

# Trinity Te Deum

*The official newsletter for Trinity Lutheran Church*

*Rev. Paul R. Harris – 512-453-3835 Church; 512-251-4204 Home  
Sunday School and Bible Study 9:15 AM – Divine Service 10:30 AM*

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January 8, 2013

## **From the Board of Elders To Trinity Voters Assembly**

### **Dear Members of Trinity,**

Pastor Harris has asked for permission to apply for a grant to fund a 3-month sabbatical for personal growth and study. The Board of Elders has solicited input from the congregation and has been pleased with the response, both positive and negative. Here is our report and our recommendations.

The proposal is that Pastor apply for a grant from a charitable foundation, such as the Eli Lily Foundation, which would cover the expenses involved in his 3-month absence. The exact details would depend on which foundation is chosen, but roughly, Trinity would have to agree to continue paying Pastor's salary and insurance through the 3 months. The grant would pay the salary and expenses of the substitute pastor. So, at least superficially, there is no cost to Trinity. (However, see below.)

If the grant is awarded, then he will be absolutely unreachable for 3 months. The substitute pastor would perform all Baptisms, weddings and funerals.

It's understood that the sabbatical would take place during a "slow" time of the church year. Probably just after Lent and Easter.

Pastor Harris will not apply for such a grant without the congregation's prior support and approval. Pastor's absence would certainly be a trial for the congregation, and we would need to be united in our determination to meet this challenge. This is why the Board of Elders asked for your input and we received it gladly. Most people are supportive of the proposal. Some people have some valid concerns, and, indeed, the Board shares those concerns, which we address next.

First, we cherish our pastor and we really don't want to do without him for an entire three months. It is likely that some of us will need a Baptism, wedding or funeral during that three months, and we would be sorely disappointed if Pastor Harris was not the one officiating these services. We all share this anxiety. So the first question is whether the congregation is willing to suffer some anxiety for the sake of a pastor we really like?

Second, it was noted above that the grant is supposed to cover the expense of having a substitute pastor, so that there would

be no net cost to the congregation for the sabbatical. However, we have noted that attendance and offerings drop off sharply when Pastor is on vacation. If this pattern were to continue through the three months of the sabbatical, then there could well be a financial setback for us. Also, having only 30 or 50 people in the service, rather than the usual 80 or 100, makes the service seem weak. It's just not as fun to sing hymns with only half the people normally present. So it should be understood that when we say "support" the Pastor in his bid for a sabbatical, we mean also that we are determined to continue to attend services in his absence. This is the second question: Are the members of Trinity determined to preserve the integrity of the congregation during the Pastor's absence by continued, regular attendance?

Third, it has been suggested that instead of 3 months all at once, Pastor be given a week off here and there. At the present, it is not determined what Pastor would use his time for. He could take classes, study on his own, write a book, or something similar. A set of disconnected vacations is simply not the same as one long period of concentrated effort (or rest.) So the response here is that this alter-

nate plan simply won't work for what Pastor has in mind.

Please understand that the chief purpose of a sabbatical is mental and emotional rest. Typically, the person on sabbatical does active work, but it is different work, with less responsibility, than what he normally does. Pastor Harris, like any pastor, is on call all the time. He never really gets to take his collar off and just be a normal person. At congregational dinners, someone always wants to talk about theology with him (which to him is "talking shop.") At any time, one of us could get sick and he'd feel obligated to come to the hospital. The request for the sabbatical is really a request for Pastor to lay aside, for a short time, the burden of caring for us 24/7 and rejuvenate his mind and spirit a bit. The Board of Elders thinks this is a worthy project, and supports the proposal. We believe the congregation, as a whole, is willing to bite the bullet and commit to faithful attendance at services and loving support of the substitute pastor. We recommend that the voters join in this support.

[The voters did and the sabbatical was approved.]

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## Getting Your Head Around It

Posted on [December 17, 2012](#) by [Rev. Paul R. Harris](#)

I'm not sure we ought to be able to get our head around a person

killing others at random and then killing himself. Mad dogs are mad. Fallen humans are fallen and there is no bottom to which they can fall other than hell. And that bottom is in the next life not this one. Neither should we think this is the farthest anyone has ever fallen. In 1927 in Bath Township, Michigan a man blew up a school killing 38 elementary school children.

To be sure sin is at the root of this madness. Not just the shooter's sin but mine, yours, ours. "The Devil," says Jesus, "is a liar and a murderer from the beginning." He is behind every murderous Cain and all of us who lie to cover it up.

What did we expect a society would produce that schools kids that all this is here because of random chance? Did we think meaningful and purposeful lives would be produced by telling kids they come from randomness and only the fittest have the right to survive?

We expected, and have gotten, a greater respect for animals by telling kids we are no better than animals; they have just as much right to life as we do. Actually, we've told them the animals have more. Humans have a right and a legitimate choice to kill unborn people, but drowning puppies or killing kittens is an inexcusable abomination. We don't dare expose our kids to these facts of rural life, and yet we think the pro-abortion mantras they hear have

no effect. We don't think the fact that America aborts a town the size of Newtown (27,000) about every eight days has any impact on kids. We don't think living with such madness produces mad people.

By the time you're twenty in this country, the feminist mantras have also been drummed into you. Not only are men and women interchangeable but there is no reason that women and children should be first before you or protected by you. All of the victims were women or children. I predicted such crimes against women and children in my 1997 book on feminism.

Last but certainly not least, the materialist creed that is common to evolution and the scientism that passes for science these days, says there is nothing but this. There is no afterlife to look forward too [Except after a tragedy like this and then everyone who has died tragically is expected to have gone to the heaven that is denied the rest of the time.]. And neither is there any fear that there might just be something beyond death where you will be held accountable for the things you've done in this life. If there is nothing beyond this, nothing can seem preferable to the pain you feel in the present life. If there is no future reckoning, there is one less leash by which a mad dog can potentially be tethered.

In connection with this story we're probably going to be told

yet again that bullying is the root of all evil. Gun control could have prevented this tragedy. And the killer was off his meds. This conventional wisdom will mask these facts: 1) Kids have been bullied since the Fall and most grow up just fine. 2) In the 1950s and earlier kids in rural America had more access to guns and even had them in their cars and trucks at school, but I don't know of one school shooting prior to the 60s. 3) The problem is never linked to going on the drugs in the first place and, more importantly, it is never, ever linked to the drug itself, even though these drugs caution that they might increase thoughts of harming yourself or others. Big pharma is never blamed the munitions industry is always blamed.

We should all remember this community in our prayers not only as we do with every Lord's Prayer we pray but with special prayers. But once more, as has been the paradigm since 9/11, this horrible, gut wrenching, earthly tragedy, is going to lead to breaking down the "walls" of doctrine, confession, and truth. And the only God who can help in time of pain, sorrow, grief, need, God in Christ, will be obscured. But people who attend such joint prayer services will feel better; they will feel better apart from the true God. They will not have gotten their head around what happened, but something more spiritually dangerous even than what hap-

pened will have crawled into their head.

Of course, at Christmastime everything tragic seems more so. One can't help but think of King Herod ruthlessly slaughtering the children. Though it happened a couple of years after Christmas, the Church has always associated it with the birth of Christ. Based on the population then, some scholars have said that about the same number of children were slaughtered in Bethlehem as were slaughtered in Newtown. The goal of Satan then as now is to rob us of Christ. He failed both times. Christ survives and crushes him, and all in Christ not only survive but thrive. This too is not something we can get our head around.

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## Lenten factoids

***Lenten Factoids:** The original period of Lent was 3 days: Maundy Thursday, Good Friday, and Holy Saturday. By the 3rd century, it was extended to 6 days and called Holy Week which is the week before Easter. Around 800 AD during the reign of the great Christian emperor, Charlemagne, it was increased to 40 days. The Sundays in Lent are **not** included. The 40 days correspond to the 40 days in which Jesus fasted in the wilderness in preparation for His battle with Satan...a battle He won by the way.*

*The earliest Lent can begin is February 5. That last happened*

*in 1818. The latest that it can begin is March 10. That will not happen again until 2038.*

*The day before Ash Wednesday is called Shrove Tuesday. The word Ashrive  $\cong$  means to cut off, and it means to forgive sins. It was the custom on Shrove Tuesday to go to confession and have one's sins forgiven in preparation for Lent. The day was also one of Asaying farewell to meat,  $\cong$  which is the meaning of the Latin word Acarnival.  $\cong$  So the custom was to use up all the fat in the house by making jelly rolls or pancakes, and to feast on a roast of fat meat. AMardi Gras  $\cong$  is the French name for the day, and it means AFat Tuesday.  $\cong$*

*Originally, no meat was eaten during Lent, but this was gradually reduced to only Fridays and Wednesdays when fish was eaten instead.*

*AGiving up something for Lent  $\cong$  is not done to do something for Jesus, the One who did it all for us, but to purposely focus on spiritual things more than on physical things.*

*The most important thing about Lent is that it is the time we consider more closely the last week of Christ's life, actually the last two days, where He suffered the most intensely for our sins. This time in Christ's life is called the Passion. Every year for Lent we read the account of Jesus's Passion. Over the six Wednesdays of Lent we read it from the Gospels of Matthew, Mark, and Luke. On Good Friday, we hear it from*

*St. John. By following Christ on His way to the cross, we identify closely with His suffering. When Easter comes we celebrate with great joy His Resurrection.*

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## **A Creed for the Third Millennium**

(An Advent and Lent Midweek Sermon Series on the 2<sup>nd</sup> Chief Part)

All services our on Wednesdays  
at 7:30 PM

November 28 - Believes in a Creator

December 05 - Believes in a Provider

December 12 - Believes in a Protector

February 13 - Believes a Man is Lord

February 20 - Believes in the Purchasing Power of Blood, Suffering, and Death

February 27 - Believes Righteousness, Innocence, & Blessedness can be Eternal

March 06 - Believes it Cannot Believe

March 13 - Believes There is no Salvation Outside the Church

March 20 - Believes There will be a Last Day

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## **The History and Meaning of Ash Wednesday**

*By Dr. Richard P. Bucher, Pastor*

Ash Wednesday is the name given to the first day of the season of Lent, in which the Pastor applies ashes to the foreheads of Christians to signify an inner repentance. But what is the history and the meaning of this Christian holy day?

Ash Wednesday, originally called *dies cinerum* (day of ashes) is mentioned in the earliest copies of the Gregorian Sacramentary, and probably dates from at least the 8th Century. One of the earliest descriptions of Ash Wednesday is found in the writings of the Anglo-Saxon abbot Aelfric (955-1020). In his *Lives of the Saints*, he writes, "We read in the books both in the Old Law and in the New that the men who repented of their sins bestrewed themselves with ashes and clothed their bodies with sackcloth. Now let us do this little at the beginning of our Lent that we strew ashes upon our heads to signify that we ought to repent of our sins during the Lenten fast." Aelfric then proceeds to tell the tale of a man who refused to go to church for the ashes and was accidentally killed several days later in a boar hunt! This quotation confirms what we know from other sources, that throughout the Middle Ages ashes were sprinkled on the head, rather than anointed on the forehead as in our day.

As Aelfric suggests, the pouring of ashes on one's body (and dressing in sackcloth, a very rough material) as an outer manifestation of inner repentance or mourning is an ancient practice. It is mentioned several times in the Old Testament. What is probably the earliest occurrence is found at the very end of the book of Job. Job, having been rebuked by God, confesses, "Therefore I despise myself and repent in dust and ashes" (Job 42:6). Other examples are found in 2 Samuel 13:19, Esther 4:1,3, Isaiah 61:3, Jeremiah 6:26, Ezekiel 27:30, and Daniel 9:3. In the New Testament, Jesus alludes to the practice in Matthew 11:21: "Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

In the typical Ash Wednesday observance, Christians are invited to the altar to receive the imposition of ashes, prior to receiving the holy Supper. The Pastor applies ashes in the shape of the cross on the forehead of each, while speaking the words, "For dust you are and to dust you shall return" (Genesis 3:19). This is of course what God spoke to Adam and Eve after they eaten of the forbidden fruit and fallen into sin. These words indicated to our first parents the bitterest fruit of their sin, namely death. In the context of the Ash Wednesday imposition of ashes, they remind each penitent of their sinfulness and mortality, and, thus,

their need to repent and get right with God before it is too late. The cross reminds each penitent of the good news that through Jesus Christ crucified there is forgiveness for all sins, all guilt, and all punishment.

Many Christians choose to leave the ashes on their forehead for the remainder of the day, not to be showy and boastful (see Matthew 6:16-18). Rather, they do it as a witness that all people are sinners in need of repentance AND that through Jesus all sins are forgiven through faith.

Ash Wednesday, like the season of Lent, is never mentioned in Scripture and is not commanded by God. Christians are free to either observe or not observe it. It also should be obvious that the imposition of ashes, like similar external practices, are meaningless, even hypocritical, unless there is a corresponding inner repentance and change of behavior. This is made clear in Isaiah 58:5-7 when God says,

Is this the kind of fast I have chosen, only a day for a man to humble himself? Is it only for bowing one's head like a reed and for lying on sackcloth and ashes? Is that what you call a fast, a day acceptable to the LORD? 6 "Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? 7 Is it not to share your food with the hungry and to provide the poor wanderer with shelter-- when you see the naked, to

clothe him, and not to turn away from your own flesh and blood?

With this in mind, however, the rite of ashes on Ash Wednesday is heartily recommended to the Christian as a grand opportunity for repentance and spiritual renewal within the framework of confession and absolution. A blessed Ash Wednesday observance to all.

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## If We Would be Lutheran

Our nation is in the midst of political campaigning. We are being told that the choice facing us is between two Americas, two visions for our future. Whatever this country's electorate decides in November, the Church and her constituency face an even greater decision every day.

As Lutherans, we celebrate the Reformation on October 31. Perhaps that would be a good day – if we are not too distracted with Trick or Treating – to renew our commitment to being truly Lutheran.

I thought of this recently when reading Luther's comments on Matthew 7:13-14. That dear doctor of the Faith wrote: "Think about this, and guide yourself accordingly. If you want to be a Christian, then be one. . . You will never make the way any wider, and you have to watch how few travel on it, while the great mob travels over there. But let this be your com-

fort: first, that God is standing next to you; and second, that after you have gone through, you will enter a beautiful and wide room. If you just cling to the Word, guiding yourself by it, and not by what your eyes see, He will certainly be next to you. He will be so strong that your spirit will overcome the flesh, the world, and the devil, who will be unable to do anything with your flesh or with the world or with himself. The Word to which you cling by faith is too strong for him, though it seems tiny and we do not see it."

Perhaps we could paraphrase the above by saying, "If you want to be a Lutheran, then be one." Namely, take daily comfort in your Baptism, but also, take to heart the daily dying to sin and self which that entails, and the daily rising again in the newness of Christ. Take seriously that He accompanies you with His Word and so learn it diligently. Remember that our Lutheran confession is that "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, the Mass).

Did any of that sound strange? Every Sunday? Other festivals as well? After examination and absolution? The Mass? Does the language of our founding documents sound as strange to our Lutheran ears as our nation's founding principles can seem to modern and ill-informed citizens today? We can fix that. We

must fix that. If we would be Lutheran, then let us be Lutheran!

For that, this Reformation is a good time to devote ourselves anew to the study of God's Word and our Lutheran Confessions. We ought consider current issues and trends facing our church body according to what God says and what we confess according to it. Our ACELC website has documents and studies to help with that. It is even more important that we exercise informed decision making as Lutherans than that we do the same as American citizens in November.

The choice we make in November will have lasting effects. Ever so much more lasting are the effects of our decision not merely to be Lutheran in name or culture or synodical affiliation, but to actually be Lutheran in confession and life. To depart the historic liturgy in favor of conforming to the patterns of this world will have lasting effects for generations to come. So will failure to catechize our people properly on what Lutherans actually believe, teach and practice!

When we are truly Lutheran, we will repent of our own efforts to broaden the path we are on, hoping more will join us. We will repent of worrying that so many prefer the wide and easy road. It has always been this way. We will stop trying to look more like the world and remember that we look like Christ by virtue of our Baptism. While the world still despises Him, He

would have all come under His gracious embrace.

So, we catechize diligently, sure that to do so is to evangelize the next generation. We hold fast to what we have received, eagerly offering it as the prize it is, neither surprised when it is rejected nor forlorn to see how many want to change it. We cling to the Word, judging by what He says, not by what we see. We remain sure that the devil is defeated, regardless of how things look, and that "the Word to which you cling by faith is too strong for him, though it seems tiny and we do not see it."

November lays before us an important decision, but even more is the one which is set before us by our annual celebration of Reformation Day; namely, if we would be Lutheran, then let us truly be Lutheran!

Pastor Rick Sawyer  
Vice-chairman, ACELC Board of Directors

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## **Debunking a Myth: Contemporary Worship is not Inclusive**

November 20th, 2012 Post  
by [Norm Fisher](#)

Found on Matthew E. Cochran's blog, [The 96th thesis](#):

When a congregation begins toying with the idea of contemporary worship, one of the usual

driving factors is an attempt to be more "inclusive." "The Church needs to appeal to more people than the gray-hairs that attend every Sunday. Get rid of that tired plodding organ and get some more lively instruments in there! Why force modern Americans to sing nothing but 16th century German hymns?" The impression that advocates often give is that contemporary worship is something that opens the church up and broadens it. Nothing could be further from the truth. Rather than providing a breath of fresh air, contemporary worship is a narrow and constrictive force that can strangle a congregation.

First, the contention that traditional Lutheran hymnals are simply a collection of music that only old people could like is rather dubious. Consider: The commonly used Lutheran hymnal (LSB) includes songs dating back from almost two thousand years ago all the way to today. Most of its hymns were written centuries before any of our elderly were even born. If they enjoy it, it cannot possibly be because it was the music of their generation—something that only they would like. Generationally exclusive music is, however, precisely what contemporary worship seeks to impose. Rather than selecting the best from a broad ocean of church music that spans cultures, continents, & thousands of years of history, contemporary worship restricts music: first to the last few decades, then to America, then to a subset of the youth. Towards the end of his book, *Who's Afraid*

of *Postmodernism*, James K. A. Smith describes a “radically orthodox” church service that he considers to be more “catholic” than the services we may be used to. Nevertheless, the mishmash of eclectic chairs, jazz bands, and Anne Sexton poetry he advocates would only appeal to the neo-hipster, Whole Foods, communitarian demographic. That’s about as far from universal as you can get. In the name of being inclusive, contemporary worship excludes everyone but the young and hip by trading the rich heritage found in the liturgy for a handful of passing fads.

Second, Contemporary worship restricts music’s capacity to communicate. Every age has its own insights & blind-spots, and its preferred styles reflect these. One advantage to a broad hymnody is that the excesses of one age cover often the deficiencies of another. Contemporary worship lacks this safeguard. If you compare hymns written in the past 75 years or so to the hymns that preceded it, you’ll quickly notice some general differences in the lyrical structure. Older hymns tend to be built around sentences and make statements. Modern hymns, on the other hand tend to be built around phrases and are designed to give an impression. While the former style serves a variety of purposes (confession, catechesis, prayer, praise, etc), the latter style is suited almost exclusively toward praise and self-expression (it’s no accident they’re usually called ‘praise bands’). Now, while self-expression has very little place in the divine service,

there’s certainly nothing wrong with singing praise songs in church. *Beautiful Savior*, for example, is a classic hymn that makes use of this kind of phrase-based songwriting for precisely this purpose. The problem arises when almost every hymn is like that. Practically speaking, restricting a congregation to contemporary songs restricts them to praise music. By neglecting the ability to make meaningful statements in music, the hymnody begins to forget why we’re responding to God with praise in the first place. When this goes on long enough, all that remains is a desperate attempt to use music to manipulate the emotions into producing what once flowed naturally from what God has done for us.

Finally, contemporary worship generally doesn’t make people feel more comfortable or welcome—at least not in Lutheran churches. In the movie *Better off Dead*, there’s a scene in which John Cusack’s family invites a French exchange student over for dinner. In order to make her feel more welcome, the hostess serves a meal consisting of French fries, French toast, and French bread. Needless to say, regardless of the hostess’ efforts, the student did not exactly feel comfortable. Frankly, this is pretty much how Lutherans come off when we pander to those young, hip Americans of whom we have only the most shallow understanding by attempting to adopt their musical styles in church. Those we pander to might (or might not) be too polite to say

that such imitation looks more like a bad parody, but they’re often thinking it.

Perhaps there’s another thing we might learn from this analogy when we seek to invite unbelievers into the church. The Church is in the world, but not of it. No matter how we arrange our music, unbelievers who visit us are in a foreign land. The last thing an exchange student is looking for is a grossly inferior version of their own culture. The entire point of being an exchange student is to be immersed in something other. If the Church tries to make herself look like the world, not only will she do a poor job of it, but she will deny those who come to her the opportunity to find something more than what they already have. Our heritage is something any generation can be brought into. If we seek to be more inclusive and welcoming, we would do well to embrace it.

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## Merely Moral Music?

November 23rd, 2012 Post by [Todd Wilken](#)

Why is Christian pop-music popular?

I have a theory: Christian pop-music is popular because of what it isn’t; not because of what it is.

In other words, Christian pop-music is popular because it isn’t Secular pop-music. Secular pop-music is secular, worldly. Secular pop-music reflects the immorality of the world. Chris-

tian pop-music doesn't, or so many think.

Remembering my teenage days of listening to Christian pop-music 35 years ago, this was why I listened. This is why, for a time, I listened to Christian pop-music exclusively. This is why I felt guilty for listening to, or (God forbid) enjoying secular pop-music. I listened to Christian pop-music because I could do so guilt-free, or so I thought.

I think my theory is correct. How often has a new Christian been attracted to Christian pop-music because she hears for the first time just how immoral the lyrics of secular pop-music can be? How often have the defenders of Christian pop-music said, "Hey, at least it's better than the top 40 on secular radio.?"

If my theory is correct, Christian pop-music is popular because it is moral music, and not because it is particularly Christian music.

Is there anything wrong with moral music? No. But, moral music isn't necessarily Christian music. Mike Horton of the White Horse Inn often talks about an observation made by Donald Grey Barnhouse on CBS radio about the danger of confusing moral with Christian:

Barnhouse, pastor of Philadelphia's Tenth Presbyterian Church, gave his CBS radio audience a different picture of what it would look like if Satan took control of a town in America. He said that all of the bars and pool halls would be closed,

pornography banished, pristine streets and sidewalks would be occupied by tidy pedestrians who smiled at each other. There would be no swearing. The kids would answer "Yes, sir," "No, ma'am," and the churches would be full on Sunday ...where Christ is not preached.

For Christian pop-music to be Christian, it should probably have something to do with Christ, and not just an alternate to the immorality of the world. It should be about Christ, Who He is, what He has done. Ideally, all Christian music should be Christ-Centered, Cross-Focused. Then it would be Christian music, and not merely moral music.

Christian pop-music should be popular because of what it is; not because of what it isn't.

And, this leaves us with a question. If my theory is correct, when we bring the Christian pop-top 40 into church on Sunday morning, we aren't necessarily bringing in anything particularly Christian. Something moral? yes. Something popular? sure. But, something Christian?

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### ***What's the Answer?***

[And is it the same in 2013 as it was in 1955?]

*Question: Why are members of the Lutheran Church asked not to take Communion in another church even though it is accepted as a Christian church?*

*Answer:* Our church has ALWAYS upheld the principle that the public partaking of the Lord's Supper is a testimony of the oneness of faith (1 Cor. 10:17). How could we with good conscience commune at a Roman Catholic altar, where a mutilated Sacrament is distributed in that the laity is given only the bread? Or how can we kneel for Communion at a Reformed altar or Communion table where the real presence of the body and blood of our Lord is denied? We are not one with them in the faith concerning the Sacrament and in numerous other respects. While among the various Lutheran bodies in our country *no such radical differences exist*, yet there still are things that divide us, and for that reason we do not practice altar or pulpit fellowship with them until these differences have been removed (November 22, 1955, *Lutheran Witness*, page 9).

The all caps, the underline, and the italics are added by me. Other than these, this is a verbatim copy of a 1955 *Lutheran Witness* article. I highlighted the things I did for the following reasons:

Closed Communion has *always* been the doctrine and the practice of the LCMS. That was the case before I entered the ministry, before I was even born. Those who don't abide by this doctrine or practice are the ones who are dishonest, unfaithful, and unloving. Why doesn't anyone – not their members, not their circuit counselors, not their district presidents – give

them grief for this? Why in fact have my members, my circuit counselors, and my district presidents given it to me who has abided by what my members, my circuit counselors, and my district presidents have made me take a vow to do?

Of course you know that now most Roman Catholics are given the cup, but the major way Roman Catholicism mutilates the Sacrament remains. Their official statement of their faith says it is a wrath-removing sacrifice the priest offers on behalf of the living and the dead.

Finally, you surely know that **radical** differences now exist between the different Lutheran bodies. The Bible is not the in-

errant Word, abortion is defended, and homosexuality fully accepted among the ELCA. The ELCA is in full communion with the Reformed Church in America, the Episcopalian Church, the United Church of Christ, the United Methodist Church, and the Presbyterian Church (USA). None of these churches have ever believed that Holy Communion is the Body and Blood of Jesus. When LCMS churches commune ELCA Lutherans, they are participating, endorsing, and defending all the ELCA's positions. So does the individual communing at such an LCMS altar.

For this reason, we do not commune members of the

LCMS who believe Communion should be shared by those who are not of the same faith. As you can see from *Lutheran Witness* article above, they would not have been communed in 1955 either. What has changed between 1955 and 2013? The answer: many, many things. The follow-up question is: what has changed in the Scriptures between then and now. Answer: not one jot, not one tittle. So why is the answer to the above question so different in many LCMS churches and among many LCMS members individually? Answer: Because **they** have changed.

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## An Amazing Sentence in English

“I do not know where the family doctors acquired illegibly perplexing handwriting; nevertheless, extraordinary pharmaceutical intellectuality counterbalancing indecipherability transcendentalizes intercommunication's incomprehensibleness.”

The person who made this sentence must be a vocabulary GENIUS.

### Reason

This is the sentence where the first word is one letter long, the second word is two letters long, the third word is three letters long...the eighth word is eight letters long and so on...the twentieth word is twenty letters long!

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## February 2013

SUN	MON	TUE	WED	THURS	FRI 1	SAT 2
3	4	5	6	7	8	9
	5 PM JR Confirmation		10 AM Bible Stories 7:15 PM Revelation II			
10	11	12	13	14	15	16
Burying the Alleluias Brunch	5 PM JR Confirmation		Imposition of Ashes w/ Communion 7:30 PM			
17	18	19	20	21	22	23
	5 PM JR Confirmation		7:30 PM Lenten Vespers			
24	25	26	27	28		
	5 PM JR Confirmation		7:30 PM Lenten Vespers			

## March 2013

SUN	MON	TUE	WED	THURS	FRI 1	SAT 2
3	4	5	6	7	8	9
	5 PM JR Confirmation		7:30 PM Lenten Vespers			
10	11	12	13	14	15	16
<b>Youth Group</b>	<b>Camping at</b>	<b>McKinney Falls</b>	7:30 PM Lenten Vespers			
←—————→						
17	18	19	20	21	22	23
	5 PM JR Confirmation	6:30 PM Elders Meeting	7:30 PM Lenten Vespers			
24	25	26	27	28	29	30
Youth Dinner	5 PM JR Confirmation			7:30 PM Maundy Thursday	7:30 PM Good Friday Service of Darkness	
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