



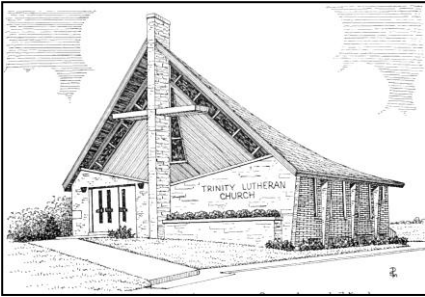
# THE TRINITY CATECHUMEN

Trinity Evangelical Lutheran Church  
Lutheran Church - Missouri Synod  
"Tender Evangelical Loving Care"

Printed for the Lutheran Community of  
TRINITY EVANGELICAL LUTHERAN CHURCH  
between Girard and Virden

TRINITY 2009

ISSUE 1, NUMBER 3



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### **Divine Service**

Saturdays 5:30 p.m.

Sundays 10 a.m.

Advent and Lenten Services

Wednesdays 7:00 p.m.

Private Confession & Absolution

(by appointment)

### **Bible Studies**

Nursery through 8<sup>th</sup> Grade Sunday School

Sunday Mornings 9:00 a.m.

High School and College Bible Class

Sunday Mornings 9:00 a.m.

Sunday Morning Bible Class

9:00 a.m.

(Isaiah the Prophet)

LWML Bible Study

1<sup>st</sup> Thursday 9:00 a.m.

Fellowship Pot Luck

Every 5<sup>th</sup> Sunday After Service

### **Catechesis**

Adult Information Class

Sunday Afternoons

3:00 p.m.

Youth Confirmation Class

Wednesday Evenings

6:00 p.m.

### **God's Always Doing Great, Exciting Things**

at *Gadget's Garage*.

Join us on July 12 - 16 from 6:00 p.m. to 8:30 p.m..

Kids ages 3-12 meet friends, explore Bible stories, do fun activities, sing great songs, make crafts, play games, and



eat snacks. We expect a great response, so enroll your child today. To register, fill out the form in this newsletter and return to Trinity.

**We need you!** Through the dedication of our members and friends who volunteer at VBS, we will share the Gospel of Jesus Christ with children from around the Girard and Virden Area. If you aren't part of VBS yet, why not call today? If you can help some days, just one day, every day, or in advance, we have many levels of involvement to suit your schedule and interests. Call Pastor GeRue at 725-8137 for more information.

**We appreciate your prayers** for *Gadget's Garage*, our Vacation Bible School being held on July 12 - 16. Ask God to bring children to meet our program so they can know and grow in Jesus, who makes all things new! Please pray for God to provide leaders and helpers for this important mission.

**Meet a new friend** at *Gadget's Garage* VBS! Gizmo the Robot visits VBS each day and helps us learn that God's Always Doing Great, Exciting Things.

### **VBS Closing and Picnic**

Join us Friday July 17<sup>th</sup> for the VBS closing service at 6:00 p.m. in the Church.

Following the closing we will have a picnic and games for all ages. Join us from 6:30 - 8:30 for this exciting event.



Welcome to our newly confirmed members  
(front row) Noah Sisson, Kirk Howarth, Ahlivia Beichler  
(second row) Patty York, Rebecca Vogt, Kali Birk, and Melissa Howarth  
(back row) Andy York and Pastor GeRue

## **Upcoming Meetings and Events**

### **June**

- 28 – Installation of Rev. Scott Busacker as Pastor 4:00 p.m. @ Trinity Lutheran Church, Harvel
- 29 – Cardinal Baseball leave church @ 5:00 p.m.

### **July**

- 2 – LWML 9:00 a.m.
- 6 – Elder's 7:00 p.m.
- 12 – 16 VBS from 6:00 – 8:30 p.m.
- 17 – VBS Closing 6:00 p.m.
- 17 – Picnic 6:30 – 8:30 p.m.
- 19 – Pleasant Hill Healthcare service @ 2:00 p.m.
- 20 – 25 Macoupin County Fair

# Liturgy

Another term for the Divine Service is the Liturgy, coming from the Greek word *leitourgia*, which means a work for the people. It comes first from classical Greek usage. "*Leitourgia* is the service that a benefactor renders by putting up the money for the next sports event or a ship for the city's navy." So in the Divine Service God is the Benefactor. He puts up the whole price and gives the wealth and inheritance to us who are the beneficiaries of Christ's last will and testament. The Christian liturgy is God's work for us, God's service to us, Divine Service, in teaching, absolving, strengthening, and confirming our faith unto everlasting life.

The Lutheran Confessions also give us a definition:

Let us talk about the term "liturgy." It does not really mean a sacrifice but a public service. Thus it squares with our position that a minister who consecrates shows forth the body and blood of the Lord to the people, just as a minister who preaches shows forth the gospel to the people, as Paul says (1 Cor. 4:1), "This is how one should regard us, as ministers of Christ and dispensers of the sacraments of God," that is, of the Word and sacraments. (Ap XXIV 80, Tappert p. 264)

The Lutheran liturgy as we know it in our services is a clear and full proclamation of the Word of God. The elements of the liturgy are very often quotations from the Scriptures and summations of their teachings. Basing our services on the Mass and using the Greek and Latin titles for these parts of the Divine Service testifies to our connection to the one Holy Christian Church throughout the ages. We would never think of giving up such words as Amen, Hallelujah, Hosanna, Apostle, Christ, Evangelical, or Synod. So let us learn the names of the parts of the liturgy and appreciate them as part of our Christian and Lutheran liturgical heritage.

**Introit** (Entrance Psalm) is a selection of Psalm verses fitting the theme of the Sunday, woven together with the confession of the true God as Triune: Glory be to the Father, etc.

**Kyrie eleison** is "Lord, have mercy", the cry of the lepers and others who came to Jesus, begging for His help (Matthew 9:27, 15:22, 17:15, 20:30-31, Mark 10:47-48, Luke 17:13, 18:38-39).

**Gloria in excelsis Deo** is the song of the angels, announcing the birth of Christ: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14), making each Sunday a celebration of Christmas.

**Collects** are short prayers with a set pattern: 1. addressing God, 2. acknowledging some aspect of His mercy or work, which forms the basis for our request, 3. asking for a certain blessing, 4. stating the desired result, and 5. closing in Jesus' name with a Trinitarian doxology. 4 The best Christian prayers are filled with Biblical language and images. Many of the collects, written hundreds of years ago, still speak to our Christian life today remarkably well.

**Epistle** is a reading from a New Testament letter by the apostles (Romans to Revelation).

**Gradual** is a selected few verses of an appropriate Psalm.

**Gospel** is a reading from Matthew, Mark, Luke, or John; the life and teachings of Christ.

**Creed** is a summary of the main teachings of Scripture.

**Hymns:** The best hymns too are often filled with Biblical images and phrases. The best Christian poets are steeped in Scriptural language, so that it simply fills their hearts and their writings. Many hymns are also paraphrases of psalms. Between the Creed and the Sermon is the usual place for the Chief Hymn or the Hymn of the Day.

**Sermon** is an explication and application of a certain text of Scripture.

**General Prayer or Prayer of the Church:** If the greatest martyr in the liturgy is the Lord's Prayer (because our minds so often wander as we pray it), the second greatest martyr must be the General Prayer. Too often it is omitted for the sake of time because some think it is too long or unnecessary to have every Sunday. One of the reasons we gather together as a Christian congregation and a Synod is to pray. The early Church "continued steadfastly [also] in *prayers*." (Acts 2:42). The General Prayer, one of the most beautiful and all-encompassing prayers of the liturgy, reminds us of the concerns of the congregation and individual Christians and brings these petitions to our Father who has promised to hear our prayers. We pray for people in all situations and for the welfare both of the Christian Church and the whole world by praying for our Church, our government, our enemies, the needy and afflicted, and all people, as the Lord directs us through St. Paul: "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence." (1 Timothy 2:1-2). You will probably recognize those last words as being quoted in the General Prayer.

**Preface and Sanctus:** "Holy, holy, holy, Lord God of Sabaoth. Blessed is He who comes in the name of the Lord. Hosanna in the highest." This hymn welcomes Jesus our Savior who comes to us with His Body and Blood and the forgiveness of sins in the Sacrament. This song of praise joins us with the prophet Isaiah (6:3), with the people of Israel (Psalm 118:25-26), and the worshippers on Palm Sunday (Matthew 21:9).

**Our Father:** as Jesus taught us to pray (Matthew 6:9; Luke 11:2).

**Words of Consecration:** the words Jesus commands us to use in the Sacrament.

**Agnus Dei:** (Lamb of God) again greets Christ who comes in the Sacrament as the "Lamb of God who takes away the sin of the world" (John 1:29).

**Benediction** is the blessing given for Aaron to speak upon Israel (Numbers 6:24-26).

So the liturgy is in large part a compendium of Scripture passages. To argue that we need less liturgy and more Bible is a fallacy, for it argues against what is Scripture itself. The liturgy simply arranges the Scripture in an orderly fashion for each Sunday (Confession, Absolution, Scripture reading, Preaching, Sacrament), and each Church year (the life of Christ and the life of the Church). The Lutheran Divine Service is permeated with the Word of God. One may never leave a Lutheran service without hearing the basic doctrines of the Christian faith: Law and Gospel, sin and grace. What a comfort to Christian preachers! Though we may fail in our preaching (because of our human weakness), the Christian congregation still has heard an orderly and appropriate proclamation of God's Word, of Law and Gospel, in the liturgy and hymns. We also find comfort in this with regard to our Christian brothers and sisters in churches where preaching is either not emphasized properly or is filled with error. The Liturgy kept the Christian Church alive throughout the dark ages of corruption, because despite the poor preaching and false ceremonies the Liturgy at least was a proclamation of God's Word, of Law and Gospel. Indeed our gracious and faithful God promises: "My word shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it" (Isaiah 55:11).

*O COME, LET US SING TO THE LORD  
LET US MAKE A JOYFUL NOISE TO THE ROCK OF OUR SALVATION.  
LET US COME BEFORE HIS PRESENCE WITH THANKSGIVING;  
LET US MAKE A JOYFUL NOISE TO HIM WITH PSALMS.  
O COME, LET US WORSHIP!*