



# Trinity Ev. Lutheran Church Newsletter **MARCH 2019**

*A Member Congregation of the Lutheran Church - Missouri Synod  
1917-2017: A Century of God's Gifts in Jesus Christ*



## **Why Is the Lutheran Church a Liturgical Church?** *A Confessional Anthology*

**I.** According to its official Confessional documents, the Lutheran Church is a liturgical church. Confessional Lutheran congregational piety is characterized by the regular proclamation of the Gospel and the regular administration of the Lord's Supper, within the framework of an orderly, dignified, Scripturally-based and historically-informed pattern of worship.

- ◇ *But 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 (I 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; and II Cor. 5:20, "We are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." Thus the term "liturgy" squares well with the ministry. (Apology XXIV:79-81)*
- ◇ *We on our part also retain many ceremonies and traditions (such as the liturgy of the Mass and various canticles, festivals, and the like) which serve to preserve order in the church. (Augsburg Confession XXVI:40 [German])*
- ◇ *We are unjustly accused of having abolished the Mass. Without boasting, it is manifest that the Mass is observed among us with greater devotion and more earnestness than among our opponents. (Augsburg Confession XXIV:9 [German])*
- ◇ *We are perfectly willing for the Mass to be understood as a daily sacrifice, provided this means the whole Mass, the ceremony and also the proclamation of the Gospel, faith, prayer, and thanksgiving. Taken together, these are the daily sacrifice of the New Testament; the ceremony was instituted because of them and ought not be separated from them. Therefore Paul says (I Cor. 11:26), "As often as you eat this bread and drink the cup, you proclaim the Lord's death." (Apology XXIV:35)*
- ◇ *From this description of the state of our churches it is evident that we diligently maintain church discipline, pious ceremonies, and the good customs of the church. (Apology XV:4)*

**II.** The Lutheran Church is a liturgical church because it is connected by doctrine to the catholic (universal) church. The Lutheran Reformers of the sixteenth century were not sectarian (separatists) innovators who set out to create a new church, but they acknowledged, and rejoiced in, their continuity with the church of the apostles and ancient Christian Fathers. They recognized that many of the centuries-old liturgical customs which they had inherited were both useful and beneficial, and they saw no reason to discard them. With humble gratitude, Confessional Lutherans embrace the edifying liturgical usages of the pre-Reformation catholic church as important components of their own heritage and identity. They do not believe that such historic Christian customs are unique to the Roman Catholic Church (or to any other individual church body or denomination).

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 WYLCMS

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The Book of Acts indicates that the corporate worship of the Christian church has *always* been liturgical in character. The Christians in Jerusalem “continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread and in the prayers” (Acts 2:42); on one occasion the Holy Spirit spoke to the Christians in Antioch “while they were engaged in the liturgy of the Lord” (Acts 13:2); and in regard to the Christians at Troas St. Luke reports that “On the first day of the week when we gathered for the breaking of bread, Paul preached to them” (Acts 20:7). The New Testament encourages all Christians to “Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith. Jesus Christ is the same yesterday and today, yes and forever. Do not be carried away by varied and strange teachings” (Hebrews 13:7-9). In the forms for public worship which they employ, Lutherans do indeed “remember” and “imitate” those who have served the cause of Christ’s unchanging Gospel throughout the church’s history. The main elements of the historic Lutheran Liturgy are not distinctively “Lutheran” and do not simply reflect the culture of sixteenth-century Germany and Scandinavia (or of twentieth-century America). They reflect instead the faith and devotion of God’s people of all times and places.

- ◇ *...our churches dissent from the church catholic in no article of faith but only omit some few abuses which are new and have been adopted by the fault of the times although contrary to the intent of the canons... (Augsburg Confession, prologue to XXII,1 [Latin])*
- ◇ *...nothing has been received among us, in doctrine or in ceremonies, that is contrary to Scripture or to the church catholic. (Augsburg Confession, epilogue to XXVIII,5 [Latin])*
- ◇ *...no novelty has been introduced which did not exist in the church from ancient times... (Augsburg Confession XXIV:40 [German])*
- ◇ *We gladly keep the old traditions set up in the church because they are useful and promote tranquility, and we interpret them in an evangelical way, excluding the opinion that they justify. Our enemies falsely accuse us of abolishing good ordinances and church discipline. We can truthfully claim that in our churches the public liturgy is more decent than in theirs, and if you look at it correctly we are more faithful to the canons than our opponents are. (Apology XV:38-39)*
- ◇ *On holy days, and at other times when communicants are present, Mass is held and those who desire it are communicated. Thus the Mass is preserved among us in its proper use, the use which was formerly observed in the church and which can be proved by St. Paul’s statement in I Cor. 11:20 ff. and by many statements of the Fathers. (Augsburg Confession XXIV:34-35 [German])*
- ◇ *Since, therefore, the Mass among us is supported by the example of the church as seen from the Scriptures and the Fathers, we are confident that it cannot be disapproved, especially since the customary public ceremonies are for the most part retained. (Augsburg Confession XXIV:40 [Latin])*
- ◇ *...we do not abolish the Mass but religiously keep and defend it. In our churches Mass is celebrated every Sunday and on other festivals, when the sacrament is offered to those who wish for it after they have been examined and absolved. (Apology XXIV:1)*

**III.** The Lutheran Church is a liturgical church because it is an orthodox (right-teaching) church. Its historic worship forms are thoroughly Biblical and evangelical in content, and therefore serve as faithful guides in orthodox Christian worship. The chief articles of Christian doctrine (the Trinity, the person and work of Christ, sin and grace, etc.) are deeply embedded in the unchanging parts of the Service (Ordinaries), and they become deeply embedded in the minds and hearts of Christian worshipers through the disciplined, weekly repetition of those texts. The Ordinaries of the Divine Service include the Kyrie, Gloria in Excelsis, Nicene Creed, Sanctus, and Agnus Dei. The annual cycle of festivals and seasons in the traditional church year reminds worshipers of the important events in salvation history. The weekly sequence of Scripture readings (lectionary) and other changing parts of the liturgy appointed for each Sunday of the year (Propers) exposes worshipers to “the whole counsel of God” (Acts 20:27). The historic Liturgy (Setting III, p.184 also known as the Common Service) provides a proper balance of continuity and variety in each Sunday’s service. Through the words of the Liturgy, worshipers are able to hear God’s timeless message to his people, and to respond with prayers of thanksgiving, praise, and petition that have been molded and shaped by that message. The Liturgy focuses the worshipers’ attention on the objective Means of Grace and the unchanging truths of Holy Scripture, rather than on their own subjective and unreliable emotions. It thereby helps them to remain faithful to St. Paul’s directive: “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God” (Colossians 3:16, NIV).

- ◇ *The purpose of observing ceremonies is that men may learn the Scriptures and that those who have been touched by the Word may receive faith and fear and so may also pray. (Apology XXIV:3)*
- ◇ *...the chief purpose of all ceremonies is to teach the people what they need to know about Christ. (Augsburg Confession XXIV:3 [German])*
- ◇ *...ceremonies are needed especially in order that the unlearned may be taught. (Augsburg Confession XXIV:3 [Latin])*

- ◇ *Places, times, persons, and the entire outward order of worship are therefore instituted and appointed in order that God's Word may exert its power publicly. (Large Catechism I:94)*
- ◇ *To determine the apostles' wish and intention, therefore, we must consult their writings, not merely their example. They observed certain days, not because such observance was necessary for justification but to let the people know when to assemble. When they assembled, they also observed other rites and a sequence of lessons. Frequently the people continued to observe certain Old Testament customs, which the apostles adapted in modified form to the Gospel history, like the Passover [Acts 18:21] and Pentecost [Acts 20:16], so that by these examples as well as by instruction they might transmit to posterity the memory of these great events. (Apology VII/VIII:40)*
- ◇ *Although the holy Fathers themselves had rites and traditions, they did not regard them as useful or necessary for justification. They did not obscure the glory or work of Christ but taught that we are justified by faith for Christ's sake, not for the sake of these human rites. They observed these human rites because they were profitable for good order, because they gave the people a set time to assemble, because they provided an example of how all things could be done decently and in order in the churches, and finally because they helped instruct the common folk. For different seasons and various rites serve as reminders for the common folk. For these reasons the Fathers kept ceremonies, and for the same reasons we also believe in keeping traditions. (Apology XV:20-21)*
- ◇ *...we believe that the true unity of the church is not harmed by differences in rites instituted by men, although we like it when universal rites are observed for the sake of tranquillity. So in our churches we willingly observe the order of the Mass, the Lord's day, and the other more important feast days. With a very thankful spirit we cherish the useful and ancient ordinances, especially when they contain a discipline that serves to educate and instruct the people and the inexperienced. (Apology VII/VIII:33)*
- ◇ *Every Lord's Day many in our circles use the Lord's Supper, but only after they have been instructed, examined, and absolved. The children chant the psalms in order to learn; the people sing, too, in order to learn or to worship. (Apology XV:40)*

**IV.** The Lutheran Church is a liturgical church because it is an aesthetic (visually beautiful) church. The traditional symbols and ceremonies which often accompany the historic Liturgy help to harmonize the outward appearance of the sanctuary and the outward actions of the congregation and pastor with the words that are being spoken and sung. The evangelical ceremonies employed in the Lutheran Church serve to underscore, and draw attention to, various aspects of the evangelical message of the Liturgy. The New Testament itself testifies to a wide variety of such ceremonial aids in Christian worship. Before St. Paul departed from the Ephesian elders, "he knelt down and prayed with them all" (Acts 20:36). Christians are told that they "have an altar from which those who serve the tabernacle have no right to eat" (Hebrews 13:10). The worship of the courts of heaven, as described in the Revelation to St. John, is characterized by much symbolic imagery: "Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes... Seven lamps of fire were burning before the throne..." (Revelation 4:4,5); "Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand" (Revelation 8:3-4). (Incense will not be happening in Casper, WY!) The liturgical ceremonies of the Lutheran Church, many of which have their origin in the apostolic church, are indeed useful for the maintenance of dignity in worship and for the cultivation of reverence and devotion among worshipers. "Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our 'God is a consuming fire'" (Hebrews 12:28-29).

- ◇ *The real adornment of the churches is godly, practical, and clear teaching, the godly use of the sacraments, ardent prayer, and the like. Candles, golden vessels, and ornaments like that are fitting... (Apology XXIV:51)*
- ◇ *...in the Sacrament of the Altar the body and blood of Christ are truly eaten and drunk in the bread and wine... (Formula of Concord, Solid Declaration VII:32)*
- ◇ *We keep traditional liturgical forms, such as the order of the lessons, prayers, vestments, etc. (Apology XXIV:1)*
- ◇ *...make the sign of the cross and say, "In the name of God, the Father, the Son, and the Holy Spirit. Amen." Then, kneeling or standing, say the Apostles' Creed and the Lord's Prayer. (Small Catechism VII:1-2)*
- ◇ *In the administration of Communion the words of Institution are to be spoken or sung distinctly and clearly before the congregation and are under no circumstances to be omitted. (Formula of Concord, Solid Declaration VII:79)*
- ◇ *...it can readily be judged that nothing contributes so much to the maintenance of dignity in public worship and the cultivation of reverence and devotion among the people as the proper observance of ceremonies in the churches. (Augsburg Confession, prologue to XXII,6 [Latin])*
- ◇ *...let all good men understand that we most zealously preserve the dignity of the Mass... (Apology XXIV:99)*

V. The Lutheran Church is a liturgical church, but its various branches are not obligated to adhere to the rubrics of any one particular rite. The sixteenth-century liturgical orders of the various branches of the Church generally did follow the basic outline of the Western catholic Mass, but they often differed from each other in many details. The Lutheran Church acknowledges that God's Word has not bound Christian worshipers to any specific liturgical forms or ceremonies (beyond the divinely-instituted Means of Grace), and that all Christian churches therefore are, in principle, free to modify or change their liturgical practices.

However, the Confessions of the Lutheran Church are also very clear in their teaching that such modifications or changes are to be made only when there are good reasons for them, and only in ways that are fully in keeping with the Church's Biblical standards of liturgical solemnity and doctrinal purity. Lutheran congregations are not required to be "high church" or "low church," but they *are* required to be *churchly*. The Confessions accordingly do not endorse the substitution of frivolous "Church Growth" gimmicks for the public Divine Service, and they do not condone whimsical and arbitrary alterations of "the pattern of the sound words" of the established Liturgy (2 Timothy 1:13). St. Paul reminds us that "God is not a God of confusion but of peace, as in all the churches of the saints" (1 Corinthians 14:33), and he tells us to "Let all things be done decently and in order" (1 Corinthians 14:40). St. Paul's insights on the exercise of Christian freedom apply to the question of unnecessary deviations from the historic Lutheran (Christian) Liturgy: "'Everything is permissible' -- but not everything is beneficial. 'Everything is permissible' -- but not everything is constructive" (1 Corinthians 10:23-24).

The basic liturgical policy of the Church of the Lutheran Reformation can aptly be summarized in the words of the well-known saying: "If it ain't broken, don't fix it."

- ◇ *With regard to church usages that have been established by men, it is taught among us that those usages are to be observed which may be observed without sin and which contribute to peace and good order in the church, among them being certain holy days, festivals, and the like. Yet we accompany these observances with instruction so that consciences may not be burdened by the notion that such things are necessary for salvation. (Augsburg Confession XV:1-2 [German])*
- ◇ *Among us the ancient rites are for the most part diligently observed, for it is false and malicious to charge that all ceremonies and all old ordinances are abolished in our churches. But it has been a common complaint that certain abuses were connected with ordinary rites. Because these could not be approved with a good conscience, they have to some extent been corrected. (Augsburg Confession, epilogue to XXI, 4,5 [Latin])*
- ◇ *...the community of God in every place and at every time has the right, authority, and power to change, to reduce, or to increase ceremonies according to its circumstances, as long as it does so without frivolity and offense but in an orderly and appropriate way, as at any time may seem to be most profitable, beneficial, and salutary for good order, Christian discipline, evangelical decorum, and the edification of the church. (Formula of Concord, Solid Declaration X:9)*
- ◇ *Neither are useless and foolish spectacles, which serve neither good order, Christian discipline, nor evangelical decorum in the church, true adiaphora or things indifferent. (Solid Declaration X:7)*
- ◇ *...our opponents condemn us for teaching that human traditions do not merit the forgiveness of sins, and they require so-called "universal rites" as necessary for salvation. Here Paul is our constant champion; everywhere he insists that these observances neither justify nor are necessary over and above the righteousness of faith. Nevertheless, liberty in these matters should be used moderately, lest the weak be offended and become more hostile to the true teaching of the Gospel because of an abuse of liberty. Nothing should be changed in the accustomed rites without good reason, and to foster harmony those ancient customs should be kept which can be kept without sin or without great disadvantage. (Apology XV:50-51)*

## *Lent & Easter Church Schedule*

- March 6 6:30 pm, *Ash Wednesday Divine Service*
- March 13 5:30 pm, Lenten Supper — Fellowship  
6:30 pm, *Vesper s*
- March 20 5:30 pm, Lenten Supper — LWML  
6:30 pm, *Vesper s*
- March 27 5:30 pm, Lenten Supper — tbd  
6:30 pm, *Vesper s*
- April 3 5:30 pm, Lenten Supper — Sunday School  
6:30 pm, *Vesper s*
- April 10 5:30 pm, Lenten Supper — Elders  
6:30 pm, *Vesper s*
- April 14 Palm Sunday  
CONFIRMATION/New member welcome  
Noon Potluck
- April 18 6:30 pm, *Maundy Thursday Divine Service*
- April 19 6:30 pm, *Good Friday Service of darkness*
- April 21 6:30 am, *Easter Sunrise Divine Service*  
7:30 am, Easter Breakfast  
9:00 am, *Easter Divine Service*



# Sunday School

March lessons will focus on Bible accounts from the New Testament: John 2:1-11, Jesus Changes Water into Wine; John 2:13-22, Jesus Clears The Temple; John 3:1-21, Jesus Teaches Nicodemus; John 4:1-42, Jesus and The Samaritan Woman; and Luke 4:16-30, Jesus is Rejected at Nazareth.

**Would you like to share God's Word with Trinity's Youth?** There is always a need for Sunday School teachers and substitute teachers. Have questions? Just visit with one of the Sunday School teachers or Pastor Olson.

**A "BIG" thank you to Terry Edds and Jessica Stewart for volunteering to organize Trinity's Vacation Bible School.**



**Our next general meeting will be March 9th in the LWML room at 9:30 a. m. All ladies are invited and welcome to attend a meeting at any time! Please use the back entrance by the kitchen if you would like to join us!**

### Upcoming Activities

We will be serving the Lenten supper on March 20th at 5:30 p.m. in the parish hall.

### Mites and Missions

Each month Trinity LWML sends a donation to a different mission project. The March donation goes to Lutheran Special Education Ministries which enables children with special needs to receive a Christian education. The mites collected on the 2nd Sunday of each month go to the Wyoming District office to be distributed to 11 grants which were voted on at the LWML District Convention which was held June 21st—23rd, 2018 in Cheyenne.

### Book Nook

(A Christian Living Resource Center)

You will find cards for every occasion in the book nook. Cards include a printed scripture verse. Come by and browse the selection! Stop by and check them out! The Book Nook is located in the LWML room just outside of the Fellowship Hall. If you need assistance please see Jo Giles or call her at 235-1664.

### ATTENTION WOMEN OF TRINITY!

Do you enjoy fellowship with the other ladies of Trinity? Can you tie a knot? Do you know how to work a pair of scissors? Then the LWML would love to invite you to join the quilting group. These ladies meet two days a month (1st and 3rd Tuesdays at 9 a.m.), to create beautiful quilts. Last year the LWML quilting group made 30 quilts: five quilts went to high school graduates. 10 quilts went to Seton House and 15 quilts went to the Wind River Lutheran Mission.



Check the church calendar and join us for a cup of coffee and see what we do. We would love to have you. We can always use any size sheets, or blankets in good repair. Queen size or larger flat sheets or blankets work best. **We are also looking for donations of thread to sew the quilts. It takes a lot of thread to sew the tops!** If you have any of these items you would like to donate, there is a box in the LWML room for them. All donations are very much appreciated! A big thank you to those who have donated in the past! Without your help we could not have made so many! For questions please contact Nancy Martin at 237-8598, or Joyce Ewing at 333-2723.

# Mount Hope Lutheran School

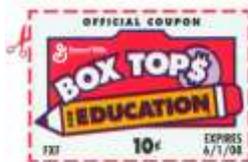
## *Rewards Programs*



AmazonSmile is a simple and automatic way for you to support Mt. Hope Lutheran School every time you shop Amazon, with no cost to you. When you visit [smile.amazon.com](https://smile.amazon.com), you'll use your same account, find the same low prices, vast selection and convenient shopping experience as [Amazon.com](https://amazon.com), with the added bonus that Amazon will donate a portion of the purchase price (0.5%) to Mount Hope Lutheran School. Simply go to [smile.amazon.com](https://smile.amazon.com) and sign in with your normal amazon account name and password. Then go to your account and under "shopping programs and rentals", click "change your charity". Type in "Mount Hope Lutheran School" and Mt. Hope will then receive the a portion of your purchase price. Remember you have to be logged in the website [smile.amazon.com](https://smile.amazon.com) or your purchase will not count.



Through Smith's "Company Inspiring Donations Program" you can earn more rewards for Mount Hope on almost anything you purchase and every time you shop. Some restrictions do apply. Enroll at [www.smithsfoodanddrug.com/account/communityrewards](https://www.smithsfoodanddrug.com/account/communityrewards) or call Smith Customer Communications at 1 (888) 876-4847 to designate Mount Hope Lutheran School (organization #QG100) as your charity of choice.



You can find Box Tops on hundreds of products and you can find a list of them at, [www.boxtops4education.com](https://www.boxtops4education.com) Each Box Top you clip and save is worth \$0.10 to the school. We have earned over \$5000.00 for Mt. Hope School since 2010! Please remember that the Box Top must be in one piece, have the expiration date on it, and have all edges trimmed outside the dotted line. Please do not turn in expired box tops. Thank you!

# Trinity Ev. Lutheran Church

## Officers & Board Chairmen

Chairman:	Ryan Waterbury (307) 258-5520
Vice—Chairman:	Michael Collins (307) 259-5153
Treasurer:	Andrew Beyeler (307) 899-0553
Financial Secretary:	Sage Haight (307) 258-6124
Recording Secretary:	Faye Lund (307) 234-2328
Head Elder:	Jack Hyde (307) 473-1005
Stewardship:	Leonard Bauer (307) 267-7171
Head Trustee:	Brian Chandler (307) 399-0799
Christian Education:	Keith Giles (307) 235-1664
Fellowship:	Gene Long (307) 235-8065
Young Peoples Work:	Victoria Haight (307) 287-3347
LWML President:	Faye Lund (307) 234-2328

### Board of Elders

Lou Allgeier: Stu - W  
(307) 265-1894

Shawn Dukart: Ru - Sto  
(307) 251-8431

Gary Edds: Mass - Pi  
(307) 462-6065

John Ewing: Q - Ro  
(307) 333-2723

Marty Finch: He - Kre  
(307) 268-8471

Jack Hyde: Kru - Masca  
(307) 473-1005

Rick Reimann: Cr - Ha  
(307) 577-5661

Kyle Rice: A - Co  
(307) 235-0812

*Concerns about the Divine Service, service times, pastoral care, church membership, or similar items should be addressed to the chairman of the Board of Elders, Jack Hyde.*

The members of the Board of Elders work closely with the Pastor for the spiritual well-being of the congregation.

### **FUNDRAISING GUIDELINES:**

(on Church Property)

Please do not use the fellowship time after services for soliciting. All fundraising needs to be approved by the Board of Elders. No collections in the sanctuary or on church property except for those by auxiliaries (LWML, or boards of the congregations such as Youth Group, Fellowship) are allowed. This includes the solicitation for schools, sports, scouts or any group not specifically identified and associated with the congregation.

# 2019 March Sunday Service Roster

## COMMUNION ASSISTANTS

3rd: Rick Reimann & Marty Finch  
6th: Lou Allgeier & John Ewing  
10th: Kyle Rice & Shawn Dukart  
17th: John Ewing & Jack Hyde  
24th: Gary Edds & Lou Allgeier  
31st: Rick Reimann & Marty Finch

## CRUCIFER

3rd: Matthew Quinn  
10th: Ayden Robinett  
17th: Paul Olson  
24th: Noah Waterbury  
31st: Silas Witkop

## ALTAR GUILD

Kathy Hutton & Jennifer Lijewski

## ALTAR GUILD ASSISTANTS

3rd: Neala Du Mont & Paige Wilson  
10th: Sarah Hockaday & Terra McCumber  
17th: Ayla Huss & Rebekah Hockaday  
24th: Bethany Quinn & Terra McCumber  
31st: Morgan & Evie Witkop

## USHERS

3rd: Leonard Bauer, Blaine Christensen, Gary Edds, John Ewing, Sage Haight, Jack Hyde, Nathan Murrell, Zak Szekely  
10th: Lou Allgeier, Brian Chandler, Marty Finch, David Hutton, Richard Oates, Brian Quinn, Kyle Rice, Wesley Rice, William Rice  
17th: Mike Collins, Derek Buist, Keith Giles, Brandt Hedquist, Jim Kirchen, Keith Schoup, Tony Stitt, Josh Witkop  
24th: Andrew Beyeler, Dave Denke, Shawn Dukart, Chris Hermel, Vaughn Long, Bryan Pickett, Rick Reimann, Ryan Waterbury  
31st: Andrew Beyeler, Dave Denke, Shawn Dukart, Chris Hermel, Vaughn Long, Bryan Pickett, Rick Reimann, Ryan Waterbury

## GREETERS

3rd: David & Kathy Hutton, Jim Kirchen  
10th: Gene & Deanna Long, Tom Lucous  
17th: Shawn & Eulynda Dukart, Ryan & Meghan Waterbury  
24th: Josh & JessiKay Witkop  
31st: Carol Boe, Karon Rufenacht

## March Baptisms

- 1 Gene Long
- 2 Ayden Robinett
- 5 Tim Magee
- 6 Jolie Stutheit  
Chris Vircks
- 7 Rusty Anderson  
Vickie Ross
- 9 Dolly Pickett
- 12 Earl Schaefer  
Abi Schoup
- 19 Pastor Olson  
Matthew Quinn
- 20 Janet Reister  
Hailey Willis
- 22 Zayden Buist
- 23 Shawn Dukart
- 24 Madyson Willis
- 25 Tammy Bonnegrace  
Darla Reese
- 27 Dellarose Appel
- 29 Ana Olson



## March Birthdays

- 1 John Ewing  
Parker Fransen
- 2 Shawn Dukart  
Greg Vircks
- 4 Jason Appel
- 5 Zayden Buist
- 7 Abi Schoup
- 9 Anthony McCumber
- 12 Pat Knobel  
Cheryl Royal
- 18 Marvin Boleng
- 20 Marjorie Riddle  
Holly Sasser
- 26 Karen Hyde
- 27 Arlene Allgeier
- 28 Micah Christensen  
Leah LaRocca  
Ana Olson
- 31 Linda Lawson  
Anna Peterson



## Wedding Anniversaries

- |          |                         |          |
|----------|-------------------------|----------|
| March 3  | Bradley & Jessica Reese | 12 Years |
| March 12 | Brandt & Tonya Hedquist | 12 Years |
| March 13 | Keith & Jo Giles        | 54 Years |
| March 19 | Gary & Joyce Fullerton  | 51 Years |

**Trinity Lutheran Church Hymn List  
Quinquagesima through Easter, 2019**

Quinquagesima

3 March

941 We Praise You and Acknowledge You, O God

Insert TLH 409

Let Us Ever Walk with Jesus

640 Thee, We Adore, O Hidden Savior

545 Word of God Come Down to Earth

632 O Jesus, Blessed Lord, to Thee

573 Lord, 'tis Not that I did Choose Thee

438 A Lamb Goes Uncomplaining Forth

*Ash Wednesday*

March 6

634 The Death of Jesus Christ, Our Lord

440 Jesus I will Ponder Now

623 Lord Jesus Christ, We Humbly Pray

607 From Depths of Woe, I Cry to Thee

627 Jesus Christ, Our Blessed Savior

418 O Lord, Throughout These Forty

Days

*Invocabit (Lent I) First Sunday*

March 10

656 A Mighty Fortress

505 Triune God, Be Thou Our Stay

*St. 1-3 in italics,*

*Lent: "O Lord have mercy on us."*

609 Jesus Sinners doth Receive

544 O Love, How Deep

566 **By Grace I'm Saved**

837 Lift High the Cross

*Midweek Vespers*

*Lent I*

March 13

*Reminiscere (Lent II)*

March 17

566 **By Grace I'm Saved**

615 When in the Hour of Deepest Need

625 Lord Jesus Christ, Life—Giving Bread

708 Lord, Thee I Love with All My Heart

628 Your Table I Approach

693 O Holy Spirit Grant Us Grace

713 From God Can Nothing Move Me

*Midweek Vespers*

*Lent II*

March 20

*Oculi (Lent III)*

March 24

423 Jesus, Refuge of the Weary

659 Lord of Our Life

634 The Death of Jesus Christ, Our Lord

531 Hail, Thou Once Despised Jesus

438 A Lamb Goes Uncomplaining Forth

761 Rock of Ages, Cleft for Me

421 Jesus, Grant That Balm and Healing

*Midweek Vespers*

*Lent III*

March 27

*Laetare (Lent IV)*

March 31

610 Lord Jesus, Think on Me

743 Jesus Priceless Treasure

622 Lord Jesus Christ, You Have Prepared

823 May God Bestow on Us His Grace

623 Lord Jesus Christ, We Humbly Pray

774 Feed Thy Children, God Most Holy

570 Just as I Am, without One Plea

*Midweek Vespers*

*Lent IV*

April 3

*Judica (Lent V)*

April 7

545 Word of God, Come Down on Earth

420 Christ, the Life of All the Living

618 I Come, O Savior, to Thy Table

607 From Depths of Woe, I Cry to Thee

430 My Song is Love Unknown

422 On My Heart Imprint Your Image

563 Jesus Thy Blood and Righteousness

*Midweek Vespers*

*Lent V*

April 10

p. 184 *Divine Service, Setting III*

*Palm/Passion Sunday*

*with Rite of Confirmation*

April 14

343 Prepare the Royal Highway

*(Sunday School)*

442 All Glory, Laud and Honor

438 A Lamb Goes Uncomplaining Forth

637 Draw Near and Take

the Body of the Lord

594 **God's Own Child, I Gladly Say It**

525 Crown Him with Many Crowns

865 Lord, Help us Ever to Retain

423 Jesus, Refuge of the Weary

*Maundy Thursday*

April 18

620 Jesus Comes Today With Healing

627 Jesus Christ, Our Blessed Savior

634 The Death of Jesus Christ, Our Lord

559 Oh, How Great is Your Compassion

878 Abide with Me

TENEBRAE (Service of Darkness)

~ Bulletin

*Good Friday*

April 19

434 Lamb of God, Pure and Holy

Passion Reading

450 O Sacred Head, Now Wounded

*St. 1-3; John 19:1-16a; candle extinguished*

*St. 4-7; John 19:16b-42*

453 Upon the Cross Extended

*Easter Dawn (6:30am)*

April 21

457 Jesus Christ is Risen Today

459 Christ is Arisen

*after Epistle; before Gospel; replaces Alleluia*

467 Awake My Heart with Gladness

633 **At the Lamb's High Feast, We Sing**

458 **Christ Jesus Lay in Death's Strong**

**Bands**

463 Christ the Lord Is Risen Today;

Alleluia

461 I Know that My Redeemer Lives

*Easter Day (9:00am)*

465 Now All the Vault of Heaven

Resounds

459 Christ is Arisen

*after Epistle; before Gospel; replaces Alleluia*

458 **Christ Jesus Lay in Death's Strong**

**Bands**

619 They Body, Given for Me, O Savior

617 O Lord, We Praise Thee

633 **At the Lamb's High Feast, We Sing**

487 Come, You Faithful, Raise the Strain

457 Jesus Christ is Risen Today

## DAILY SCRIPTURE READINGS FOR MARCH 2019

- 1 March** Job 33:1-18  
John 10:22-42
- 2 March** Job 33:19-34:9  
John 11:1-16
- 3 March** Job 34:10-33  
John 11:17-37
- 4 March** Job 36:1-21  
John 11:38-57
- 5 March** Job 37:1-24  
John 12:1-19
- Lenten Season*
- 6 March** Gen. 1:1-19  
Mark 1:1-13
- 7 March** Gen. 1:20-2:3  
Mark 1:14-28
- 8 March** Gen. 2:4-25  
Mark 1:29-45
- 9 March** Gen. 3:1-24  
Mark 2:1-17
- 10 March** Gen. 4:1-26  
Mark 2:18-28
- 11 March** Gen. 6:1-7:5  
Mark 3:1-19
- 12 March** Gen. 7:11-8:12  
Mark 3:20-35
- 13 March** Gen. 8:13-9:17  
*Gen. 9:18-11:26*  
Mark 4:1-20
- 14 March** Gen. 11:27-12:20  
Mark 4:21-41
- 15 March** Gen. 13:1-18  
*Gen. 14:1-24*  
Mark 5:1-20
- 16 March** Gen. 15:1-21  
Mark 5:21-43
- 17 March** Gen. 16:1-9, 15-17:22  
Mark 6:1-13
- 18 March** Gen. 18:1-15  
*Gen. 18:16-20:18*  
Mark 6:14-34
- 19 March** Gen. 21:1-21  
Mark 6:35-56
- 20 March** Gen. 22:1-19  
Mark 7:1-23
- 21 March** Gen. 24:1-31  
Mark 7:24-37
- 22 March** Gen. 24:32-52, 61-67  
*Gen. 25:1-26:35*  
Mark 8:1-21
- 23 March** Gen. 27:1-29  
Mark 8:22-38
- 24 March** Gen. 27:30-45; 28:10-22  
Mark 9:1-13
- 25 March** Gen. 29:1-30  
*Gen. 29:31-34:31*  
Mark 9:14-32
- 26 March** Gen. 35:1-29  
Mark 9:33-50
- 27 March** Gen. 37:1-36  
Mark 10:1-12
- 28 March** Gen. 39:1-23  
Mark 10:13-31
- 29 March** Gen. 40:1-23  
Mark 10:32-52
- 30 March** Gen. 41:1-27  
Mark 11:1-19
- 31 March** Gen. 41:28-57  
Mark 11:20-33

# March 2019

Sun	Mon	Tues	Wed	Thu	Fri	Sat
<p>24</p> <p><i>Sexagesima</i> Divine Service 9 am Bible Study &amp; Sunday School 10:35 am</p>	<p>25</p> <p>Ladies' Bible Study 9:00 am</p> <p>Pastor's Day Off</p>	<p>26</p>	<p>27</p> <p>Bible Study 1:15 pm</p>	<p>28</p>	<p>1</p>	<p>2</p> <p>Youth Confirmation Class 9:00 am</p>
<p>3</p> <p><i>Quinquagesima</i> Divine Service 9 am Bible Study &amp; Sunday School 10:35 am</p>	<p>4</p> <p>Ladies' Bible Study 9:00 am</p> <p>Pastor's Day Off</p>	<p>5</p> <p>LWML Quilting 9:00 am</p> <p>Lutheran Doctrine Class 6-8 pm</p>	<p>6</p> <p>Bible Study 1:15 pm</p> <p>Ash Wednesday Divine Service 6:30 pm</p>	<p>7</p>	<p>8</p>	<p>9</p> <p>Youth Confirmation Class 9:00 am</p> <p>LWML General Meeting 9:30</p>
<p>10</p> <p><i>Invocabit</i> LWML Mite Box Sunday Divine Service 9 am Bible Study &amp; Sunday School 10:35 am</p>	<p>11</p> <p>Ladies' Bible Study 9:00 am</p> <p>Stewardship Conference 5:30</p> <p>Ladies' Monthly Bible Study 6-8 pm</p>	<p>12</p> <p>Circuit Winkle at Mt. Hope, Casper 9am-3pm</p>	<p>13</p> <p>Bible Study 1:15 pm</p> <p>Lenten Supper 5:30 pm</p> <p>Lenten Vespers 6:30 pm</p> <p>Parish Planning 7:30</p>	<p>14</p>	<p>15</p>	<p>16</p> <p>Youth Confirmation Class 9:00 am</p>
<p>17</p> <p><i>Reminiscere</i> Divine Service 9 am Bible Study &amp; Sunday School 10:35 am</p>	<p>18</p> <p>Ladies' Bible Study 9:00 am</p> <p>Pastor's Day Off</p>	<p>19</p> <p>LWML Quilting 9:00 am</p> <p>Elders' Meeting 7 pm</p>	<p>20</p> <p>Bible Study 1:15 pm</p> <p>Lenten Supper 5:30</p> <p>Lenten Vespers 6:30 pm</p>	<p>21</p>	<p>22</p> <p><i>*April Newsletter Deadline</i></p>	<p>23</p> <p>Youth Confirmation Class 9:00 am</p>
<p>24</p> <p><i>Oculi</i> Divine Service 9 am Bible Study &amp; Sunday School 10:35 am</p>	<p>25</p> <p>Ladies' Bible Study 9:00 am</p> <p>Pastor's Day Off</p>	<p>26</p>	<p>27</p> <p>Bible Study 1:15 pm</p> <p>Lenten Supper 5:30</p> <p>Lenten Vespers 6:30 pm</p>	<p>28</p>	<p>29</p>	<p>30</p> <p>Youth Confirmation Class 9:00 am</p>
<p>31</p> <p><i>Laetare</i> Divine Service 9 am Bible Study &amp; Sunday School 10:35 am</p>	<p>1</p> <p>Ladies' Bible Study 9:00 am</p> <p>Pastor's Day Off</p>	<p>2</p> <p>LWML Quilting 9:00 am</p>	<p>3</p> <p>Bible Study 1:15 pm</p> <p>Lenten Supper 5:30</p> <p>Lenten Vespers 6:30 pm</p>	<p>4</p>	<p>5</p>	<p>6</p> <p>Youth Confirmation Class 9:00 am</p>