

Trinity Tidings

From the Rector



This will certainly go down as the strangest, most uncomfortable Advent in my lifetime and, I imagine, in yours. It's customary during Advent to focus on preparing our hearts for Christmas with a little bit of good, old-fashioned penance and confession.

This year though...I'm not feeling messages of penance and confession. To be clear: I'm not advocating we dispense with self-examination and preparation. Rather, I'm saying that an Advent sermon series on the merits of asceticism and self-flagellation just doesn't seem appropriate, given all that 2020 has thrown our way.

What do we say to Advent and Christmas as we near the end of this year? How do we greet the news of the birth of Jesus anew?

Perhaps this year, more than any other, we can enter into the desperation and pain of the world as it received the Christ Child for the first time. For that first century was marked my pain, desperation, grief, oppression, and massive social upheaval. The birth of Jesus into this world of pain marked something new, a brand new thing occurring in the world of gods and humanity. Light pierced the darkness, cutting through the foggy haze besetting the people. It was, in a word, brilliant.

To be sure, though, that brilliance didn't immediately change everything about the world. It took 30 years before that baby was grown up and turning over the tables of the world.

So too it is with the changes needed to restore our imaginations to places of hope and exultation. We receive Jesus anew this year, trusting that there will eventually be a more visible transformation of the world. Until then, like Simeon in the temple, we cradle the Christ Child in our hearts and thank God for the opportunity to see even the smallest glimmer of a hopeful future.

-Chris

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Temporary Worship Schedule

Weekly On-Line Services

Sunday

10:30a Rite II Choral Eucharist

Wednesday

12 noon: Healing Service

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FROM THE SENIOR WARDEN

Love is the reward of love. This was the premise of my daily meditation readings one morning last week. The concept is so simple yet it is not necessarily an easy one for me to achieve. I like to think of myself as relatively compassionate but I am not frequently or outwardly as loving towards others as I could be.



The holidays are upon us and the end of this year is almost here - thank God! Holidays can be difficult for some of us and this year may be even tougher for some. The inability to travel easily for fear of infecting ourselves or others may leave people alone and lonely. Even those who aren't alone may find themselves feeling isolated or down.

This pandemic has impacted all of us in various ways and it sure has turned most of our lives upside-down. I miss traveling. I miss seeing people smile. I miss hugs. I miss singing. I miss watching cross-country and running in races. I miss sitting in coffee shops. I miss watching my daughter dance. I miss church. I miss you all!

It hasn't been all bad though. My kids have all been home since March and so we sure have gotten some extra time together! I have actually strengthened some work relationships by leaning on others as we try to navigate working in the office, trying to meet deadlines without getting each other sick. I have started co-leading a stress management and resources virtual meeting for my group, where we are creating a safe space to talk about fears and stressors in the workplace and at home. I am also really grateful that many of my coworkers confide in me and trust me in talking to me one-on-one. Hopefully, the things I am missing out on will be able to be enjoyed again soon. I am counting on it.

So back to my meditation reading... it went on to describe how to achieve that love in your life. It is to simply focus on loving others. I can show my love towards others by serving others - offering a socially-distanced helping hand, texting someone or calling them just to check on them, making myself available when it might be inconvenient for me. I think this holiday season doing those things may be more important than ever before. I pray that I will be there when others need me. Love is the reward of love.

Peace,

Alison

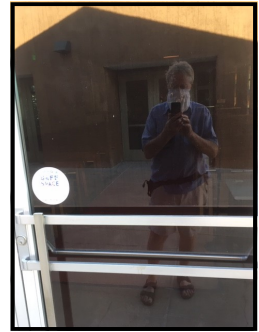
Matthew 25:35-40

35 *For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,* **36** *I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'*

37 *"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?'* **38** *When did we see you a stranger and invite you in, or needing clothes and clothe you?'* **39** *When did we see you sick or in prison and go to visit you?'*

40 *"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'*

FROM THE JUNIOR WARDEN



What the heck have YOU got to be thankful for????

That by the time you read this Thanksgiving will be over?
That Christmas is coming?
That each day you wake up and say to yourself
“It could be worse”?

Follow along, I may have a point to that rant.

I personally am thankful for my daily bread. You know “...give us our daily bread...”? I am thankful that I can go to work and earn some daily bread. Oh, you say that is not what he meant by that phrase? Well let’s explore this a little. I digress, but something that occurred to me: “Why was it a man who wrote that prayer”? I think women were capable but rarely got any credit. Your thoughts on that?

Back to the daily bread. When I was a kid I got it, I think, food for our hunger of either stomach or soul. Maybe I was a bit of a thinker-ist rather than literal-ist back then. Today, I pretty much get it, maybe not some might say but let’s leave that for another session. For me, there are 2 sides to conscious thought: the spiritualistic and the realistic, and each tends to influence the other in my mind. Catechism in the 60s drilled a lot of dogma into my young brain and then the eastern teachings added quite a bit more in the 70s. Of course, the 80s were pretty self indulgent for me, you have probably seen the movies, but eventually I settled down. Finding my way to Trinity On The Hill was quite a journey but it was worth the trip and I am happy to be here.

Oh, yeah, daily bread, yes I am thankful I can go to work. Some are not so lucky. When I go to work it is a kind of a ministry that I enjoy sharing. I go each day to make the world better for someone. People give me money for that, “bread” you might say in the vernacular of the hippies, and I accept it from them because it pays my bills but ultimately allows me to continue doing all that. Ministering to the needy perhaps because people need me to do some of the stuff I do.

Being Junior Warden might be considered a sort of ministry. I have had some say it’s a mystery why I would like it. I felt a little trepidation when first confronted with the nomination but that passed as I began to serve our church as an extension of my family. Now, it’s a way of life. Join in as if you can.

I give a lot not just for bread. I challenge others to give daily. I know all of you do too but the world needs each of us humanists to spread the word that it is not just about the daily bread. It is also about forgiveness of our trespasses and forgiveness of those who trespass against us. It is about temptation and being not easily led.

I don’t know if there was a point to this but that’s what I got for you, for now.

Mark Hartman – your Junior Warden

TOTH ANTI-RACISM GROUP

We in the anti-racism group would like to give everyone an update on what we have been up to. We have waded through the process of starting up a new group and determining what our purpose and goals are for the group. We are a Group for Accountability, Transformation, and Action, focused on learning how to fight and practically fighting systemic racism within our community. The three aims of the group are intentionally related to the three things we believe we must do to enact change:

1. **Accountability** – Accountability to each other is vital to remain committed;
2. **Transformation** – This is a time to learn and change our own hearts;
3. **Action** – We cannot create change without doing something.

Group meetings follow the same pattern. After opening with prayer, we have a time for accountability from members of the group. We share our experiences over the past two weeks, positive and/or negative encounters, learning, reflection, etc. that we have had surrounding race. We then have a time for transformation in which we share guidance or teaching from our own Christian theology. Lastly, we explore and implement changes whether in our church, community, work, or home. This pattern follows our weekly Eucharist. On Sunday we have a time for accountability when we confess our sins. We have a time for transformation during the lessons and gospel. At the end of the service we act upon our faith by celebrating the Eucharist and receiving communion, preparing us to go out and act in our community.

We encourage anyone who is interested to come listen. Our meetings are bi-weekly on Wednesday evenings at 6:45 pm via Zoom. Contact Leni (moore.leonardj@gmail.com) for details of the next meeting dates. No obligation or commitment required.

Leni Moore

CHRISTMAS COOKIES TO GO-GO

Following the resounding success of the House of Hope's *Tea to Go-Go* fundraiser this past August (thank you friends!), we are holding one last fundraiser this year in order to try to reach our house-building goal. We will be selling boxes of **assorted home-made Christmas cookies** on **Saturday, December 19, 10 am-2 pm**. Boxes will be \$30 each for 18 cookies, which can be picked up from Kelly Hall. Great for gifting or sharing! On-line ordering will start on **December 5** via the TOTH web site. Watch your email!

Calling all cookie bakers!

Our aim is to sell 100 boxes of cookies. Please volunteer **now** if you could make some festive cookies for this good cause. Send your name and the quantity you can make to Claire Singleton (cmws4377@gmail.com, or phone/text (505) 231-0815) by December 1. Whatever you are able to make—1 dozen or a dozen dozen—would be greatly appreciated. Your cookies will need to be dropped off at Kelly Hall on Thursday, December 17, between 9 am and 7 pm.

Cookie suggestions

The TOTH recipe book includes Holiday Sugar Cookies and Kissie Cookies; what about Christmas cut-out cookies or gingerbread cookies? Please avoid sprinkles or strong flavors that could “seep” into other cookies. Questions? Please contact Claire Singleton.

BELL-RINGERS WANTED!

Self Help, which provides emergency aid for those in need in our community, needs volunteers for its annual Salvation Army bell-ringing fundraiser outside Smith's. The funds raised go directly to small grants for things like rent and medical care in Los Alamos County, and the fundraiser is a major part of Self Help's funding for this aid, raising up to \$20,000 a year (an average of \$200 per volunteer shift!) for Los Alamos families in need. Many more people than usual need help this year, so bell-ringing is more important than ever.

Bell-ringing is an easy, relaxed volunteer job—all the ringer needs to do is stand/sit/dance around and be friendly to passers-by and folks who put money in the kettle. Even the actual bell-ringing can be optional; in the past, volunteers with auditory sensitivities have played music on a portable speaker instead. While we can't have large groups this year, volunteers are welcome to bring another household member along to ring if they wish and are encouraged to have fun as always (festive outfits, dancing, playing the violin, or just being kind and friendly).

Self Help has received approval from the New Mexico Department of Public Health to ring the bells and will be going above and beyond the Department's requirements as well as those issued by the CDC, offering gloves and Plexiglas barriers to provide additional protection to bell-ringers. Ringers are welcome to ring the bell outside the front of the store this year or to split their shift into smaller chunks to minimize prolonged exposure. Ringers do not need to touch the kettle and don't need to interact with passers-by at close range. Although all the above precautions should make bell-ringing a largely COVID-safe activity, we **especially** ask those in low-risk populations to lend us a hand this year!

The bell-ringing fundraiser will run from November 27 through December 24. Shifts are generally 2 hours each during the hours of 10-6 on Friday, Saturday, and Sunday, but the bell can be rung any time Smith's is open, so flexible scheduling is an option.

If you're willing to help out, **please email Self Help's director, Maura, at director@selfhelppla.org** or leave a message on the Self Help voicemail at 505-662-4666 and we'll get you scheduled. We'd be so happy to have you!

ADOPT-A-FAMILY 2020

An email has been sent to the congregation with details about how parishioners can participate in this annual TOTH tradition. The First United Methodist Church has reached out to the small and poor community of Medanales for many years and we have been allocated some of their many families to adopt. The main thing they need, especially in this pandemic year, is food for their Christmas dinner, as well as extras to stock their pantries. Small gifts are also requested for each member of the family, which run from 3 to 6 in size. **UPDATE: A generous parishioner has donated funds for the three remaining families. I'm now asking for volunteers to do the shopping and packing for them. Time is running short since the delivery date is December 11 (OR very early December 12). Please contact me if you or your family is able to offer your assistance and I'll give you details. Thanks for your prayerful consideration!**

Cathy Walters
(505)690-2309

ADVENT: THE COMING

Our sister diocese, the Diocese of Texas, offers some ideas for people of all ages to mark Advent (which starts this year on November 29) at home. Why not give them a try?

Make One More List

This Advent, have your family write down what they would like for Christmas that can't be bought at a store. For example, time to see friends, a chance to talk to grandparents. Or, write a reverse Christmas list: instead of the things you want, write down things you are grateful you already have. One idea to help children and youth understand Advent would be to focus on the "giving" not the "getting." Have children write the list of the gifts they will be giving and to whom.

Blessing of the Tree

God of Adam and Eve, God of all our ancestors, we praise you for this tree. It stirs a memory of paradise, and brings a foretaste of heaven. Send your Child, the flower of the root of Jesse, to restore your good earth to the freshness of creation. Then every tree of the forest will clap its hands and all creation will bless you from these shining branches. All glory is yours, now and forever. Amen.

Be a Guardian Angel

This Advent season, ask everyone in the family to put his/her name in a hat and each person picks a name. All season long, do good deeds, dream up little surprises, or leave notes of praise for just that one person—but without getting caught. On Christmas morning everyone reveals whose angel he or she was.

Advent Discipline

Help your family create ways they can do good, thoughtful deeds during the holiday rush, e.g. hold the door for a shopper, help a neighbor unload the car, offer to help a busy mom wrap presents, clean the silver, shop for a disabled friend, etc.

Setting up your Crèche

Begin to set up the nativity scene or crèche. To emphasize that Advent is a time of waiting, add only one or two pieces every day to the stable until Christmas, when you add the baby Jesus. You could also start the wise men in another part of your home and move them closer each day as they make their way toward Bethlehem.

Blessing of a Nativity

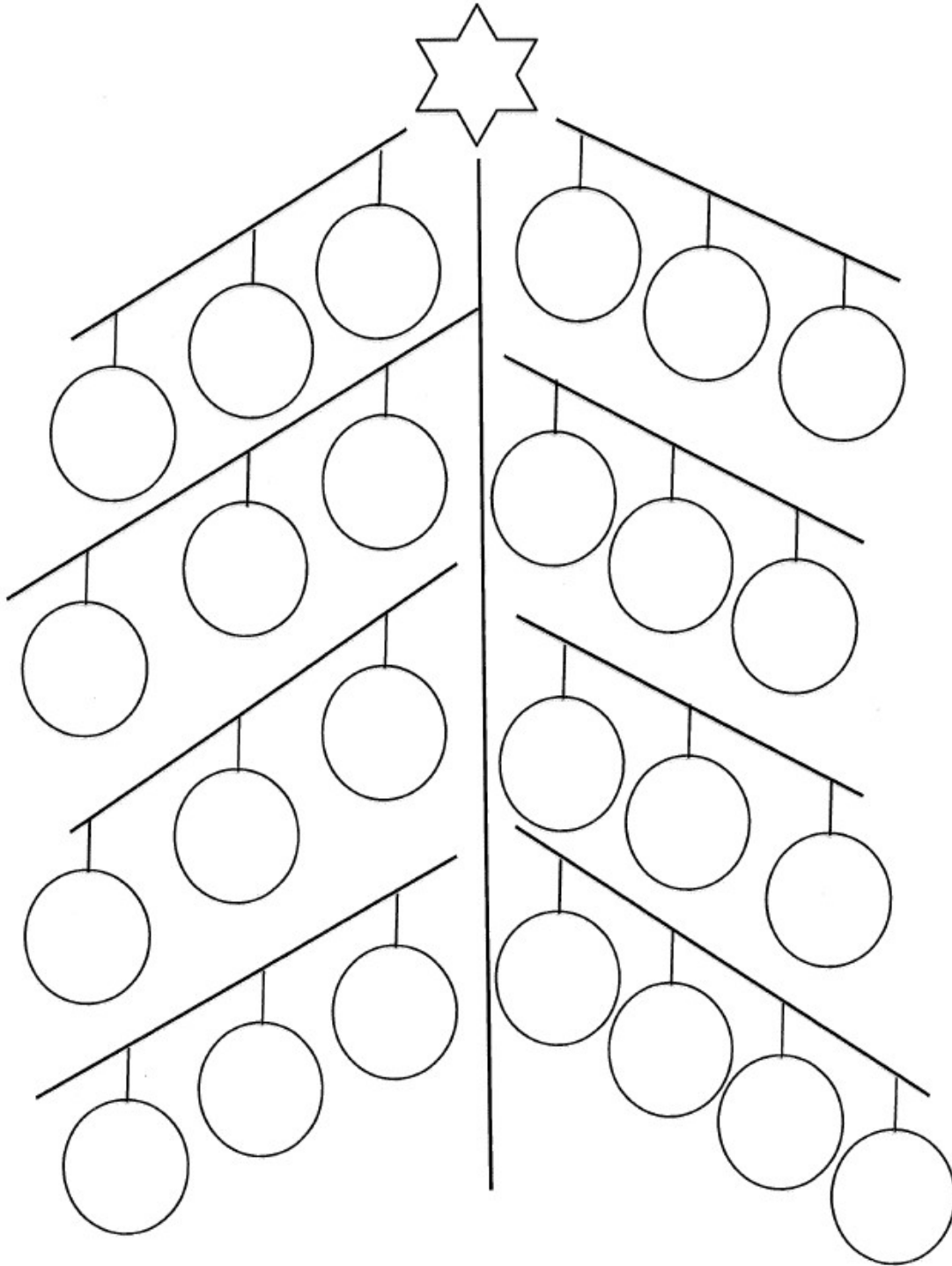
Bless us, Lord, as we come to Bethlehem, where animals and angels, shepherds and seekers together behold your face. In our holy Christmas, give us the riches of your poverty. Show us the wonder of simplicity as we join with the angels in singing your praise: Glory in heaven and peace on earth, now and forever. Amen

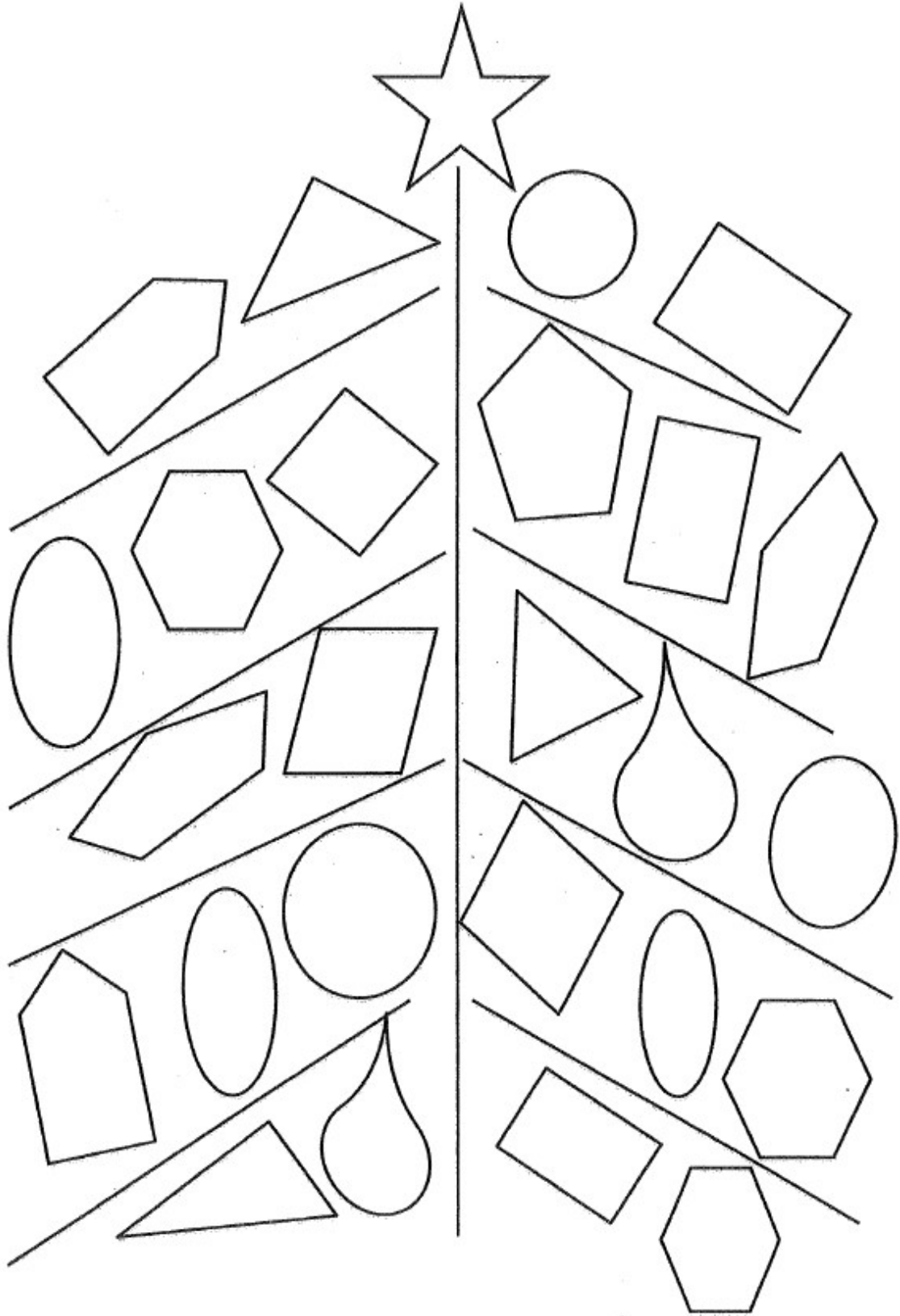
Make Room at the Inn

If you have company staying at your house for the holidays [*we live in hope! Ed.*], clean out a dresser drawer so this person can use it while visiting. Add a few things he or she might like or could use, such a pocket-sized copy of the Psalms, stationery to write letters, candy, or a new pair of slippers.

ADVENT COLORING CALENDARS

On this and the next page you will find 2 Advent Coloring Calendars. Pick one and, each day, pick a box in which to write a word or a name—a person for whom you are thankful, a situation in need of prayer, or a word to reflect upon. The rules are up to you. Then decorate the box with color, doodles, shading, patterns, while reflecting on that word. It's a coloring prayer exercise. By the time Christmas arrives, you'll have a colored tree with 25 different colored boxes.





And Now for Our Next Guest . . . The WORD

The Prologue of John's Gospel, John 1:1-18 (The Gospel for the First Sunday after Christmas)

Imagine you are the writer (or one of the writers) of the Gospel of John. The time is about 100 CE in the city of Ephesus. The good news of Jesus Christ has spread and many Christians are Hellenistic Gentiles. Many Jews are also Christ-followers, but few first-hand witnesses are still alive. Conflicts abound among both Christians and Jews as to Jesus' true nature and message. You are perhaps writing for a Greek audience, perhaps a Jewish one, or perhaps both. How will you convey the good news of Jesus Christ amid rival practices and beliefs? In the Prologue of his gospel, John uses special imagery: Jesus Christ is the Word of God, the *Logos*, to entice his audience. This "Word" had wide usage in the first-century world and would have resonated in a variety of listeners. The Prologue is an introduction to John's Gospel, but it is also far more. It is a dramatic story, a revelation of all that took place prior to Jesus' humanity, and all that will take place throughout his earthly ministry.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him, not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. John 1:1-5 (NRSV)

John's Greek Audience. For the Greeks, "Word" or "Logos" was synonymous with the Reason of God. The Greek philosopher Heraclitus (approx. 560 BCE), observed that everything in the world changes from day to day and from moment to moment. What kept things, then, from falling into complete chaos? "Logos", Heraclitus reasoned, kept things ordered according to a plan and purpose. What gave man a sense of right and wrong and ability to think and reason was the *logos* of God dwelling within him. The idea of *logos* was adopted by the Stoics, as well as the first-century Jewish teacher Philo. Philo regularly used an anthropomorphic image of *logos* in his writing, i.e., "the thought of God stamped on the universe," or "the captain and pilot of the universe." Thus, John's use of "the Word" was an impactful image in a Hellenistic society that had no history or concept of the term "Messiah."

John's Jewish Audience. The first five verses of the Prologue stirred several powerful images for its Jewish readers. The Semitic root for "word" (*dabar*) also meant "affair", "event" or "action." A word spoken was far more than a mere sound; it had an independent existence and could actually *do* things. "Word" was used frequently in the Old Testament. Recall the story of Isaac being tricked by his son Jacob to receive the blessing rightfully due the eldest son Esau. Have you ever wondered why Isaac didn't simply take back the blessing when he discovered the deceit? In Jewish thought, however, this was impossible: the word spoken, once uttered, could not be torn from the event it evoked. Devout Jews would have been similarly familiar with the phrase, "word of God," as this term for "God" evolved from the ancient Hebrew into the Aramaic language of John's day and was heard regularly (appearing in scripture 320 times) in the synagogues. John's repeated use of "Word" in the first five verses of the Prologue, then, indicated something that was active, creative, and intimately one with God.

The second thought that would immediately spring to the mind of a Jewish reader (and hopefully yours!) is the obvious parallel to Genesis 1:1. John assumes a working knowledge of the Torah: first-century Jews referred to the books of the Torah by their first line and "in the beginning" is a direct reference to the creation story. Similarly, the references to "light" and "life" echo Genesis 1:3. John, however, is describing something more powerful, more continuous, and in existence even *before* the beginning of the world. When the identity of the Word is revealed at the end of the Prologue, the reader understands

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this is more than poetic imagery and analogy: it is an introduction to the previous history of the world in Jesus *the Christ*.

The third, and perhaps most vivid, image is John's co-opting of Jewish wisdom literature. In early Jewish literature, "Wisdom" makes a personal appearance. The abstract quality is a "she," a personal and eternal co-worker with God and a partner in creation. Take a moment and read Proverbs 8 and you will hear a striking similarity to John's Prologue. Just as the ancient Hebrews could look to Wisdom to see the perfect reflection of God - knowing God through the pursuit of Wisdom - John now claims one can know God by looking at Jesus.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. . . .(John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") John 1:6-9; 15

John the Baptist. We know from the synoptic gospels that the "man sent from God" is John the Baptist. Why, though, does our gospel writer interrupt the incredibly powerful imagery of Jesus as Word to give this short biography of Jesus' cousin? Commentators suggest three reasons: 1) the movement and reputation of John the Baptist lived on after his death. The writer is showing the Baptist's secondary importance to Jesus. 2) In John's society, witness-bearing was the means of establishing truth. It also involved commitment. "Witnessing" is a recurring theme in John's gospel. John's "witness" and "testifying" in the Prologue solidifies the truth Jesus brings and John the Baptist's commitment to him. 3) The repetition of the word "light" in this passage is striking and intentional. John is not the light but bears witness to it. The light is "true": a reference in Greek to something that is authentic and unique. John will repeat this later in the Gospel with additional metaphors: Jesus is the "true bread," John 6:32, and the "true vine," John 15:1.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. John 1:14

The Grand Miracle. The statement in John 1:14 represents the heart of John's gospel and the remaining twenty and a half chapters will be spent unfolding its significance. C.S. Lewis referred to the incarnation and birth of Jesus as "the grand miracle," arguing for its importance even over the crucifixion and resurrection. John uses the Greek "sarx" or "flesh," deliberately bypassing "man" or "a body." "Flesh" stands for the whole person, a human existence in all its frailty and vulnerability. John intends a clear statement of Jesus' humanity: the Word not only entered the world, he literally "tented among us"—a Hebrew reference to the revealed glory of God—and suffered thirst, weariness and death. He "became" or "was made" flesh, an expression of entering a new condition that is a complete and definitive action. God's action of self-humbling is irreversible: he is eternally Emmanuel, "God with us." The enormity of "the Word became flesh" cannot be overstated. Early in the ancient Church a view arose that Jesus only "seemed" to be living a human life. This view, called Docetism, regarded Jesus as not subject to the limitations and struggles of human life. John pointedly contradicts this false claim. John also intentionally departs from the Greek understanding of *logos* as a divine participant that was distinct and *removed* from the material and historical world. Christians professing "the Word became flesh" are professing the sympathetic presence of God in Christ sharing our human struggle with us. There is no parallel anywhere else in the world's religions to this incarnational claim. The English writer Dorothy Sayers (a good friend of C.S.

(Continued on page 11)

Lewis) attests to the significance it holds: “We may call this [incarnation] doctrine exhilarating, or we may call it devastating, we may call it a revelation or call it rubbish . . .but if we call it dull then what in heaven’s name is worthy to be called exciting?”

From his fullness we have all received, grace upon grace. The law indeed was given through Moses: grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known. John 1:16-18

Putting it all together. The final verses of the Prologue at last reveal this mysterious “Word” as Jesus Christ. The gospel is not a new law; it is a fulfillment of the law. God gave the law through Moses, but the law does not save. The active saving “grace upon grace”—a continual succession of undeserved gifts—came through Jesus Christ. In the life, death and resurrection of Jesus, God has been made known and his hidden reality exposed. This reality, rejected by “his own people”—a likely reference to the Palestinian Jews—is available “to all” (John 1:12). Faith in Christ is one of John’s major themes. The offer to anyone to become a child of God through this faith was significant in a society that excluded based on intelligence (Greek), racial pedigree (Jewish), and Roman citizenship. Through faith, we are promised personal membership in the family of God. The right to become a child of God is an incredible offer of a complex new birth willed by man and worked by God, one radically different from human birth. It is a miraculous gift given through the Word/God’s Son.

The reference to Jesus as “the Word” does not continue in John’s Gospel beyond the Prologue. Once the personal name of Jesus Christ is introduced, John moves effortlessly from “God-Word” to “Father-Son” in the remaining chapters. John makes the transition in verse eighteen: God the only Son “is close to the Father’s heart”—a Hebrew expression denoting an intimate relationship of child and parent. This relationship, though, is enhanced by John’s previous description of the Word: although we can distinguish between the Father and Son historically, the oneness of the Word with God is so real and so close the Word is described *as* God.

“Rather should we be satisfied with this heavenly oracle, knowing that it says much more than our minds can take in.” John Calvin

Application to our lives. This article on the Prologue in John’s Gospel is by no means exhaustive. We discern, as Calvin did, the richness and layers of meaning emanating from a mere eighteen verses of text. If, like me, you previously only enjoyed this passage for its language and poetry, I hope your reading has been enriched. I have touched on major topics, but the text holds many treasures for your continual discovery. As we move through the season of Advent, I invite you to spend some time with John’s Prologue. Advent allows us the time to re-wind, to re-live, and to re-imagine the extraordinary words: “The true light, which enlightens everyone, was coming into the world.” John 1:9. Above all, the Prologue is a story of mystery and love, a story worthy of much prayer and reflection. John’s Prologue also speaks loudly of Presence. As we sit in this season of waiting and preparation, my prayer is that we will see and know the Presence of the Word in our lives.

Lynn Finnegan

(All citations have been omitted; contact Lynn Finnegan if you’d like references)

CHILDREN'S CHRISTMAS BAZAAR

This year we will break with the tradition of holding the Children's Christmas Bazaar at TOTH. I know this is not surprising, but it is still disappointing. Everyone's health and safety are most important always. Independence, empowerment, and fellowship have always been important factors at the Bazaar for the children. I like to think that the gift purchase leads to an experience of charity and love for each child, and it brings joy!

I would like to suggest families spend their first Saturday morning in December making gifts or finding something they already own to gift to someone else. Your family group could set up your own Children's Christmas Bazaar in your home and each person could wrap their gifts. You could leave it to your children to decide if they want to collect money and donate it to a charity or not. Please share your experiences, past or present, on our church's social media. I can envision adults relaxing while drinking coffee and eating cookies while children "shop" and wrap gifts.

Need ideas for children's gifts to make? Ask your children and empower them, they may want to make macaroni necklaces, mold soap, learn candle making, create a nativity scene, etc. The ideas are endless! I am thinking a wreath made from toilet paper rolls/tubes could be a fun seasonal item this year!

Most of all, I hope families will focus on the birth of our Savior, the greatest gift of all!

Beth Pattillo

From the Editor:

Dear friends,

I am writing this between Thanksgiving and Advent. I hope you all enjoyed Thanksgiving whatever form it took for you this year and that you are anticipating the season of Advent. There is much to read, mark, learn and inwardly digest in this edition of *Trinity Tidings*.

Wishing you a blessed Advent and Christmas Season,

Claire

Trinity Tidings

A newsletter of Trinity on the Hill Episcopal Church

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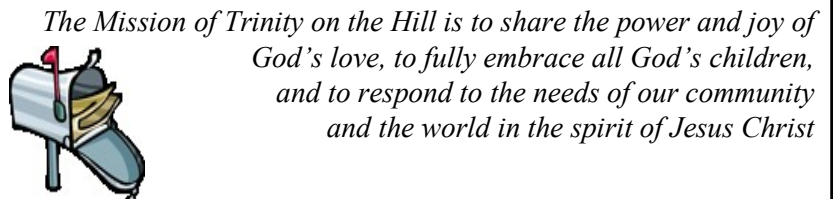
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Distribution: Online publication only this month.

Trinity on the Hill's Mission



The Mission of Trinity on the Hill is to share the power and joy of God's love, to fully embrace all God's children, and to respond to the needs of our community and the world in the spirit of Jesus Christ

The next regularly scheduled issue will be in December. Submission deadline to follow for bumper holiday double issue!

Submit electronically to: cmws4377@gmail.com or
cynthiab@latoth.org

UTO UPDATE

At the Deanery Meeting on November 21, our Deanery UTO representative, Mother Madelynn Johnston, reminded people that an offering would be very welcome to the United Thank Offering. To that end, I took the contents of my blue box to the bank's drive up window and deposited it. The zip lock bag was full of a year's worth of uncounted coins! They counted it all, deposited it into my account and gave me a receipt. I then sent a donation to the website via my Visa card for the amount. EASY!

1. Donate online: www.unitedthankoffering.org—OR

2. Mail a check to:

UTO, DFMS - Protestant Episcopal Church US

PO Box 958983

St Louis, MO 63195

We are hoping things will be more normal in the spring so we can do our usual Spring Ingathering and bring our blue boxes to the church (among innumerable other reasons!) Let's all pray fervently for the anticipated vaccine to be approved and distributed promptly!

"Freely you have received; freely give" *Matthew 10:8a*

Cathy Walters



Trinity on the Hill Episcopal Church

Christmas Eve

6pm WORLD PREMIER of the 2020 Christmas Pageant

8pm A Festive Service of Holy Eucharist (A Prelude of Carols begins at 7:45pm)

Christmas Day

10am A Service of Holy Eucharist

All services and videos will be broadcast at
www.facebook.com/TrinityOTH

3900 Trinity Dr // www.latoth.org // 662-5107



Remaining Connected during COVID-19

Let's get something straight: Screen-Time Burnout is a real thing. But it's the safest way to stay connected, so let's use it to the best of our ability. Knowing this, however, we have expanded some in-person offerings for those who desire.

Here are the means by which you can stay connected either physically or digitally while we are remaining socially distant:

Tuesdays:

- Zoom Women Alive: **8am**, link sent out via email (for all women in the parish; contact lynnfinnegan1475@gmail.com for information); once a month there is a Socially-Distanced Hike.
- Zoom Coffee Hour: **10am**, link sent out via email (contact cynthiab@latoth.org for more information)

Wednesdays:

- A Healing Service: **Noon**, www.facebook.com/trinityoth
- Zoom Chime Choir: **5:30pm**, link sent out via email (for all families with young children; contact momto3ducks@gmail.com for more information)

Fridays:

- Zoom Bible Study: **2pm**, link sent out via email (contact cynthiab@latoth.org for more information)

Sundays:

- A Celebration of the Holy Eucharist, digital: **10:30am**, www.facebook.com/trinityoth
- Christian Education: **12:15**, via Zoom, link will be emailed