



Echoes From the Past by Pastor Glenn Huebel

Messiah Lutheran Church began in 1980 as Keller Lutheran Mission. In those days it never occurred to us to hide our Lutheran identity so as to attract more people. It was a later phase of "mission development" in our Synod and in the church at large to remove the denominational name. The founders of Keller Lutheran Mission would have been appalled at this practice. We were proud of the Lutheran name because we were proud of our great heritage so deeply associated with the Gospel. Thus, our Reformation Services were always connected to the "German Mass," though our early attempts at using Luther's *Deutsche Messe* of 1526 were rather lame because most of the members were not acquainted with the strong Lutheran music of that liturgy. In time we learned well Luther's Kyrie, Creedal Hymn, and his wonderful Sanctus, "Isaiah, Mighty Seer." These are now sung with gusto by the entire congregation every Reformation Sunday, in addition to many other Luther hymns. I struggled at first preaching Reformation sermons using the assigned texts for the day, and decided finally to focus every Reformation celebration on the central issue of justification by grace alone through faith alone in Christ alone. In 2003 I was invited to preach the circuit reformation service at St. Peter Lutheran Church in Bowie, Texas. I preached the following sermon at Messiah in the morning, and at Bowie in the evening of Reformation Day.

NOT ASHAMED OF THE GOSPEL

Text: Romans 1:16—17
10/26/03

Reformation
Bowie, Texas

If asked today what verse or verses of Scripture first opened Luther's eyes and heart to the message of the Gospel that the sinner is justified by grace, for Christ's sake, through faith, many will answer Ephesians 2:8-9. That would be a good and reasonable guess since that passage does, indeed, attribute our salvation to grace through faith, but that passage does not contain the key concept that so troubled Luther's heart, *the righteousness of God*. The concept of Divine righteousness created terror in Luther's conscience because he always understood it as the righteousness by which God judges man on the basis of his merits according to the law. Luther had a very sensitive conscience and knew very well that he had no real righteousness before God. He believed, therefore, that the Gospel doomed him to hell ... until his eyes were opened by the Spirit of God with the help of the writings of St. Augustine. For Luther, it all came together when he read Romans 1:16-17. "The light came on" for him at that moment, and the world has not been the same since.

Ironically, this historically famous and powerful text, which sparked the

Reformation, is nowhere included in the lectionary readings of the church, either in the one-year series or the three-year series. Because of its significance in Luther's experience and in the history of the church, I will use it as my text for this celebration. St. Paul's letter to the Christians of Rome is one of the central pillars of God's revelation to the world because it so clearly teaches the doctrine of the Gospel. These two verses function as the introductory statement of the theme of the letter. This Gospel, as set forth so boldly and clearly by St. Paul, was taken up again nearly 15 centuries later by Martin Luther. Both men, facing great odds and strong enemies, were confident that their message was from God and not men. They were

NOT ASHAMED OF THE GOSPEL

Neither should we be, because:

- I. It is the only power by which God saves sinners
- II. It reveals and bestows the gift which sinners need most, the Righteousness of God

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*That you may believe that Jesus is the Christ,
the Son of God, and that by believing
you may have life in His name. —John 20:31*

I.

"I am not ashamed of the Gospel," Paul writes. Why did he need to make such an obvious assertion? We can understand the full significance of these words when we consider the cultural context in which Paul lived and worked. The Gospel had, as its heart and center, the crucified Christ. It made no sense at all to Greeks and Romans or even Jews that one who died in utter humiliation should be considered a hero or a King. The Jews wanted to see the power of God displayed in their Messiah. The Greeks loved wisdom. Jesus was neither of these things from the world's point of view. Paul writes to the Corinthians,

Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

Our text is written to Romans, and Romans were impressed with strength. When Pilate wrote the famous sign to be placed on Jesus' cross, it was intended to be mockery and scorn: "Jesus, King of the Jews." Nothing seemed more ridiculous to a proud Roman than a crucified man claiming to be a king. No Roman would follow or claim such a weak king. Yet Paul proclaimed "Christ crucified" even to the Romans. He was not at all ashamed of the message he carried as the Ambassador for the risen Christ.

For it is the power of God to salvation to everyone who believes, to the Jew first and also to the Greek.

The world looks at the Gospel as weak and foolish, just as they see the meek and humble Jesus Himself. Paul understood, however, that the Gospel was not weak at all. Just as Jesus was the Almighty God under a servant's form, so the Gospel is the power of God under a humble form. The Gospel is the most powerful message ever unleashed in all of history because God's power is connected to it. The Gospel is the "power of God to salvation." That means the Gospel is the means that God has chosen to use to rescue sinners from death and hell. That's why Paul calls it in another place, "the message of reconciliation." When it is spoken, God himself makes his appeal to the heart of the sinner. God Himself snatches the sinner from darkness and death. God Himself turns the sinner into a believer. Nothing in this world, and nothing man can ever do, can accomplish or even begin what God does through the Gospel message. Only God can raise a dead soul, and God does this only through the Gospel.

Furthermore, the Gospel is the power of God to everyone who believes, Jews and Gentiles. The Gospel is the power of God by which He desires and intends to save all sinners in all the world. The Gospel message

embraces everyone. "Jesus died for all." "He is the atoning sacrifice, not only for our sins, but for the sins of the world." He is "the Lamb of God who takes away the sin of the world." There is no salvation outside of the Gospel of Christ. The Gospel alone saves sinners. That is why God commands his church to proclaim it to all nations. It is also why the Gospel has shown such marvelous success in all the world, bringing sinners from every tribe and nation and language of the world to confess Jesus as Savior.

Paul knew the power of the Gospel. He did not wear a sword or run for office or raise an army. He simply went from town to town, city to city preaching the Gospel of Christ. In a matter of time that Gospel penetrated the whole Roman empire, and finally conquered it without a shot.

Martin Luther understood the power of the Gospel as well as anyone. He knew that the corrupt church would not, could not, be reformed by political power or by raising an army. He simply taught and preached the Gospel. He clearly and plainly made known the love of God in Christ through writings, letters, hymns, lectures, and sermons, and commended it to God. The message did more than the mightiest army could ever have accomplished.

Do we believe the power of the Gospel today? There are many respected leaders in the whole Protestant world today who are expressing grave concerns about this matter. It seems that the Protestant Church today is finding other ways and means to accomplish the great commission than the simple Gospel message, but it is all a deception. There is no other way to save sinners than through the Gospel of the crucified Christ, summarized by Jesus as the preaching of repentance and remission of sins in His Name. Sensationalism, emotional manipulation, psychological tricks, relevant sermons, and gold fixtures in church bathrooms will never substitute for the humble simple Gospel. An increasing number of those who call themselves "evangelicals" and "Lutherans" are quite ignorant of the message of the Gospel. Evidently, the "church" is being gathered by some other power than the simple Gospel.

II.

The Gospel has such power because it reveals and bestows the gift which sinners need most, the Righteousness of God. Here are the words that opened Luther's eyes:

For in the Gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'

The Gospel creates faith by offering the object for faith to cling to. It "reveals" this righteousness; i.e., it makes it known to the sinner. What is this "righteousness of God?" (KJV) It is not the sum total of God's virtues by

which he judges man, for those virtues and God's righteous judgments are known by nature in man's conscience, even without the revelation of the Gospel. The Gospel reveals a righteousness that man does NOT know by nature; i.e., a righteousness FROM God, a righteousness that God gives as a gift.

How can God just GIVE righteousness to the sinner without becoming unjust? Is this righteousness just an invention of God to get himself out of the dilemma of having to punish disobedient man? No, Paul opens this letter by saying he is separated into the Gospel of God ... concerning his Son, born of the seed of David, ... and declared to be the Son of God. This gift of righteousness is that which Christ has won for mankind through His incarnation, for He was "born of a 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). How did the incarnate Son redeem us from the law? Through his suffering and death on the cross he bore, in his righteous body, the full and just punishment for our sins. The law's verdict of death was carried out upon him. That is called his passive obedience. There is also another aspect to the redemption that ties closely with our text. Jesus was not just biding his time, waiting for Good Friday to come. He was actively obeying the law for us. From the day he was born until the day he died this son of David was "fulfilling all righteousness" for us. This is called his "active obedience," and it legally satisfies all the demands of the law for all the world. This righteousness, earned by the holy life of Christ, is distributed by God to the world, as Paul writes in Romans 5:19: "By the obedience of the One, the many are declared righteous." This righteousness of God is, therefore, the sum total of all the merits of Christ, credited to sinners in whose place he lived and died. It is not a matching merits program. The sinner contributes nothing to it. It is 100 % the work of Jesus.

Does this gift of righteousness give eternal life to everyone, since Jesus lived and died for everyone? Nothing would please God more, for there is certainly nothing lacking in this gift. It is sufficient to cover every sinner who has ever lived or will ever live, but "the righteous will live by faith." Paul quotes from the obscure prophet Habakkuk to prove that faith alone receives this gift of righteousness, and its wonderful benefit, eternal life. Thus, this is "a righteousness that is by faith from first to last." Paul's words are literally translated, "out of faith, into faith." Only faith can see this righteousness, and only faith can grasp it and make it one's own. This righteousness from God is not for sale. God offers it freely in the Gospel so that the sinner may believe it, be credited with it, and be saved from the wrath of God.

When Luther finally rediscovered what St. Paul was saying – and it was "discovered," not a foreign idea imposed upon the text – it was like an earthquake rocked the institutional church. If God was really giving away the righteousness that the church was selling or using to control the masses, the church's power base

was being rocked to the core. Indulgences are not necessary, pilgrimages are not necessary, dietary regulations, church obligations, etc. are not necessary because all that these works and payments are trying to purchase have already been won by Christ, and are given freely in the Gospel to whoever believes. It is no wonder the church reacted with such fury against Luther. If this message of the Gospel became widespread, they could no longer dominate souls.

Thank God, the powers of darkness were not able to squelch the voice of the Gospel. But what will we do with it? (We = Lutherans) Will we treasure it as a priceless gift of God, won by the blood of God's Son, and handed down through the blood and sufferings of martyrs and confessors through the centuries? Or will we, through negligence and indifference to the truth, desire to please men, fear of the intimidation of the world or placing peace above truth, allow this precious doctrine to be lost again? Recent surveys are not encouraging. When more than 2/3 of "Lutherans" today believe that all religions lead to the same God, when over 60% of Lutherans believe that the main emphasis of the Gospel is on rules for right living, and when nearly 1/2 of Lutherans believe that we are justified by loving others, it is clear that the simple Gospel message is not coming across or is not accepted. Sometimes it seems that we want to tone down certain aspects of the Gospel as our little family secret because it might offend others. This doctrine that we are saved by grace, for Christ's sake, through faith has never, and will never be boldly proclaimed without contention and turmoil.

I AM NOT ASHAMED OF THE GOSPEL!

ARE YOU?

AMEN



*The just
shall live
by faith*

Sometimes you come across the most interesting new things, even after years of study and ministry. Last month, during our men's Breakfast Bible Study, we were reading some historical background from the period of the Reformation. And my eyes perked up when they scanned the page and saw something about a **chess game**.

It was an account of **John Frederick the Magnanimous**. John Frederick was a German prince and held the title of Elector of Saxony, just as his father John the Steadfast did before him. But you probably have heard of the elector before them, Duke Frederick the Wise. Frederick was the patron and protector of Luther who had him taken to Wartburg Castle when Luther was declared a heretic. Frederick is usually depicted in Luther movies and truly was a great ally and supporter (though, it's doubtful they ever even met in person). John the Steadfast and John Frederick were also key supporters of the Reformation movement.

Shortly after Luther's death in 1546, the pope and the Holy Roman Emperor conspired to crush the Reformation and force the Lutherans back under papal authority. **The Smalkaldic War** broke out in Germany, and the Lutherans (led by John Frederick), were defeated in 1547 at the battle of Muhlenberg. John Frederick was taken prisoner by the emperor, and sentenced to death.

The news of his death sentence came via messenger when he was busy playing chess against a fellow prisoner, Duke Ernest of Luneburg. As the story goes, John Frederick took the bad news with grace and courage, and remained unflappable in his convictions. He didn't believe that the emperor would really put him to death – but sent word back that he would need some time to put his affairs in order and send farewells to his wife and children. Then he coolly turned back to his chess game and said to Ernest, **“Let us continue the game. It is your move.”** Later, when the tides of war turned again, John Frederick would be freed from prison, and indeed escaped execution.



But while other Lutheran princes may have opposed the pope and emperor for various reasons, including political reasons, John Frederick was a man of staunch faith. His letters to Charles V testify to his strong convictions, and to the word of God which he had learned from his youth. He wrote:

If I should acknowledge and adopt the Interim (a compromise with Roman Catholicism) as Christian and godly, I would have to condemn and deny against my own conscience, knowingly and maliciously, the Augsburg Confession, and whatever I have heretofore held and believed concerning the Gospel of Christ, and approve with my mouth what I regard in my heart and conscience as altogether contrary to holy and divine Scriptures. This, O my God in heaven, would indeed be misusing and cruelly blaspheming Thy holy name... for which I would have to pay all too dearly with my soul. For this is truly a sin against the Holy Ghost concerning which Christ says that it shall never be forgiven, neither in this nor in the world to come, i.e., in eternity. (McCain 449)

The emperor was incensed. He ordered that John Frederick's Bible and Luther's writings be removed from him while he was imprisoned, the prince responded that they were in deed able to deprive him of his books, but could never tear out of his heart what he had learned from them. We can see that John Frederick was much like his mentor Luther, who famously defied this same emperor with his “Here I stand” speech at the Diet of Worms.

While the challenges that we face in our day are vastly different than those of John Frederick and the other Reformers, and while pope and emperor hold little threat to us, we can still admire the steadfast faith of these men who fought and held dearly to reform the church and uphold sound doctrine. At great cost to them, to their families, and sometimes even to their own life, they stood firm and confessed the Gospel of Jesus Christ in their various vocations. They feared the wrath of God if they were to compromise his word. And they loved the Gospel, and held it dear, and through it saw the same merciful Christ who forgives sin and makes us God's people. **For them, the Gospel was no game.**

Thanks be to God for our forefathers and examples in the faith. May God grant us the same staunch convictions, that we too continue to believe, teach, and confess Christ crucified for sinners. Whatever foes we face, whatever temptations to waver may come, whatever threatens or alarms us or seeks to undermine our faith, may we be cling to the true Vine, Jesus Christ, and abide in his truth forever.

(citation from Concordia: The Lutheran Confessions, ed. Paul T. McCain, 2nd Edition)

Vocations in Life – Parenting/Grand Parenting Series

One way to continue strengthening your child's faith is by your actions. Our children watch us from infancy through adulthood. What we do speaks louder than words. And, fathers have a very heavy responsibility in this area. There is a study which indicates a father's active participation in worship has the single greatest impact in a child's faith life. So, dads while God does forgive, He does allow consequences for our actions. Obviously when both a father and mother are faithful in worship and Sunday school, this is the best possible situation for a child.

As parents, our children should know we expect them to be regular in worship and study. We should pray for this in our prayers. There are many things we should be pray for throughout the life of our children:

1. Faith Through the Work of the Holy Spirit

2. Good Health
3. Protection from Evil
4. Good Friends
5. Opportunities for Service to Others
6. Knowing Their Vocations in Life
7. A Potential Spouse
8. Etc. etc.

And, last but not the least, is God's will be done. Apply prayer to school for example.

School is a very sensitive and tough subject to discuss. Society, peers and marketing put a lot of pressure on a family about what school their children should go to. Outside of you the parent, school is probably the next major influence in your child's life. And, a school can attack our Christian values you are attempting to instill in your children. To make matters worst, the higher the education the greater the attack.

So, it truly takes a lot of your time

and energy to determine the “best” schools for your child/children. And, private schools are not immune from creating a hostile environment toward Christians. Even some Christian schools are so in name only. Assume nothing and be diligent, firm and gentle in guiding your children in selecting a college if they are headed that way.

Selection of a college can be a good teaching opportunity and experience. For example, guiding your child through the logic to identify difference between a want versus a need. And, using good stewardship principles to determine an education budget. Most of all, don't forget to pray for God's will to be done.

(to be continued)

-from the Board of Elders

Miscellany (*/ˈmɪsəˌlānē/*) noun. —a mixture or collection of different things

- **Did you know....our Trustees** have been working many hours replacing all of our fluorescent light bulbs with LED tubes? We have well over 1000 of them, and the guys are almost finished. The new lighting in our classrooms is great! If you want to know exactly how many we have, just ask Mike Lemmon, Bob Knipp, Grover Downing, or Cal Wolff. They can tell you! Thanks, guys!!!
- **Actually**, our trustees have been working on a lot of different projects lately. If you have any handyman skills, they'd love more help!
- **Social Media** has its downfalls, but it is also a great marketing platform. If you are on/use Facebook, Twitter, or Instagram, **please like/follow us!** It's a painless way to help our church and school—and it really does help! #MLCATexas
- **New copy machines** will be coming to the offices in the next week or two. Most codes remain the same, but Sunday School, VBS, and the Youth will now use the Board of Ed code.
- **A reminder from our Treasurer**, Herbert Herrmann: Messiah does not reimburse individuals for sales tax paid. Tax exempt forms for vendors can be obtained from the church office or from our Finance Director. If you have any questions on their use, see Herbert or Jinel.
- Phase 1 of our Library fundraiser with Schwanns is finished. We received 20% of each order, and raised \$202.00. Schwanns matched our first \$100, with \$100, so our total so far is \$302.00. **Phase 2 of the fundraiser continues until Jan 2.** From now until then, we will receive 5% of each order. Use code 40105. **Thank you to all who participated!**
- **If you prefer**, you can always make a direct contribution to our library, or our other special ministries at Messiah. This can be done online or in the offering plate. Special gifts, however, should be over and above your regular, monthly giving. We couldn't keep any special ministries going if we can't keep the lights on!
- MLCA will have its annual **Walk-a-thon** on Friday, October 26. More information will be forthcoming.
- MLCA will host a **Scholastic Book Fair** from October 19—26. Hours will be posted soon.
- Lights are still occasionally left on in the building all night. **Please make sure to turn them all off** when you and your group leave in the evening.
- **Please check your church mailbox—and EMPTY IT if it's full!** We don't want to have to start charging for storage! :) Seriously, though, this is a major tool of church communication, and we need room in boxes to put the latest news.

Our October Hymn of the Month is *In the Shattered Bliss of Eden* – LSB 572. The hymn tune, RUSTINGTON, was composed by **Sir Charles Hubert Hastings Parry** (1848-1918) and was so named for the village in Sussex, England where he lived for some years and where he died. He was an English composer, teacher, and historian of music. This particular melody was first published in 1897 in the *Westminster Abbey Hymn Book* and currently shows up in some 59 hymnals – but with many different texts.

The text writer for *In the Shattered Bliss of Eden* is **Rev. Stephen P. Starke** (b. 1955). He is one of our very own Lutheran Missouri Synod pastors. While working on his MDiv from Concordia Theological Seminary in Fort Wayne, Indiana, he attempted his first hymn text. Since then he has written close to 200 hymns inspired by music and the Scriptures. He has also been, and continues to be, commissioned to write many hymns for special occasions such as church anniversaries, retirements, and even his daughter's wedding. Our hymnal is blessed to have 32 different hymns associated with his texts. Probably one of our congregations' favorites and most readily recognized is *We Praise You and Acknowledge You, O God*. (See page 1001 in our hymnal for a complete listing.)

Pastor Starke used the following scriptural references which you may find helpful in reading after singing/reading the hymn stanzas – Genesis 3:1-24; Leviticus 16:6-19; Romans 5:15-19; Revelation 7:9-17. It's almost like having the Bible condensed into six stanzas!

572 In the Shattered Bliss of Eden

1 In the shattered bliss of Eden
Dawned the day of sacrifice,
As our primal parents shuddered—
Sin had caused this dreadful price!
Faith embarked with this discernment:
Only God can cover sin,
As He took their leafy garments
And He clothed their shame with skin.

2 Days and months and years unfolding
Clearly showed what sin had wrought:
Fallen Adam's children learning
Lessons fallen parents taught.

All these sacrificial off'rings
Crested as a crimson flood:
Patriarchs and priests atoning
For their sins with cleansing blood.

3 What these sacrifices promised
From a God who sought to bless,
Came at last—a second Adam—
Priest and King of Righteousness:
Son of God, incarnate Savior,
Son of Man, both Christ and Lord,
Who in naked shame would offer
On the cross His blood outpoured.

4 Lamb of God, once slain for sinners,
Host, who spreads this meal divine,
Here You pledge our sins are covered,
Pledge received in bread and wine:
"Take and eat; this is My body,
Given on the cross for you.
Take and drink; this cup of blessing
Is My blood poured out for you."

5 Taste and see the bliss of heaven
Known by saints around the throne,
Where the Lamb, in closest union,
Lives to love and feed His own.
From His riven side forever
Flows the purest stream of love,
Love that robes us with the raiment
Worn by all who feast above.

6 Gone the bliss of Eden's garden,
Gone the age of sacrifice;
Ours the time of grace and favor,
Ours the call to paradise!
Ever, Lord, impress upon us:
Only You can cover sin—
Take our worthless, self-made garments;
Clothe our shame and cleanse within.

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Reformation is a-comin' and plans for having a Reformation orchestra are underway. Our Reformation Festival will be observed on Sunday, October 28. At the late service we are again looking to gather our instrumentalists together for some special pre-service music and the opening hymn, *A Mighty Fortress*. If you play, please consider joining us. Get your instrument out now and start getting those chops back into working order. High schoolers, old schoolers, intermediate/advanced middle schoolers – there's a place for you. Most all instrumentation can be accommodated. We will rehearse briefly after the late service on Sunday, Oct. 21. Music will be available Sunday, Oct. 14 – see Vicki Main. Come 'make a joyful noise!'

It's Angel Tree Time by Barbara Brewer

Year after year I get asked "Why the Prison Angel Tree Program?" I would explain to them that this is an important ministry about forgiveness and love. It brings families together again during a very difficult time. To bring light into darkness. To remind them that God loves them and to celebrate Jesus' birth. This year I debated whether I should continue doing Angel Tree especially after reading some of the horrible crimes and police shootings. Then I ran across an article of a police officer

from Minnesota that had been shot by a young kid during a robbery. The first thing the police officer asked was if the young man was ok. Then later during this young man's hearing he asked the judge for a smaller sentencing. This police officer visited this young man in prison. When he got out of prison he was strong in faith. He became a pastor and teaches of God's love and forgiveness to other young men who might be struggling. Teaching them that they don't need gangs and

violence isn't the way. Then one Sunday Pastor Huebel taught on the subject of forgiveness and sin. I knew then that the Angel Tree Program must be continued here at Messiah. Please consider helping this year with the Angel Tree. We need help calling families, purchasing gifts, and delivering them. Please feel free to contact me anytime. Let's shine a light into the darkness and share his love.

barbbrewer@gmail.com

Higher Things 2018: Sanctified, by Deconess Pamela Buhler



This summer, Messiah's youth group traveled up to Topeka, Kansas for the 2018 Higher Things Conference. Higher Things is a four day retreat packed with worship, teaching sessions, and activities. The Worship Services use our historical liturgies from our LSB Hymnal and includes Holy Communion. Higher Things offers a list of benefits for our youth today including Private confession and absolution and catechetical training sessions. The teaching sessions use pastors, deaconesses, and other church workers from across the country who give their time to teach on specific areas of concern for youth today. Activities revolve around the location of the conference and what their community has to offer.

Higher Things prepares our children for the people they interact with today and gives them tools to help them stay a strong Christian during their college years and in their future vocation where their faith will be attacked. This Lutheran conference allows our youth to explore

"hot" topics with a Lutheran world view. It approaches issues on suicide, homosexuality, dating, feminism, social media, and much, much more.



The particular conference we attended had about 1000 participants and offered 47 unique teaching sessions. These breakout sessions are intended to give our youth choices on topics near to their current life's experiences. Below are some of our youths' comments:

Islam as a Christian Heresy by Rev Kachelmeier

- "Showed how Islam's teaching makes no sense while at the same time proved and reassured my faith. I never realized that Muslim denominations fought with each other when it came to who the "true prophet" was." -PH
- "Pastor Kachelmeier explained things in a different way which made it more interesting and eye-opening. He explained it very well."



My Friend is Gay by Rev Wolfmueeller

- "Very informative with bits of humor. I learned about the two types of marriage: Compatibilism & Consent." -PH

Reaching Out to Differently-Abled Peers by Deaconess Gaffney

- "I found the many different ways to communicate with

disabled peers and how disabled people deal with their disability interesting." -OB

Dating & Marriage: Is Purple the New White? By Rev Borghardt

- "Pastor Borghardt was very funny. He made it relatable and I learned a lot."

Stay tuned next month for more information on our Higher Things Youth Trip!



Messiah Lutheran Church & School

The Lutheran Church-Missouri Synod

1308 Whitley Rd. Keller, TX 76248

Church Office: (817) 431-2345

Academy Office: (817) 431-5486

Sunday Worship: 8:00 a.m. & 10:45 a.m.

Sunday School & Adult Bible Class: 9:30 a.m.

Rev. Glenn Huebel, Senior Pastor
Rev. Thomas Chryst, Associate Pastor

www.messiahkeller.org

#KeepingKellerClassical



 The Messiah Academy Parents PRESENT: 

TRUNK or TREAT

October 29, 2018 🍬 4:00-5:30 p.m.

🍬🍬🍬🍬🍬🍬

Children may wear a costume, if they like.
(Costumes are not required.)

- 🍬 Enter our trunk decorating contest!
- 🍬 Enter a "Game Booth" Activity Station!
- 🍬 FREE CANDY!
- 🍬 Bring candy to share!
- 🍬 Free Kid-Friendly games!