

Trinity Te Deum

The official newsletter for Trinity Lutheran Church

1207 West 45 Street Austin, Texas 78756

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

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February – March 2025

What is the Office of the Public Pastoral Ministry?

This March we turn an exciting page in the history of our congregation! We will be ordaining and installing a new pastor! This is also an exciting time for Pastor-elect Killion and his family! There's a lot of work and preparation involved for everyone, but this is truly a gift from Jesus, as it says in Ephesians 4:8, "When he [Jesus] ascended on high, he led a host of captives, and he gave gifts to men." You have received from Jesus a shepherd, and Pastor-elect Killion has received from Jesus the care of his flock!

In his *Enchiridion*, Martin Chemnitz asks the following question: "What kind of office is the preaching (or pastoral) office? His answer is excellent:

It is not a secular rulership, for the purpose of supervising temporal or political matters, Lk. 22; 2 Tim. 2. It is also not a spiritual rulership with power of its own to govern arbitrarily over the churches, 2 Cor. 1; 1 Pet. 5. It is also not an industry or a business that exists for profit reasons, 1 Tim. 3 and 6; 1 Pet. 5. It is rather a spiritual office of service to the churches, established and ordained by God, 2 Cor. 14, in order that there would be and would continue to be preachers as servants in Christ's Kingdom and stewards of God's mysteries, 1 Cor. 4; Col. 1. These have been charged and mandated by God through a regular call, to feed the congregation of God with the pure teaching of God's Word, Acts 6 and 20; Eph. 3 and 4; with the handling and administering of the sacraments, Matt. 28; 1 Cor. 11; with rightful use of the church's Keys to loose and to retain sins for people in general or individually, Matt. 16; John 20; and all of this in accord with the express will and command of the Chief Shepherd who gave such instruction in His

Word, Matt. 28 (*Enchiridion*, 15. cf. Poellot, 29).

And there you have the core of the Office of the Public Pastoral Ministry. The Lord Jesus has given you a faithful steward of God's mysteries. He is to preach the Word of God in its truth and purity and to handle and administer the Sacraments according to Christ's institution. Your husband, who is Christ, has sent His friend to feed and lead you with the Gospel treasures that have been earned for you by His incarnation, life, sufferings, death, resurrection, and ascension. Jesus has given His friend the solemn work to care for you, His beautiful bride. In the means of grace, your Savior continues to be with you, loving you in the forgiveness of sins to love, and sustaining you until that moment comes, when the veils of preaching, water, and bread and wine are removed so that you may see your Husband face to face in eternity! It is a marvelous thing what Jesus gives!

And what does the bride owe the friend of the Groom? In the *Table of Duties* of the *Small Catechism*, we have the following passages from Scripture:

¹⁴ In the same way, the Lord commanded that those who proclaim the Gospel should get their living by the Gospel. – **1 Corinthians 9:14**

⁶ Let the one who is taught the Word share all good things with the one who teaches. ⁷ Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. – **Galatians 6:6-7**

¹⁷ Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. ¹⁸ For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and "The laborer deserves his wages." – **2 Timothy 5:17-18**

¹² We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, ¹³ and to esteem them very highly in love because of their work. Be at peace among yourselves. – **1 Thessalonians 5:12-13**

¹⁷ Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. – **Hebrews 13:17**

What does it mean to obey and to submit to your pastor? Listen to what the *Augsburg Confession* (XXVIII, 21ff.) concerning the office and power of bishops (pastors) in the church has to say:

Again, according to the Gospel, or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10:16: 'He that heareth you heareth Me.' But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience. (Matt. 7:15; Gal. 1:8; 2 Cor. 13:8)

On Sunday, March 9, there will be the Ordination of Pastor-elect Killion! The service of Ordination is the public testimony and the public attestation of the church that the person being installed is qualified and that he has a genuine call from the congregation and that the blessing of God would be upon him in his ministry. Moreover, he will be installed at Trinity Lutheran Church as your shepherd! He will be placed in his office for you! It is my prayer that this day will be a day of rejoicing as we consider all that God has given to us in His one and only Son Jesus Christ! May it truly be recognized as a blessed day that the Lord has made, for as Chemnitz correctly notes, "... God is present with the ministry, that by His blessing He gives the increase to its planting and watering, and that He is truly efficacious through the ministry to call, enlighten, convert, give

repentance, faith, regeneration, renewal, and, in short, to dispense through the ministry everything that pertains to our salvation (*Examination of the Council of Trent*, II, 691f)."

The following "article" is, in fact, the *Diploma of Vocation* and the *Supplement to the Diploma* that was given to Pastor-elect Killion when he was called last year. It was suggested by a couple of members that we should publish this document in our Newsletter as a reminder to all of us as to the duties of the pastor and what we, the members of Trinity Lutheran Church, have obligated ourselves to do for him. So, without further comment, here are the two documents.

Diploma of Vocation

IN THE NAME OF GOD THE FATHER, THE SON,
AND THE HOLY SPIRIT. AMEN.

To Joshua Aaron Killion of Walther Theological Seminary, Decatur, Illinois.

Having called on the Lord, our God, for guidance and in the exercise of the authority with which He has vested His church on earth, we, the members of Trinity Lutheran Church, have unanimously elected you to the office of Pastor and herewith extend to you this formal notification of your solemn call.

In the name of the Triune God and by His authority we ask you to assume the responsibilities of the office to which we have called you and faithfully to perform all the duties of your office according to the Word of God and the confessional standards of the Evangelical Lutheran Church as drawn from the Sacred Scriptures and found in the Book of Concord. We ask you to do this according to the needs as specified in the accompanying document or as may be resolved and mutually agreed upon from time to time. To the end that you may be enabled to do this, we pledge you our wholehearted and continuing cooperation and support in word and deed and in our prayers to God in your behalf.

We pray God, the Father of our Lord Jesus Christ, who has moved us to extend our call to you, to convince you by His Holy Spirit that it comes from Him; to induce you to accept it; to conduct you safely to your field of labor; and to bless your ministrations to the glory of His holy name, the building of His church, the

temporal and eternal welfare of many people, and your own great joy and blessing.

Signed the ____ day of October, AD 2024 on behalf of Trinity Lutheran Church by:

_____ Chairman of the Congregation
_____ Chairman of the Board of Elders
_____ Member of the Board of Elders

Supplement to the Diploma of Vocation for Pastor

To Joshua Aaron Killion,

Who is herewith called to the position of Pastor of Trinity Lutheran Church, 1207 W. 45th Street at Austin, Texas, 78756, contingent upon the successful completion of the Master of Divinity Degree Program and Certification at Walther Theological Seminary.

In the name of the Triune God and by His authority we hereby authorize and obligate you:

To administer to us the Word of God in its full truth and purity as contained in the Sacred Scriptures of the Old and New Testaments and as set forth in the confessional writings of the Evangelical Lutheran Church as found in the Book of Concord;

To administer the holy sacraments in accordance with their divine institution;

To perform the functions of a pastor in an evangelical manner; to aid, counsel, and guide members of all ages and social conditions; to visit the sick and the dying; to admonish the indifferent and the erring; To guard and promote faithfully the spiritual welfare of the members of this congregation, in particular to instruct the catechumens, both children and adults, in the Word of God and thus prepare them for communicant membership in the church;

To guide the congregation in applying the divinely ordained discipline of the church according to the Word of God; To promote and guide the mission activity of the congregation as it is related to the local community and to endeavors of the United Lutheran Mission Association, in particular to train workers and guide them in evangelism and to enlist the support of the congregation for mission work;

To assist the congregation in adopting administrative policies and procedures that will help it carry out the mission of a Christian congregation;

To serve the congregation as an example of Christian conduct; to endeavor earnestly to live in Christian unity with the members of the congregation, fellow workers, and sister congregations; and by the grace of God to do everything possible for the edification of the congregation and the upbuilding of the church in Christ.

To enable you to do this, we hereby obligate ourselves:

To receive you as a servant of Jesus Christ, to give you the honor and love and obedience that the Word prescribes, to aid you by word and deed, and to support you with our diligent, faithful assistance and prayers;

To make faithful and regular use of the means of grace, that God's enabling power may have free course among us to the end that we may carry out our God-given ministry to the glory of God and for the welfare of all;

To make appropriate arrangements for your continuing education as a professional person in the ministry of the Gospel;

To provide for your proper maintenance according to our ability and to review your salary and housing arrangements, and all allowances periodically, beginning with the following arrangements: [and here those arrangements of salary and benefits were listed].

The following article (Concerning the Name "Lutheran") was written by C. F. W. Walther in *Der Lutheraner* 1 (1884): 2-4, 5-7, 9-12. The article was written 140 years ago and still answers questions that are asked by a new generation. It is in three parts. In each part, a question is raised regarding the name "Lutheran" and then answered. The questions are: 1) Is it wrong to use such a name? 2) What does it mean to be a Lutheran? and 3) Why do we keep this name? It was translated by Mark Nispel in June 2019 and is in the public domain. In this issue of *Te Deum*, we present the second part of the third question and answer. This will conclude the article.

Concerning the Name "Lutheran"

by C.F.W. Walther
Translated by Mark Nispel

C. Why do we continue to keep this name?

After reading the last issue of this publication perhaps many will want to say to us: "Suppose what you said is true, that all the so-called parties have really included some departure from the Word of God into their confession of the articles of faith and must therefore be viewed as unorthodox: still you have not dared to deny that one may also be saved in such organizations! If you do not want to take back this concession, you have thereby disarmed yourself. For what is more necessary than for a church to be an institution for the salvation of its members? Why then do you so fear carrying a name that such an institution may carry? Why do you persist in being called Lutheran? Why do you not unite with those parties? Does the Lutheran church strive after something greater than eternal salvation?" It is necessary then for us to speak concerning this more clearly.

We agree that in all Christian parties there are souls which are saved. Still, in doing so we in no way are saying that it is all the same whichever religion one stays with and confesses. We are far from in agreement with those who say today: "Believe what you want, only be a good man and then you will be saved." That may sound very correct to reason, but it must be asked whether one can be a good man when he believes whatever he wants. We deny this. With this concession we in no way concede that there are many true churches.

We believe instead that there is only one truth, only one true explanation of the Holy Scripture, and therefore only one true orthodox church, and only one institution unto salvation. For only the Word and only the Sacraments, which the church has as God's bearer of the keys, are that through which man is brought to salvation. With this concession, that people are saved in the sects, we don't want to suggest that a man can be saved through the doctrine in which certain parties have turned away from the faith of the true church. No, we know that every error, when it takes hold in a man, is a poison of death for the soul. Our intended meaning is this: There are many souls in unorthodox communions who are saved, not through that which makes the sect a particular sect, and not because they are members of these sects, but rather because although many externally are members of these sects still in the heart (perhaps even without knowing it) they cling to a different doctrine namely that of the true church. This church is the mother which alone bears children to Christ.

Does it follow from this that the falsely teaching churches are just as much institutions unto salvation as the orthodox? Indeed not. If many are saved within them this happens because they still have held to the Bible, the Holy Sacraments, and the confession of many of the clear truths of the Gospel from the true church. But they have their own special names not because they hold to this and that doctrine of the true church but because they have added and removed things from such doctrine.

It must be true that since Christianity does not consist of merely one single church which everywhere confesses the same faith and the many different churches which exist contradict each other in their confessions, that either there is indeed no true church on earth, which has the unadulterated doctrine of Christ (which is impossible according to the promise of Christ), or from all the churches in all the world there can only be one which correctly carries the name "True Church." We hold the evangelical Lutheran Church as this "True Church" because she confesses the doctrines of the Word of God purely and clearly and takes nothing away from it nor adds anything to it. She teaches the use of the holy sacraments without addition or subtraction to the institution of Christ.

When on the other hand all other Christian parties depart from the clear words of Christ, when errors are the cause of their separate existence from the orthodox church, when their errors are the reason for their joining together, so then their names do not stand for the truths which they still have but rather for their own errors through which they have separated themselves from and left the true church.

A Methodist, for example, carries this his special name not because he believes in the divinity of Christ, for the orthodox church confesses this faith also. Rather the Methodist is called such because among other things he does not believe that those things which Christ has done are reckoned unto us but instead only that which Christ has suffered and because the Methodist strives for this and that great error and wages battle for these as for divine truth.

Further, an Evangelical does not carry this special name because he confesses the Gospel with his mouth; for the orthodox Lutheran does this also. But rather the Evangelical is called this because he has the false idea that for the sake of love, for the happiness of man, and for the sake of peace here in time no importance can be

laid upon certain truths but must rather be sacrificed for such peace.

Therefore, I ask: When the unorthodox have separated themselves through their name from the orthodox, can the Orthodox, without denial of his faith, carry their name and confess himself as one of them? Indeed not! The orthodox person instead has the duty to distinguish himself by his name from the unorthodox. As Cyprian says: "Let us be separated from them as they have fled from the church." (Ep. I, 3. Ad Cornel). For no one believes that he who has recognized the errors of his church and yet will not leave it and wants to remain in the communion of the false church for the sake of temporal considerations is a true Christian who has the right faith and can be saved. This applies only to those who do not recognize the secrets of evil and the deep things of Satan (2 Thess. 2:7; Rev. 2:24) and walk in simplicity of heart. From weakness they indeed externally follow the sedition makers in the kingdom of God but do not know of the evil things and in their heart, they keep the true faith in Christ through God's grace. We see a beautiful picture of this in 2 Samuel 15:11.

But he who purposely errs or wants to persist in an unorthodox communion cannot in any way comfort himself that he belongs to that communion of saints known only to God which is spread over all the world. Whoever wants to say: you have yourself said that one can be saved in a sect; therefore, I will remain in it although I see that there are abuses and errors within it," only fools himself by such reasoning. For God's Word clearly says: "Go out from them and separate yourself." (2 Cor. 6:14-18). Further: "Guard yourselves before the false prophets which come to you in sheep's clothing. Inwardly they are ravenous wolves." (Matt. 5:15) "My sheep hear my voice; a stranger they will not follow but rather they will flee before him." (John 10:5-27).

Indeed, it is true that many who unintentionally take poison are rescued by an antidote; but is such a rescue to be hoped for by the one who willingly empties the entire flask of poison? So likewise, many simple people persevere in faith through God's oversight although their preachers mix in the poison of false doctrine with the gospel. But how can one comfort himself with this divine oversight when with knowledge and willingness he seeks such poisonous spiritual food.

Whoever has a (divine) call to go into a quarantined house knows he stands under God's certain protection; but what should be expected when one goes in because

of curiosity and mischievousness and is exposed to the disease. Is it any different when one wants to remain in a false church contrary to his recognition of the truth?

The orthodox church is Christ's ship in which Christ guides the rudder. His pure Word, which does not deceive, is the compass. And His believers navigate over the stormy sea of this world full of temptations into the harbor of blessed eternity. Indeed, many save themselves by clinging to ship wreckage, which also the false churches have. But will he who chooses to save himself on a beam rather than to seek admission to the ship from which a thousand helping hands reach out to help him arrive the heavenly port through Christ's grace?

Even if all these comparisons are not correct in every detail, still we think they can enlighten those (who hear that many even in the sects will be saved) who think that it is all the same whether one is in the orthodox church or some erring church, or whether he who is already in the midst of such a church fellowship delays at the crossroads.

But finally, many will say: "Why must it be the name 'Lutheran' that you use?" We answer: We know well that the real substance is not in the name for there are many who call themselves Lutheran who gave up the doctrine long ago, who have laid aside our church in her symbols, especially in the unaltered Augsburg Confession and the Small Catechism of Luther. Such false Lutherans are, however, easy to distinguish from the true Lutherans because our church has published these public confessions for all the world.

However, when we realize that:

- 1 - It was Luther and no other through whom God in these last times has brought the pure clear doctrine of the Word of God together with the right use of the Sacraments again into the day and onto the plain and,
- 2 - The communion of those who have confessed this pure doctrine of the Word of God with heart and mouth is therefore named and known by every Lutheran by this name; we can only confess the faith which is in our hearts purely and completely with the name Lutheran.

If we would get rid of the name Lutheran the highest suspicion would be aroused that either we are ashamed of the old Lutheran doctrine, or that we no longer consider it to be the only true doctrine agreeing with God's clear Word and that a new false doctrine is in our hearts. As dear, therefore, as the truth is to us, as dear as God's honor and the salvation of our souls is to us, so

little can we, especially in this time of widespread error, give up the name Lutheran. By this name we separate ourselves from all the unorthodox, of all times, and publicly confess the right faith of all time.

Because of this, the most serious accusation is made against us that by doing this we tear apart the body of Christ, disassociate ourselves from brothers, wield the sword against heirs of the same inheritance, and declare them to be our enemies. But those who say this are wrong. We disassociate ourselves only from the errors in which so many of our brothers are captured. And we would act without love towards them if we would not loudly witness against that which keeps them in such danger of souls. It is and remains impossible that this action which is in accordance with God's express command can lead to the ruin of God's kingdom. This fact can and must cancel out all other thoughts for a Christian, when it is asked what he should do in any circumstance.

But the divine command stands clear that we must not just keep our faith in our heart but must confess it also with the mouth. And so, St. Paul says in Rom. 10:10: "One believes with the heart, and becomes righteous; and one confesses with his mouth and is saved." And so, says Christ: "He who confesses me before men, he will I confess before my Father in heaven." Matt. 10:32-33. So, if we have the Lutheran faith in our hearts, so we must, if we want to be saved and not be eternally damned, confess it with our mouths.

And so all orthodox Lutheran of all times have thus thought and thereby operated. As one example, the Margrave of Brandenburg, at the time of the Reformation, when he was called a Lutheran to shame him, explained:

I am not baptized unto Dr. Luther; He is not my God and Savior. I do not believe in him and will not be saved through him. Therefore, in this sense I am not a Lutheran. when I am asked however whether I confess with heart and mouth the doctrine which God has again given to me through his instrument Dr. Luther, then I do not hesitate nor am I timid to call myself Lutheran. And in this sense, I am and may I remain a Lutheran all my life.

Certainly, Luther fought the idea as an abomination that someone should call himself Lutheran on account of an idolatrous faith in Luther's person. Still, he understood that he did not have to consider it objectionable if one calls himself Lutheran to distinguish

himself with this name from the unorthodox and to confess himself to be a part of the orthodox church. Considering this circumstance, the dear man writes:

I see a good admonition is needed for those whom Satan is persecuting. Among them there are some who think they might escape danger when they are attacked so they say: I do not agree with Luther, nor anyone, but with the holy Gospel, and with the holy or Roman church. So, they would be let go in peace and still hold my doctrine in their heart as Evangelical and remain with it. Truly such a confession does not help them and is the same as denying Christ. Therefore, I ask, let these beware. It is true that for the sake of body and soul you should not say; I am a Lutheran or a papist. For neither has died for you, nor is your master, but only Christ; and you should confess yourself to be a Christian. But if you think that Luther's doctrine is evangelical and the pope's is unevangelical, then you must not reject Luther. You will otherwise also reject his doctrine with him, which you recognize as Christ's doctrine. Rather, you must say: Whether Luther is a knave or a saint matters not to me; but this doctrine is not his but Christ's himself. For you see that the tyrants do not act such in order to bring down Luther but that they want to destroy the doctrine. And on account of the doctrine they question you and ask whether you call yourself Lutheran. Here you must not speak with words that bend with the wind, but rather freely confess Christ, whether Luther, Claude, or George has preached him. Let the person go, but you must confess the doctrine.

So also St. Paul writes to Timothy (1 Tim 1:8): "Do not be ashamed of the witness of our Lord nor of me because I am bound for His sake." If it had been enough for Timothy here that he confessed the Gospel, Paul would not have commanded him not to be ashamed: not for the sake of the person of Paul, but rather for the sake of him who was bound for the sake of the Gospel. Now if Timothy had said: I cling neither to Paul nor to Peter but only to Christ and yet he knew that Peter and Paul taught Christ, he would have thereby denied Christ. then Christ speaks in Matt. 10 about those who preach him: "He who accepts you, accepts me; He who rejects you, rejects me." why is that? Therefore, if someone keeps his messengers (who bring His word), it is the same as when He Himself and His word is kept." (Werke XX, 136).

Indeed, Mr. Oertel denies that the pope is in the place of God according to Catholic doctrine as we read in the *Wahrheitsfreund* (7, no. 39:309). Here, however, this man whom we deeply pity divulges that he in a moment

of trial had thrown himself into the arms of the Roman Church without having carefully tested her doctrine. He continually places his trust in the Decrees of the Tridentine Council when he refers to publicly taught errors of the Catholic theologians and explains that Catholic doctrine is to be chiefly judged according to the decisions of this church council. Mr. Oertel should take the trouble to open to Council. Trid. Sess. VI. Decret. de Reform. C. 1. Ed. Lugd. Page 52 and there he will find that this council calls the pope "the vicar of God himself on earth" and "he who hold the place of God himself on earth." Perhaps Mr. Oertel might have his eyes opened through fundamental study of the uncatholic doctrine of the Roman church. Mr. Oertel has explicitly called us to battle in his *Wahrheitsfrend*. We will not fail to appear on the battlefield.

The following is an excerpt is Meditation XXIII from *Gerhard's Sacred Meditations*, translated by Wade R. Johnson. The whole document may be viewed here: <http://essays.wisluthsem.org:8080/bitstream/handle/123456789/1802/GerhardSMeditations.pdf>

XXIII. Concerning the Dignity of the Church.

The Church is the Bride of Christ.

Contemplate, devout soul, how much benefit God has furnished for you, since He has called you into the consortium of His Church. "My love is one," the Bridegroom says in the song (Song of Solomon 6:8). It is certainly one for there is one true and orthodox Church, the beloved bride of Christ. The Spirit of Christ is not found outside of the body of Christ. Whoever does not yet have the Spirit of Christ is not his (Romans 8:9). Whoever is not Christ's, is not able to become a participant in eternal life. All outside of Noah's ark were forced to perish in the flood. Outside of the spiritual ark of the Church, all are destined for eternal destruction. Whoever does not have the Church as his mother on the earth will not have God as his Father in heaven. Contemplate, devout soul, how many thousands of souls descend into hell every day because they are outside of the bosom of the Church. It is not your nature that differentiates you from them, but only the grace of the merciful God. When the Egyptians were enveloped in complete darkness, the Israelites alone were in the light (Exodus 10:23). So also, only in the Church is the light

of the knowledge of the divine found. Whoever is outside of the Church passes from the darkness of ignorance in this present life into the darkness of damnation in the subsequent life. Whoever does not have a share in the Church militant will never have a share in the Church triumphant. The following things are indeed most intimately joined: God, the Word, faith, Christ, the Church, and eternal life.

The holy Church of God is a mother, a virgin, and a bride. She is a mother because every day she gives birth to spiritual sons for God. She is a virgin because she keeps herself blameless from any association with the devil and the world. She is a bride because Christ has betrothed her to himself by an eternal covenant and given her the pledge of the Spirit. The Church is that ship that carries Christ and his disciples (Matthew 8:23) and transports us at long last to the port of eternal blessedness. The Church navigates her established course through the sea of this age with the rudder of faith, having God as her pilot, angels for oarsmen, and the company of all the saints for her passengers. In the middle of her, her mast is the cross of salvation, on which is suspended the sail of the evangelical faith, by which she is led by the breath of the Holy Spirit to the security of eternal rest. The Church is that vine that God has planted in the field of this world, watered with His own blood, surrounded with the protection of angels, having constructed the winepress of his own passion in her, having removed the stones and offensive things from her. The Church is that woman clothed with the sun (Revelation 12:1) because she is clothed with Christ's righteousness. She tramples the moon underfoot because she despises the world, which is subject to manifold changes.

Contemplate, devout soul, this dignity of the Church and give the thanks owed to God. Indeed, the benefits that God grants through the Church are great, but they are not obvious to everyone. It is like a closed garden and a sealed fountain (Song of Solomon 4:12). Therefore, no one recognizes these highest blessings in the Church unless he himself is in it. This bride of Christ is black on the outside, but beautiful inside (Song of Solomon 1:5). Certainly, all the glory of the daughter of the king is inside (Psalm 45:14). This ship is struck with various storms of persecution (Matthew 8:25). This vine is lifted up by being bound and enlarged by being cut back (John 15:2). The infernal dragon himself plots against this woman in many ways (Revelation 12:7). The Church is as beautiful as a lily, but a lily between thorns

(Song of Solomon 2:1). The most beautiful garden is the Church, but only when the north wind of tribulation blows through it do its aromatic spices at last flow out. The daughter of God is the Church, but she is completely hated by the world. She expects a heavenly inheritance. Forced to live as a foreigner in this world, opposed in her sojourn, silent in suppression, courageous in silence, she conquers in fortitude. The Church is the spiritual mother, but she is forced to stand under the cross, just as Mary, from whom Christ was born into this world, was standing under the cross (John 19:25). The Church is a palm tree because she grows even more under the weight of tribulation and temptation.

Contemplate, devout soul, the dignity of the Church, and beware lest you engage in anything unworthy of her. The Church is a mother, so beware lest you despise her voice. She is a mother, so you ought always to cling to her breasts. The Church's breasts are the Word and Sacraments. The Church is a virgin. If then you are really her son, abstain from the embraces of the world. You are a member of the virgin. See to it that you do not associate the members of the virgin with prostitutes and with Satan through sin. You are the bride of Christ. See that you do not send away the pledge of the Holy Spirit that has been given to you. You are the bride of Christ. Pray without ceasing so that the Bridegroom may hurry to bring you into the heavenly marriage banquet. For the Bridegroom may come in the safety of the night. Be vigilant therefore lest the Bridegroom will come and find you sleeping and close to you the door of eternal salvation (Matthew 25:10). Shine with the oil of your faith, lest in the coming of the Bridegroom you may be forced to wish for it in vain. You have been carried in a ship. See that you do not throw yourself into the sea of the world (Matthew 8:25) before you arrive at port. You have been carried in a ship. Pray, lest you be absorbed by storms of affliction and the waves of temptation. You are called into the Lord's vineyard (Matthew 20:1). See

that you labor strenuously. Let the thought of the denarii ease the labors of the day. You are the vine of the Lord. Throw away all the worthless branches, all the fruitless works of the flesh. Regard all the time of your life as a time of pruning. You are a branch in the true vine (John 15:1). See to it that you remain in it and bear much fruit, because the heavenly farmer takes away the branches that do not bear fruit and purifies them, in order that they may bear more copious fruit. You have clothed yourself by faith (Galatians 3:27) and you have been covered with the Sun of righteousness (Malachi 4:2; Revelation 12:1). See to it then, that you tread the moon, that is, all earthly things underfoot and esteem all these things lightly in respect to the good things of heaven.


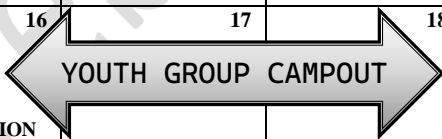
O good Jesus, who has led us into the Church militant, lead us also at long last into that Church triumphant.

Trinity Lutheran Church
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~ 512.453.3835 ~ www.trinityaustin.com ~
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**Deadline for all articles is the 15th
of the odd months.**
All articles must be approved by
Interim Pastor Brock Abbott.
Articles with no author are written by him.

FEBRUARY 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
2 PASTOR KEISTMAN W/ HOLY COMMUNION	3	4	5	6	7	8
9 ELDERS B. WETUSKI J. LESKO NO COMMUNION	10	11	12	13	14	15
16 PASTOR BROCK ABBOTT W/ HOLY COMMUNION	17	18	19	20	21	22
23 ELDERS T. COPELAND B. PELTON-COX NO COMMUNION	24	25	26	27	28	

MARCH 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
2 PASTOR KEISTMAN W/ HOLY COMMUNION	3	4	5 ASH WEDNESDAY 7:30 PM NO COMMUNION VICAR KILLION	6		
9 ORDINATION/ INSTALLATION: JOSH KILLION W/ HOLY COMMUNION BBQ LUNCH & RECEPTION 12:30PM	10	11	12 LENTEN VESPERS 7:30 PM	13	14	15
16 ELDERS D. KURTH R. RUWE NO COMMUNION			18	19 LENTEN VESPERS 7:30 PM	20	21
23 PASTOR KILLION	24	25 VOTERS MEETING 7:00 PM	26 LENTEN VESPERS 7:30 PM	27	28	29
30 PASTOR KILLION	31					

February - March 2025