

Trinity Te Deum

The official newsletter for Trinity Lutheran Church

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Sunday School and Bible Study 9:15 AM – Divine Service 10:30 AM

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Greetings and Blessings in the Name of Our Lord, Jesus Christ!

As we begin this new quarterly schedule of the newsletter, I'm glad that it comes at a time when there is so much to talk about! There's Reformation, Thanksgiving, Advent, Christmas, and with so many celebrations coming around the corner, it's a perfect time to pause and reflect on the true reason for these special days. Below in the newsletter, I will talk about them all individually, some entirely from the perspective of the Church, and others about what they mean as we sojourn in this life.

But no matter what manner we speak about these things, one thing cannot be ignored in any of them. We give thanks to God, the Almighty Creator of all things, for blessing us with so many gifts of His grace. And one common thread for us in this life as we celebrate these "big days" that are coming up is family. We are surrounded by family members or the memory of family members constantly as we go through this time. Holiday after holiday when we enjoy each other's company, or we miss the ones whose company awaits us in the eschaton, we gather with the intent of enjoying the gifts the Lord has blessed us with.

And whether those family members are with us or not, they play a critical role in our holiday time. Families can be difficult at times and make holidays unenjoyable for some, but we push through in the hope of reconciliation. Because the heart of these celebrations for the believer, for you and me,

is Christ and the reconciliation He has brought between God and mankind. As you gather around the table this holiday season, give thanks for the Father, who created all things and gives you your daily bread. Give thanks for the Son who came into the world as a lowly babe, and died upon the cross as the Lamb of God who takes away the sin of the world. Give thanks for the Holy Spirit, who calls to remembrance all that the Lord has taught you and brings you the peace of Christ through His Holy Word.

It isn't necessarily a "song of the season," but the words of hymn 377, *Salvation unto Us has Come*, wrap up how every one of these special days of celebration should be viewed and enjoyed. Because in all of them, whether Reformation, Advent, Thanksgiving, or Christmas, the focal point is Christ and His redemption—a redemption that many family whom we love dearly are already enjoying in the glory of the Father, and a redemption that will be fully realized for us when we join them in everlasting joy and bliss—all for the sake of Jesus and the work He has done on our behalf. The opening and closing verses of that joyous and beautiful hymn by Paul Speratus (1523):

Salvation unto us has come
By God's free grace and favor;
Good works cannot avert our doom,
They help and save us never.
Faith looks to Jesus Christ alone,
Who did for all the world atone;
He is our one Redeemer.

All blessing, honor, thanks, and praise
To Father, Son, and Spirit,
The God that saved us by His grace –
All glory to His merit!
O Triune God in heaven above,
Who hast revealed Thy saving love,
Thy blessed name be hallowed. Amen.

Yours in Christ,



Pastor Killion

Upcoming Services

- **Reformation Day (Observed)** –
October 25th @ 10:30 a.m.
- **Midweek Advent Vespers** –
December 2nd, 9th, 16th @ 7:30 p.m.
- **Christmas Eve** –
December 24th @ 7:30 p.m.
- **Christmas Day** –
December 25th @ 10:00 a.m.

Epiphany and Ascension Festival Services

Epiphany and Ascension are two of what are considered the “big six” festivals in the Church year. Christmas, Epiphany, Transfiguration, Easter, Pentecost, and Ascension have been known throughout the history of the Church as major festivals that deserve proper and elevated reverence. Epiphany marks the end of the Christmas season, while Ascension marks the beginning of what we

call “The Church Age.” When it comes to Epiphany and Ascension, Trinity has celebrated these festivals on the nearest Sunday, and we also have an accompanying feast following the service, with the addition of the children’s pageant for Epiphany.

Beginning with next year’s Ascension festival, we will be moving these services to their exact day, instead of the closest Sunday. That means that Ascension will be celebrated on the Thursday that is 40 days after Easter every year, and Epiphany will be celebrated every year on January 6th. Ascension will fall on May 6, 2027, and we will begin moving Epiphany to January 6th in 2028. The accompanying feasts for these festivals will still be held, as will the children’s pageant for Epiphany. The pageant and feast for Epiphany will be the Sunday before Epiphany (Second Sunday of Christmas), and the Ascension feast will be on the Sunday following Ascension (Seventh Sunday of Easter). These services will be full Divine Services with Holy Communion.

Doctrinal Tracts

It has been a project of mine in the last few months to begin writing new tracts for the spinning display in the Red Room. The ones we have out currently are from the LCMS, and that in itself doesn’t make them problematic, but there are several that have theological errors. I will be vetting what I write to replace them with my fellow pastors in ULMA, to ensure that I too do not make any unintentional errors. This will be an ongoing process that I expect will take several years to complete, but I intend to release a new one every quarter (prayerfully). Once a new tract is created and placed out, I will make an announcement about it in the newsletter as well as following the Divine Service. And with that, the first one, *On*

Justification and Sanctification, will be available in mid-October. Be on the lookout for it, and for more to come down the road! If there is a particular topic you would like to see addressed in these tracts, please let me know. I'm always looking for ideas and want to know the things that would interest you!

Reformation

On October 31, 1517, Dr. Martin Luther nailed his 95 Theses to the door of the Castle Church in Wittenberg, Germany. This set off a firestorm that culminated in the drafting and presentation of the Augsburg Confession, which solidified the Confessional stance of Lutherans that we will abide in *Sola Scriptura*, *Sola Gratia*, *Sola Fide*, *Solus Christus*. Because the Reformation was much more than a man getting a wild hair and deciding to nail a paper to the door of his church. It was more, and continues to be more than one man who defied the emperor and the pope. The Reformation is Christian hope in action. It is living one's justification in the sanctified life of one who has been redeemed by the blood of Jesus alone. There is such great joy in the freedom from the bondage of the Law that was won for us in Christ. As Paul says in Romans 3:28, "For we hold that one is justified by faith apart from works of the Law."

As those who are righteous for the sake of Christ alone by faith alone, this day of remembering the act of Dr. Luther becomes a day of celebration and hope that rests on Jesus. If you don't typically take a moment on Reformation Day to call to remembrance all that was done in the work to reform the Church, add that to your traditions. Sure, it falls on the same day as Halloween, and if you spend time trick-or-treating with your kids, by all means do so. But as you gather and collect the candy and enjoy the time with family, remember these words of Dr. Luther from the Diet of Worms, "I cannot submit my faith either to the pope or to

the council, because it is as clear as noonday that they have fallen into error and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything; for it cannot be either safe or honest for a Christian to speak against his conscience. Here I stand; I cannot do otherwise; God help me! Amen."

Teach your children the truth of Scripture. Through God's Word, guard yourself against the heresies that abound in the so-called churches of the world. Stand upon it, for as Luther says, there you find the only solid ground upon which you may stand. Celebrate the Reformation in the same way you would any other Church festival, because by the revelation of Scripture all is made clear and Christ is glorified, and the gift of the Reformers to call the Church back to that foundation is always worth celebrating!

Thanksgiving

A secular holiday through and through, but one that ought not be considered irrelevant to the Christian. While we have forgone our Thanksgiving Eve service here at Trinity, there is still much that can be gleaned from this holiday full of turkey, stuffing, family, and the many blessings of the Lord. When you gather around the table for this festival of food (always too much of it!) look around at the many blessings that you have been given by your Lord Jesus Christ.

First and foremost, be thankful for the gift of salvation which is yours only for the sake of Christ and His blood shed upon the cross. There can be nothing else to be thankful for if He had not first redeemed you, a lost and condemned person, purchased and won you from all sins, death, and the

power of the devil. See the daily bread which He provides you as He cares for you in body and in soul, and give Him alone the honor, thanks, and praise for all His goodness toward you. Because you deserve nothing that He gives, and yet He gives it to you anyway. What more could there be for which to be thankful? Don't get lost in the turkey, stuffing, potatoes, and gravy (easy to do, because they're delicious!). As you sit with the family that He has blessed you with, as you remember the family that has gone into glory with Him ahead of you, know that He has your salvation well in hand. He has promised you eternal life, and He will deliver it. Give thanks and praise in faith for all His benefits to you as His holy child. Love and cherish all that you have, because they are gift from the Almighty Creator, and they are given to you as a gift for the sake of Jesus.

Advent

This is a Church season that often confuses a lot of people. Is it supposed to be joyous? Somber? Celebratory? Repentant? Well, to put it as plainly as I can...YES! It is all of those things (and more) wrapped up into 4 short weeks. Advent and Lent are what you might call Church season "brothers." Each has its own distinct personality, but they are cut from the same cloth. That is why most pastors (including me) usually do a sermon series that spans both the Advent and Lent mid-week services in order to tie the two together.

Advent is the lead up to Christmas, the birth of our Lord and Savior as He comes to redeem the world. And for that reason, the pericopes focus on His triumphal entry into Jerusalem as He goes to the cross, John the Baptizer preparing the way, the announcement of His incarnation to Mary, and His own foretelling of His Second Advent. The Advent season takes us on a journey through Christ's entire mission from start to its ultimate fulfillment in His Parousia. The incarnation of the Son of God to pay

the penalty for sin is a key theme, and it makes it a season of repentance in the same way Lent begins with a reminder that we are dust and deserve nothing more than to return to that dust. Without Christ and His incarnation, we are lost to sin, death, and the devil, but because He did come and paid the price at Calvary, it is a season of joy for the love He has shown to us out of His divine mercy.

But the ultimate goal of Advent is to bring to remembrance what Christ has taught us—that He will come again to take us to the place He has prepared for us in His Father's house (John 14:2). It is just as much about His Second Advent as His First, and so we must always look with joy to the coming of our Lord, saying as John teaches us in Revelation 22:20, "Come quickly, Lord Jesus!" So, during this season, be contrite and repentant as the season calls us to be, but with joy and great anticipation for the coming of our Lord Jesus when He is born in Bethlehem, and when He returns in glory on the clouds of heaven surrounded by His angels.

Christmas

"Glory to God in the Highest, and on earth peace among those with whom He is pleased!" That joyous hymn from the angel and the multitude of the heavenly host in Luke chapter 2 never ceases to bring a smile to my face. The Lord has sent peace to the earth in the person of His only begotten Son! It is my prayer every Christmas season that more people would proclaim this great hymn of praise and not spend so much time on the secular accoutrements of the "holiday season." To be clear, though, there is absolutely nothing wrong with Christmas trees, ornaments, lights, and joyous music that enhances the season.

The secular aspects of Christmas can be a great joy even for the people of God during this time of celebration. But all those things that are

joyful to look at and listen to cannot overtake the true measure of a joyous Christmas. The true joy of Christmas is in the manger. The blessing of the season is the Babe of whom the angels sing. The bright light shining from the face of the incarnate Son of God is the beauty of the holiday. “Joy to the world! The Lord is come!”

The Reformation for the Rest of Us

*An article written by Rev. Brian W. Thomas
10/31/25*

Let’s be honest. When most people hear the word Reformation, their eyes glaze over. Sounds like something that happened in a dusty history book a long time ago, right? Guys in robes arguing in Latin, quills scratching parchment, popes and emperors flexing their muscles. If you’re not a history buff, you might think, “What in the world does that have to do with me trying to pay the bills, get the kids to school, and deal with my boss who thinks he’s God’s gift to humanity?”

If this describes you, here’s the first thing you should know: The Reformation isn’t just for the theologians or historians. It’s not just for Lutherans to trot out in October like a denominational birthday party. The Reformation is for the rest of us—ordinary people who are just trying to survive Monday mornings, guilt that won’t let go, and the sneaking suspicion that God might be more disappointed than proud of us.

The Setup: Rome’s Burden

Let’s rewind five hundred years. The church of Luther’s day had turned faith into a spiritual economy, a business transaction. Want forgiveness? Buy an indulgence. Want assurance? Perform enough penance. Want God’s

smile? Climb the ladder of holiness, rung by rung, and maybe, just maybe, you’ll get there.

The problem wasn’t that Rome didn’t talk about Jesus. They did. They loved talking about Jesus...as long as you understood that he did his part and you had to do yours. It was Jesus-plus. Jesus plus confession. Jesus plus indulgences. Jesus plus penance. Jesus plus the whole complicated machine of corrupt religion.

And if you didn’t measure up? Well, there was always purgatory. Maybe you’d burn off the mess there for a few thousand years and eventually squeak into heaven.

That was the world Luther grew up in. And it crushed him. He wasn’t a rebel looking to pick a fight with the pope. He was a monk who desperately wanted to be right with God. And the more he tried, the worse it got. He confessed every sin he could think of for hours on end, only to walk away and remember more. He flogged himself. He prayed. He fasted. He worked harder than anyone else.

And still, peace never came.

The Complaint: Jesus Alone

Then Luther stumbled on the good news that had been hiding in plain sight in the Bible all along. Romans 1:17: “The righteous shall live by faith.” It was like a thunderclap. Actually, Paul described it like dynamite that blows up all forms of self-justification.

Wait a minute, Luther thought. Righteousness isn’t something I achieve. It’s something God gives. I don’t climb up to God. God comes down to me in Christ. My salvation isn’t Jesus-plus. It’s Jesus-only.

That was the heart of Luther’s complaint against Rome. He wasn’t trying to launch a movement or reinvent the church. He just wanted people to know what he had finally discovered: that God’s acceptance isn’t for sale. It isn’t

earned. It isn't on layaway. It's a gift—freely given, completely undeserved, entirely secure—solely because of Jesus and his finished work.

That's why Luther's protest hit such a nerve. Because the religious system of his day was built on fear, guilt, and performance. And when Luther stood up and said, "Nope. Grace alone. Faith alone. Christ alone," he wasn't just arguing with Rome. He was pulling the rug out from under the whole religious industry.

Why It Still Matters

You may be thinking, "That's nice history, but the Catholic Church doesn't sell indulgences anymore, do they? Plus, I'm not worried about purgatory. So why does this matter to me?"

First off, indulgences still exist as a spiritual practice in the Roman Catholic Church today. They've tempered the explicit salesmanship, but the end result is the same.

Second, Rome isn't the only one who plays the Jesus-plus game. We evangelicals do it too.

Jesus plus being a good parent.
Jesus plus voting the right way.
Jesus plus volunteering enough.
Jesus plus looking holy on Instagram.
Jesus plus keeping your doubts under wraps.

We may not call them indulgences, but we've got our own ways of earning God's smile. We keep little spiritual scorecards in our heads. And when we think we're doing well, we're proud. When we blow it, we're crushed.

That's why the Reformation is still for us. Because the gospel Luther rediscovered is still the only thing that can set us free from guilt, pride, and the hamster wheel of religious performance.

For the Rest of Us

So what's the Reformation in plain English?

You don't have to impress God. You don't have to bribe him. You don't have to clean yourself up before he'll notice you. You don't have to perform like a spiritual circus act to earn his love.

Because of Jesus, you are forgiven. Because of Jesus, you are accepted. Because of Jesus, you are righteous in God's sight simply by trusting in him (i.e. faith alone). Full stop.

That's not just for pastors. That's not just for Lutherans who like singing "A Mighty Fortress" once a year. That's for the single mom who wonders if she's messing up her kids. For the man who can't shake the guilt of his past. For the teenager terrified of not being enough. For the old saint lying awake at night with terminal cancer, wondering if God will really keep his promises.

The Reformation is for everyone.

The Scandal of Grace

Of course, the religious folks hated it. They always do. Just open one of the four gospels and look at how the Scribes and Pharisees reacted when Jesus undermined their authority.

Grace is dangerous. If you tell people they're accepted apart from their works, they might stop working so hard. If you tell them Jesus has already done it all, they might stop trying to earn it.

But that's exactly the point.

Grace takes the power away from the religious gatekeepers and gives it back to God. And when you've been set free, you don't live holier because you're scared of punishment. You live holier because you're loved. Grace has this amazing ability to beget gratitude.

That's the scandal Luther unleashed.
That's why it changed the world. And that's why,
five hundred years later, we still need to hear it.

If you're tired of religious games, the
Reformation is for you.

If you're crushed by guilt, the
Reformation is for you.

If you're burned out on trying to make
yourself good enough, the Reformation is for
you.

If you're afraid God is just waiting to drop
the hammer, the Reformation is for you.

It's for all of us who need good news big
enough to quiet our fears, heal our shame, and
give us hope.

The Reformation isn't just a chapter in
church history. It's a reminder that the gospel
remains forever good news. Not advice. Not steps
to climb. Not rules to keep. Just...good news.

And good news, by definition, is for all of us.

Thank You, Lord

*A sermon from Rev. Russell D. Killion (1926-2016),
given on Thanksgiving Day, 1982*

In the name of Jesus Christ, dear Christian friends:

As we gather together today for another day
of national thanksgiving, we do so amid a nation
that is angry, and upset, and enduring economic
turmoils that have even the most secure workers
wondering whether or not they are next. Hundreds
of thousands of families are “minus” what they had
and enjoyed last year. Others are beside themselves
as they contemplate caring for families without
income. For some, taking food stamps is beneath
their dignity. Despite all the rosy pictures that are
being painted, things just have not turned around.
As a result, people today are angry—angry at

themselves; angry at the politicians; angry at having
to readjust their lives; angry at not being able to sit
down to the fullness of the past; angry at their
neighbors who have more than they do; and some
are angry with God.

Amid all of that, we come together today to
celebrate the goodness of the Lord—to open our
hearts and to lift up our voices and to say, “Thank
you, Lord, for our daily bread.” I want to share
with you the little petition Jesus taught the disciples
to pray, “Give us today our daily bread,” and to
remind you that our Lord has taught us amid good
times and slim times to live our lives one day at a
time. As Paul says, “I have learned in whatever
state, I am to be content.”

Years ago, the disciples came to Jesus and
said, “Lord, teach us to pray.” Jesus responded by
saying, “When you pray, say...give us this day our
daily bread.” In those simple words, you and I have
discovered the wealth of the ages. We know who
has the ability to produce. I don't know if you have
noticed, but the God that is being presented today is
one whom men are trying to trim down and shape to
fit their particular frame of mind. To some, God is a
“nice guy” who lays good things on His people if
they are living the right kind of lives. To others, He
is the great supply sergeant in the skies, who at the
simplest wish, hastens to be of service to us. Still,
others look upon Him as a mere simple-minded
servant, who at special times of the year feels His
chain pulled and comes running to see what we
need.

NONE of those are true. The God you and I
speak to and whom we honor this day for all His
goodness and gifts to the children of men is a God
of whom the Scriptures ask the question, “Who is a
God like unto you (Micah 7:18)?” How great Thou
art! In one passage after another the message goes
out in the Bible reminding us of the awesome
power, the loving kindness, and the steadfast love of
the Almighty God of heaven and earth. A quick
story: There was an elderly couple celebrating their
fiftieth wedding anniversary, and that night they
went to a play, ate caviar, and drank champagne. As

they got in their car on the way home, the wife said to her husband, “Do you remember how we used to sit together when we first met...wherever we went.” Her hubby replied, “Honey, I haven’t moved since.”

That’s the way God is. He does not change. He always provides. We change. Our goals and our expectations in life change, and when things don’t work out, we say, “I really don’t have much for which to be thankful.” Sure, we do. We have [Jesus] through faith. We have [the Son of God], and despite the fact that we do such a grand job rubbing each other the wrong way, and rubbing Him the wrong way with our sin, He still showers down His abundance upon us. We don’t deserve it, but He still gives it. Each day, one day at a time, He offers His bounty; and unfortunately, we do not see some days of bleakness as His day of plenty for us—to teach us that there are some things about us that need correcting, and there are some things about our attitudes that need reshaping. He is a wonderful God.

This little prayer also teaches us not to be greedy people. “Give us THIS DAY our daily bread.” You might remember that years ago, the Lord taught His people to live one day at a time when He told them that if they tried to gather and hoard the manna it would spoil—and it did. Today is the only time you and I have to live or not live. Today is the only day you and I may be grateful for what we are and have. Today is the only time we have for living and loving and sharing the good news. Anytime a new day dawns that tomorrow we spoke of today is today.

Being grateful means that we learn to thank the Lord for what HE has done. True gratitude always starts with the little things in life. It’s getting down into the troublous parts of our very being. It’s saying to the Lord God, “I want to thank you for this difficulty in my life. I don’t like it. I am unhappy with it. It hurts. But I know it is good for me. Give me the strength to handle it to Your glory and not merely that I survive. Let it be something that helps me realize who is the Lord and who isn’t!” It is not easy to be thankful when things are

difficult. We don’t know why God allows some people to be mean and unreasonable, or why He just does not strike us dead every time we sin—save only for the sake of Christ. He never ceases to remind us that His purposes are always good. In His Son Jesus Christ, He gives us all the wisdom and the forgiveness we can handle. The next time we become ungrateful, all we need to do is to look at the cross and the empty tomb. There we see something no man can duplicate or ever fashion: God’s own Son, living and loving and dying for the sins of the world—for yours and mine, specifically. Jesus Christ reaching out with arms outstretched beckoning to the world of men to come and find rest for their sin-filled journeys of life.

For everyone today who feels life may have short-changed them, I encourage you to look to Calvary and to the garden of the tomb. There you discover that material things become secondary, or third-ary, or whatever position is right for each of us. There God comes to the forefront and teaches us, “The Son of Man came not to be ministered unto, but to minister and to give His life as a ransom for many (Matt. 20:28).” Grateful people are loving people, and loving people are giving people. But we need to relearn the truth, if we may have forgotten it. Grateful people are redeemed people! Children of God are always seeking ways to share something with others. They reach out where others will not to help their fellow man. They take each gift of today as God’s little sign to them that one other human being can profit from their being on this earth. Whether we have much of this world’s goods or not, we share what we have, and He always provides more!

“Give us this day our daily bread.” We know who provides it. We know who controls it, and we also know that our response has to be one of praise. Praise God from whom all blessings flow! Praise Him all creatures here below! Praise Him above, ye heavenly host! Praise Father, Son, and Holy Ghost! Amen! Upon America, the Lord has showered His hand of bounty for so many years. To be grateful and to live one day at a time as we ask

the Lord to bless us day by day, we need to thank Him for the opportunities to love one another in Christian fellowship. No more awesome tribute could be given to the kindness of the Lord that He gives to you and to me than that we respond by truly forgiving one another in faith, each one recognizing our problems and our faults, and all of us together doing what has to be done to serve the Lord with gladness. THANK YOU, LORD! Amen.

Given For You

*An article written by Dr. John Bombaro
12/23/24*

The Great King comes for us.

The Holy Trinity may be honorably considered through the dynamics of “gift.” In other words, the Bible presents a “Theology of Gift” that presents the Perfect Giver (God the Father) who gave the perfect gift (who is God the Son) through the perfect means (conceived of the Holy Spirit and born of the Virgin Mary). The perfect One comes as perfection through perfection. God gives the gift of himself, and the Christmas narratives tell us both how and why that happened.

When the Creator of the universe wanted to make himself known as he is in himself and by his intentions and dispositions toward humanity, he translated himself into the very category that we understand best: the human category. He was made man. The Word became flesh.

We know and understand the things of human beings because we are human beings; God comes, therefore, as a human being. It would have been pointless for God to communicate to us in a way that did not resonate with our abilities to perceive, recognize, and appreciate.

Indeed, it would have been equally pointless for the Creator to visit us outside the immediately familiar and meaningful metaphors and circumstances we know and experience.

For God to come as an alien species riding a meteorite or communicate to us through the sounds and oceanic experiences of a dolphin would be pointless. Since we are *oi anthropoi*, he comes as *ó anthropos*. But he also enters our very circumstances, namely those of creaturely obligations, covenant paradigms, and responsibilities to God and humanity. Saint Paul summed up God’s coming as Immanuel (God with us) within our circumstances like this: “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons” (Gal. 4:4-5).

We live lives dependent upon the reliability of the senses and reason, as well as tacit knowledge and knowledge that comes from love. So does God. Through these familiar and deeply human means, he comes to us and communicates with us. Jesus of Nazareth, then, is the anthropological phenomenon of God with us. That’s the story of Christmas in the first instance. The Divine One perfectly translated into human categories so that he may be thoroughly relatable and sufficiently knowable. That makes sense. And he does so precisely so that he may give himself in deeply powerful and perfectly relatable ways.

All of that may sound quite benign and detached, though. In fact, the incarnation of the Eternal Logos—the Son of God—was far more intimate and beautiful. The Nicene Creed words it this way: “who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man.” That the Son of God was incarnate by the Holy Spirit of the Virgin Mary, entails both virgin conception and virgin birth. What is more, that he was conceived of “the seed of the

woman” (not the seed of a man), means that everything that makes us human — mind, will, emotions, and body — were deprived from (as the Lutheran Confessions put it) a “pure, holy, virgin.”¹

Perhaps even more beautifully, Luke the Evangelist records that the Archangel Gabriel called the Baby a “Holy Thing” (1:35) who would be conceived in a unique way. The Holy Spirit would “overshadow” Mary. That same word in Greek is used in the Greek version (Septuagint) of Exodus 40:35 to indicate the presence of God in the Holy of Holies of the Tabernacle. It follows that Mary’s womb would become the Holy of Holies for the Son of God — Immanuel, God with us, as one of us, entirely within the bloodline of humanity, of the Jews, of King David.

This is the basis of what makes the Incarnation the greatest, most meaningful story ever told, not as a fable but as a reliable, corroborated fact. And yet, the Almighty Father giving the Eternal Son through the infinite power of the Holy Spirit of a pure, holy, virginal teenager still may not be the most astonishing part. The rehearsal of this epic narrative jolts our sensitivities and expectations when we are told to whom this perfect gift has been given — namely, to you and me. He was given to and for you, and me, indeed, for the likes of you and me here and elsewhere, then and now. That in fact may be the most unbelievable part of the biblical climax. The Great King comes for us. In the words of Isaiah, “For unto us a child is born; unto us a Son is given.” He is given for you.

Trinity Lutheran Church

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**Deadline for all articles
is the 15th of the odd months.**

All articles must be approved
by Pastor Josh Killion.
Articles with no author are written by him.

OCTOBER 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
					FALL ULMA CONFERENCE	
11 NEW MEMBER RECEPTION	12	13	14 BIBLE STUDY 7:00 P.M.	15 YOUTH CONFIRMATION 10:00 A.M.	16	17
18	19	20	21 BIBLE STUDY 7:00 P.M.	22 YOUTH CONFIRMATION 10:00 A.M.	23	24
25 REFORMATION #509 DINNER 12:00 P.M.	26	27	28 BIBLE STUDY 7:00 P.M.	29 YOUTH CONFIRMATION 10:00 A.M.	30	31

NOVEMBER 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2 ELDERS MEETING 7:00 P.M.	3	4 BIBLE STUDY 7:00 P.M.	5 YOUTH CONFIRMATION 10:00 A.M.	6	7
8	9	10	11 BIBLE STUDY 7:00 P.M.	12 YOUTH CONFIRMATION 10:00 A.M.	13	14
15	16	17 VOTERS MEETING 7:00 P.M.	18	19	20	21
22	23	24	25	26	27	28
29	30					

DECEMBER 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2 ADVENT VESPERS 7:30 P.M.	3 YOUTH CONFIRMATION 10:00 A.M.	4	5
6	7	8	9 ADVENT VESPERS 7:30 P.M.	10 YOUTH CONFIRMATION 10:00 A.M.	11	12
13	14	15	16 ADVENT VESPERS 7:30 P.M.	17 YOUTH CONFIRMATION 10:00 A.M.	18	19
20	21	22	23	24 X-MAS EVE CANDLELIGHT CAROL SERVICE 7:30 P.M.	25 X-MAS DAY FESTIVAL SERVICE 10:00 A.M.	26
27	28	29	30	31		