage is on our children. Divorce is discussed only for its demographic impact on the number of children, and not for the knife to their hearts. We are a hateful bunch. We are materialistic and selfish.

Fathers are all over Facebook about the Cardinals and the Packers, and say life is so busy there is no time for the catechism in the home. They say they cannot memorize, but they quote stats. Where are the mothers? Buying jerseys and following their husbands. Men, you are leading them, to hell.

“The retention of baptized and confirmed youth is a key area on which to focus.” Not going to happen. Not until we are a peculiar people. Here is a picture of the peculiar people we need to be, painted by Dr. Luther in the Large Catechism:

It is the duty of every father of a family to question and examine his children and servants at least once a week and to ascertain what they know of it [the catechism], or are learning, and, if they do not know it, to keep them faithfully at it.[\[1\]](#)

These [the Ten Commandments, Creed, and Lord's Prayer] are the most necessary parts which one should first learn to repeat word for word, and which our children should be accustomed to recite daily when they arise in the morning, when they sit down to their meals, and when they retire at night; and until they repeat them, they should be given neither food nor drink. Likewise every head of a household is obliged to do the same with respect to his domestics, man-servants and maid-servants, and not to keep them in his house if they do not know these things and are unwilling to learn them. For a person who is so rude and unruly as to be unwilling to learn these things is not to be tolerated; for in these three parts everything that we have in the Scriptures is comprehended in short, plain, and simple terms.[\[2\]](#)

This is a part of the confessions that even the confessionals throw out. I am ready to throw it out too. Forget about sending the children to bed without supper if they won't learn the

catechism. How many fathers are even giving their children a shot at it? Send the fathers home without their paychecks instead, until they teach the commandments, creed, prayer, baptism, and communion “In the plain for in which the head of the family shall teach them to his household.” You don’t deserve to eat when you won’t feed your children.

### **From Friday Church News Notes:**

(From Pastor McMinn: Friday Church News is a Fundamentalist Baptist publication. We obviously cannot agree with everything they believe theologically. This material is presented to you as information as to the state of the world from their perspective, much of which we are in agreement.)

**79% OF AMERICANS COMFORTABLE WITH WOMEN PASTORS** (Friday Church News Notes, March 24, 2017, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - According to a new Barna Poll, 79% of Americans are comfortable with women serving as spiritual leaders in churches. Even among “evangelical” Christians, 39% are in favor. The survey is called “What Americans Think about Women in Power.” The results reflect many decades of feminist brainwashing.

**MOTHER AND SON BECOMING “FATHER AND DAUGHTER”** (Friday Church News Notes, March 24, 2017, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The following is excerpted from “Mother and son,” *Fox News*, Mar. 15 2017: “A transgender dad and daughter from Detroit are revealing their incredible journeys as they transition from mom and son. Corey Maison, 15, first told her parents she identified as a girl four years ago, but it was not until last year she learned that her mother also struggled with her gender identity. The pair are now leaning on each other as they transition together. The teen has chronicled their transitions on her Instagram account, and the two sat down for an interview with Australia’s ‘60 Minutes’ to talk about the experience. ‘I wanted to make my parents proud of who I am, but I thought that they would not like me,’ Corey said about coming out as transgender. Eric Maison, who used to go by Erica, said that he was emboldened by his daughter’s decision. He wrestled with different emotions while deciding whether to transition. ‘The first feeling was relief, the second was terror,’ he said. ‘Fear for what my future would hold, fear for how my family and children would, fear for what the

rest of my life was going to look like.’ ... Eric said he plans to stay together with his husband, Les, who supports his transition.”

## **HYPNOSIS DANGER** (Friday Church News Notes, March 24, 2017,

[www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - One of the many occult practices that have invaded the healthcare field is hypnosis. This is “an induced altered state of consciousness in which the subject becomes passive and is responsive to suggestion” (*Harper’s Encyclopedia of Mystical and Paranormal Experience*). The term *hypnosis*, from *hypnos*, the Greek god of sleep, was coined by James Braid, a 19th-century British mesmerist. Courses on hypnosis are taught in many medical schools and an estimated 20,000 medical and psychological specialists use it (“Hypnosis,” *Encyclopedia of New Age Beliefs*). Hypnosis is used in pain relief, anesthesiology, drug and alcohol abuse treatment, weight control, birth control, sleep therapy, physical healing, psychological healing, self-improvement, human potential, recovery of memories, regression therapy (healing the present through recovering the past), and other ways. When used in the field of modern health care, the idea is that the practice of hypnotism itself is innocent and useful and can be divorced from its occultic associations, but this is impossible. The *Encyclopedia of New Age Beliefs* observes: “Historically, hypnotism is typically associated with the occultist or psychic, the one who exercises power over things or persons, such as the shaman, magician, witch doctor, medium, witch, guru, or yogi.” Anton Mesmer (1734-1815), an astrologer and occultist, proposed a healing technique through hypnosis and the flow of “animal magnetism” from the practitioner to the patient. Mesmerization or hypnosis produced two occultic movements in the 19th century. One was the New Thought or Mind Science movement. Phineas Quimby (1802-66), a student of Mesmer, called his “mind healing” theories the Science of Health and had a powerful influence on Mary Baker Eddy, founder of Christian Science. The other movement was spiritism. Another Mesmer student, Andrew Jackson Davis, published a book in 1847 which he said was dictated to him by spirits while he was in a mesmeric trance. *The Encyclopedia of Psychic Science* says, “The conquest by spiritualism soon began and the leading Mesmerists were absorbed into the rank of the spiritualists.” The danger of hypnotism

is evident from the fact that it can produce a wide variety of occult phenomena, including past life experiences, multiple personalities, speaking in unknown languages, automatic writing, clairvoyance, telepathy, seizures, spirit possession, astral projection, and psychic diagnosis (*Encyclopedia of New Age Beliefs*). The fact that hypnosis is so intimately associated with the occult and communication with spiritual realms forbidden in Scripture is a loud warning to those who have ears to hear (Leviticus 19:31; Deuteronomy 18:10-12). The wise Christian will stay far away from anything savoring of the occult! The Bible exhorts the believer to be sober (1 Peter 5:8). This means to be in control of one's mind, to be spiritually and mentally alert. It means to be on guard against danger. It is the very opposite of allowing oneself to be put into a trance.

## **Red Beans and Rice**

Christi McMinn

Prepare the Brown Rice (1 cup dry rice prepared according to the package – If serving the rice aside from the red beans & sausage then prepare a double batch of rice)

1 to 2 pounds smoked link sausage cut into ¼ inch slices OR chopped ham OR combination of BOTH

1 tablespoon bacon grease, plus 1 tablespoons real butter, plus 1 tablespoons olive oil

1 large yellow onion chopped

1 clove garlic minced

2 to 3 celery stalks chopped

Salt and pepper to taste

Tabasco Sauce to taste

½ teaspoon dried thyme (or 1 teaspoon fresh)

1 tablespoon of dried parsley, or ¼ cup chopped fresh parsley

1 large bay leaf

2 to 3 cans dark red kidney beans well drained

Chicken broth

Procedure: Heat the oil mixture in a large fry pan and saute the chopped onion, garlic and celery together.

Next add the sliced sausage, 2 cups of broth, Tabasco, thyme, parsley, bay leaf, salt and pepper. Simmer about 15 minutes or so.

Now add the rice and beans. If needed, add enough additional chicken broth to keep the mixture loose, but not soupy (unless you like it that way!)

Cover and allow to heat throughout, stirring occasionally to make sure it is not scorching.

Option: leave the rice out of the main mixture and serve the sausage and beans over a bed of rice.

This is a good recipe to use a leftover ham bone from a Sunday dinner. Use it along with, or as the meat additions and simmer a bit longer to draw out the flavor.

# Caramel Cake

Especially for Becky Hillis:

Recipe By:GINGER P

"This was in my mother's recipe file from the 1940's."

## ***Ingredients***

- 1 3/4 cups white sugar
- 1/3 cup hot water
- 3 cups sifted cake flour
- 3 teaspoons baking powder
- 1/2 teaspoon salt
  
- 3/4 cup butter
- 3 eggs
- 1 teaspoon vanilla extract
- 2/3 cup milk

## ***Directions***

1. Preheat oven to 350 degrees F (175 degrees C). Line two 9 inch pans with parchment paper. Sift flour, baking powder, and salt together 3 times. Set aside.
2. Make caramel syrup. In a heavy skillet, heat 1/2 cup of the sugar, stirring constantly as sugar melts. Continue to cook and stir until melted sugar becomes dark brown. remove from heat. Add hot water very slowly and stir until dissolved. Set aside to cool.
3. In a large bowl, cream butter with remaining 1 1/4 cups sugar until light and fluffy. Add eggs one at a time, beating thoroughly after each. Add vanilla and 3 tablespoons of the caramel syrup. Add flour mixture and milk alternately and beat until smooth.
4. Pour batter into two 9 inch pans. Bake at 350 degrees F (175 degrees C) for 25 to 30 minutes, or until a toothpick inserted into cake comes out clean.

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