

The Divine Service

Hymn #135

Service of the Word

- + Introit, Kyrie (printed)
- + Salutation, Collect of the Day (printed)
- Old Testament (printed)
- Gradual (printed)
- Epistle (printed)
- Tract (printed)
- + Holy Gospel (printed)
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Service of Sacrament

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- and Benediction..... p.154-5

Welcome to Trinity

#33 Rejoicing and Sadness

And here we can put these four things, as also above, namely:

- Rejoicing at the words of God in the spirit,
- Being sad according to the cross in the flesh,
- Rejoicing at the reality of the world in the flesh,
- Being sad at the cross in the conscience or spirit.
- Joy inwardly over the Word.
- Joy outwardly over the reality.
- And
- Sadness externally over the lack of the reality.
- Sadness inwardly over the lack of the Word.

Therefore **happy is the sadness of the faithful, which has such joy with it,** and unhappy is the joy of the unbelievers, which has such sadness with it. This joy of the former is founded on the Word of the Lord, which abides forever, while the joy of the latter is founded on the flesh, which is grass because its flower has dried up and fallen (Is. 40:7). (Luther's Works, v. 11, p.521)

Assistants

- Elder – Cecil Plock (218-3064)
- Organist – LeeAnn Byrne
- Crucifer, Gospel Book & Acolytes

Church Cleaning –April 24 Schroeder, May 1/8 Prochaska

Trinity Lutheran Church & Early Childhood Learning Center
 1000 North Park Avenue, Herrin, IL 62948 Church 942-3401, Learning Center 942-4750 www.trinityh.org
Pastor Michael D. Henson · Deacon Gary K. Harroun
Pr. Henson and Dcn. Harroun are members of the Evangelical Lutheran Diocese of North America (Eldona.org)

Service Insert for Easter Tuesday

+ We observe the Scriptural practice of closed communion. Non-members who would like to receive Christ's Body and Blood for the forgiveness of sins are asked to speak with the Pastor prior to coming forward to receive.

+ As you await the beginning of the Divine Service, prayer is encouraged. Consider praying Psalms 34, 51, 84, 116, 150 or the prayers for before and after receiving the Sacrament(p.128).

+ Although today's Divine Service does not include the preparation rite of Invocation, Confession, and Absolution, each individual is invited to prepare privately. The confession on the left side of page 264 might serve well.

+ + +



Introit

He gave them to drink of the water of wisdom. Alle- / luia!*

He will strengthen them, they shall not be moved. Alleluia!
Alle- / luia!

Oh, give thanks to the Lord! Call up- / on His name;*
make known His deeds among the / peoples!

Sing to Him, sing / psalms to Him;*
talk of all His / wondrous works!

He is the / Lord our God;*

He remembers His covenant for- / ever.

For He remembered His holy / promise,*

He brought out His people with joy and / gladness.

Glory be to the Father and / to the Son*

and to the Holy / Spirit

as it was in the be / ginning,*

is now, and will be forever. / Amen.

He gave them to drink of the water of wisdom. Alle- / luia!*

He will strengthen them, they shall not be moved. Alleluia!

Alle- / luia! (*Antiphon, Ecclesiasticus 15:3-5; Psalm 105:1, 7-8, 42-43*)

Salutation & Collect

P. The Lord be with you.

C. And with your spirit.

P. Let us pray: Almighty God, who through the resurrection of Your Son secured peace for our troubled conscience, grant to us this peace evermore, that trusting in the merit of Your Son, we at length will come to the perfect peace of heaven; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. C. AMEN

Old Testament: Daniel 3:8-28 *Shadrach, Meshach and Abednego*

After the reading

P. This is the Word of the Lord.

C. THANKS BE TO GOD.



Gradual

This is the day the / Lord has made;*
we will rejoice and be / glad in it.

Let Isra- / el now say,*

“His mercy endures for- / ever.” (*Psalm 118:24, 2*)

Epistle: Acts 13:26-33 God raised Him from the dead

After the reading

P. This is the Word of the Lord.

Verse

Alle- / luia.*

Alle- / luia.

The angel of the Lord descended from / heaven,*

and came and rolled back the stone from the door. Alle- / luia.

(Matthew 28:2)

Holy Gospel: St. Luke 24:36-48 (49) *Jesus appears to disciples*

P. The Holy Gospel according to St. Luke, the 24th chapter.

C. GLORY TO YOU, O LORD.

After the reading

P. This is the Gospel of the Lord.

C. PRAISE TO YOU, O CHRIST.

Nicene Creed, p.141

Hymn of the Day – #145 “I am Content! My Jesus Ever Lives”

Sermon

Prayer of the Church



Offertory Psalm

He bowed the heavens also, /
and came down

With darkness un- / der His feet.

The Lord thundered from / heaven,

And the Most High ut- / tered His voice,

He sent out His arrows and scat- / tered the foe,

Lightnings in abundance, and He / vanquished them.

Then the channels of the / sea were seen,

The foundations of the world were un- / covered.

(Psalm 18:9, 13-14,16)

Communion

If then you were / raised with Christ,

seek those things which / are above,

where Christ is, sitting at the right / hand of God.

Set your mind on / things above.

For you died, and your life is hidden with / Christ in God.

Alle- / luia.

When Christ *who is* our life appears, then you also will appear with
Him in / glory.

Alle- / luia.

(Colossians 3:1-4)

Postcommunion Prayer

Grant, we beseech Thee, almighty God, that the virtue of the paschal
sacrament which we have received may ever remain in our souls;
through our Lord Jesus Christ, who lives and reigns with you and the
Holy Spirit, one God, now and forever. AMEN.

Sermon on the Gospel for Easter Tuesday

Preached by Luther on April 7, 1523

This was written for us, so that we would learn that the Gospel of the resurrection of the Lord Christ is comforting only for those who are fearful and fainthearted, whose sins oppress them, who feel their weakness, who do not face death with gladness, and who are afraid and alarmed even at a rustling leaf [cf. Lev. 26:36]. The Gospel comes to comfort them, and they also relish it.

3. This can also be observed from the nature of the Gospel, for the Gospel is a message and a sermon which proclaims how the Lord Jesus Christ rose from the dead so that He might take away sin, death, and all misfortune from those who believe on Him. When I recognize that He is that kind of Savior, then I have truly heard the Gospel, and He has also truly revealed Himself to me. Now if the Gospel teaches nothing else than that Christ has overcome sin and death by His resurrection, then we must indeed confess that this preaching' can help no one except those who perceive sin and death. It is of no benefit at all for the others, who do not perceive or regard their defects and sin; they also do not relish it. Even when they hear the Gospel for a long time,' it produces nothing in them, except that they learn the words and speak about them, but it does not go into their hearts and gives them neither comfort nor joy.

4. Therefore, it would be good-if it could be that way-that we would preach the Gospel only in those places where there were fearful and frightened consciences; but because we cannot keep such people away from the multitude-and for that reason must preach it out in public, commending to God whom and at what time it will strike--that is why it happens that it does not produce fruit everywhere. For that reason people accuse us of wanting to preach many new things, and yet our doctrine improves no one. The fault is not in the Gospel but in the students who certainly all hear it, but they do not all sense their misery and distress; they go on, secure and heedless,' like dumb animals.

For that reason no one should be surprised that the Gospel does not bring forth fruit everywhere. Beyond these righteous students of

whom we have been speaking, there are many others who take no interest in it at all, who have neither conscience nor heart and think neither of death nor of their soul's salvation. We have to govern them like donkeys and dumb animals: with force, the coercion of the Law, and fear of punishment, for which the secular sword was instituted. Likewise, there are some who do not despise the Gospel and indeed understand it, but do not improve their lives and do not strive to live according to it. Rather, they can only produce words and chatter much about it, but no deeds or fruit follow. The third and smallest group, however, are those who receive it correctly so that it bears fruit in them.

5. So the conclusion of this point is that the Gospel is a preaching about the resurrection of Christ, which is to serve to comfort and refresh poor, distressed, and terrified consciences. It is beneficial and useful to know this, especially in death and every other need, so that we are prepared for it and can grasp and retain this comfort.

(Luther's Works, vol. 77, pages 70-72)



The Lord's Supper

Trinity Lutheran Church observes the Scriptural practice (*Eph 4:3, 2 John 1:10-11*) of communing only with those for whom their public profession of faith (congregational

membership) is in agreement with God's Word and the correct exposition of Holy Scripture as found in the Book of Concord (1580). All who desire to receive Christ's Body and Blood for the forgiveness of sins are asked to speak with Pastor Henson before coming forward to commune.

Trinity Lutheran Church is served by pastors who are members of the Evangelical Lutheran Diocese of North America(Eldona.org).

--Those who are members of Eldona-affiliated congregations are welcome to commune after announcing to Pastor Henson.

--Those who are not members of Eldona-affiliated congregations will need to set up an appointment with Pastor Henson to discuss their public church membership.

The Lord's Supper is celebrated at Trinity Lutheran Church in the confession and glad confidence that, as He says, our Lord gives into our mouths not only bread and wine but His very body and blood to eat and to drink for the forgiveness of sins and to strengthen our union with Him and with one another. Our Lord invites to His table those who trust His words, repent of all sin, and set aside any refusal to forgive and love as He forgives and loves us, that they may show forth his death until He comes.

Those who are not yet invited to receive the Sacrament are encouraged to meditate on God's Word in the distribution hymns and pray for the day when our divisions will have ceased.

General Prayer of the Church

This morning we will be using the "Easter Monday" prayer from The Lutheran Hymnal (p.352-353).

O GRACIOUS LORD JESUS CHRIST, honor and praise be to Thee that Thou hast overcome sin, reconciled us with God, and made a way for us to eternal life. Honor and praise be to Thee that by Thy death Thou hast destroyed our death and by Thy resurrection hast brought us life, and that we, Thy members, shall not remain in the grave, but rise with Thee to glory everlasting. Honor and praise be to Thee also that after Thy resurrection Thou didst mercifully show Thyself to Thy disciples and friends, making glad their sorrowing hearts with exceeding comfort.

We beseech Thee, therefore, appear also unto us and all Christendom with peace and joy. Show us the print of the nails and Thy wounded side; and when we are slow of heart to believe, open to us the Scriptures by Thy Holy Spirit, and grant us rightly to know the mystery of Thy death and the power of Thy resurrection. Help us to believe without doubting that Thou didst hide our iniquity in Thy grave, and for our benefit didst destroy death and the grim prison house, and didst truly rise and enter into Thy glory to make us partakers of the same, that as strangers and pilgrims on earth we may earnestly long for our eternal home and rest the hope of our blessed departure on Thee, the living Lord of Glory.

May we also, by the renewal of Thy Holy Spirit, rise daily from the servitude of sin and as Thy living members evermore delight in Thy service and praise. Thou, O Lord, art the Strength of the weak and the Consolation of the afflicted. May we, therefore, not despair in the hour of trial, even though our eyes be holden for a time not to know Thee. Be Thou evermore our Companion upon the way and the Guest of our homes. Bless our daily bread. Grant peace unto our land and peace unto our souls, and preserve the joy and gladness of Easter continually in our hearts. When the day is far spent and the sun about to set, when the shadows thicken about us, in the gathering gloom of the eventide of life, in the agony and pain of death, graciously abide with us, and lead our souls out of this vale of sorrows into the heavenly Jerusalem. And on the last great day, when the voice of the archangel is heard, do Thou, O risen Lord, who art clothed with immortality and glory, raise up our mortal bodies and make them like unto Thy glorious body, and grant us peace everlasting in the mansions of heaven, where we shall see Thee face to face and where Thou wilt hold gracious converse with us and be our Joy and Pleasure, our Light and our Glory, world without end.