



TRINITY CHURCH

— KIRKWOOD —

2 CORINTHIANS 4:5

February 6, 2022

WELCOME

We are glad you could join us! We would love to connect with you and answer any questions you may have about Trinity. Scan below with your phone camera to leave us your contact information.



314-821-7311 | info@trinitystlouis.org

www.trinitychurchkirkwood.org • Facebook: Trinity Church Kirkwood



WORSHIPING THE GOD WHO REDEEMS INJUSTICE

Liturgist: Pablo Rosales

Scripture Reader: Amy Mitchell

Pastoral Prayer: Ruling Elder, Fielding Poe

Prelude

Welcome and Announcements

Quotes and Reflections

But let justice roll down like waters, and righteousness like an ever-flowing stream. — Amos 5:24

Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you. — Deut. 16:20

WE READY OURSELVES FOR WORSHIP

An excerpt from “A Biblical Critique of Secular Justice & Critical Theory”
by Tim Keller

<https://quarterly.gospelinlife.com/a-biblical-critique-of-secular-justice-and-critical-theory/>

First, only biblical justice addresses all the concerns of justice found across the fragmented alternate views. Each secular theory of justice addresses one or some of the five facets of biblical justice mentioned above, but none addresses them all.

Second, biblical justice contradicts each of the alternate views neither by dismissing them nor by compromising with them. (a) Biblical justice is significantly more well-grounded. It is based on God’s character—a moral absolute—while the other theories are based on the changing winds of human culture. (b) Biblical justice is more penetrating in its analysis of the human condition, seeing injustice stemming from a more complex set of causes—social, individual, environmental, spiritual—than any other theory addresses. (c) Biblical justice provides a unique understanding of the character of wealth and ownership that does not fit into either modern categories of capitalism or socialism.

Third, biblical justice has built-in safeguards against domination. As we have seen, to have a coherent theory of justice, there must be the affirmation of moral absolutes that are universal and true for all, in all cultures. Without appealing to some kind of non-socially constructed truth and morality, there is no way to further justice. Yet the French postmodernists were right—in the hands of human beings, truth-claims tend toward totalitarianism or at least the forces of domination readily use them. But Christianity offers truth-claims that can subvert domination. How? (a) Christianity does not claim to explain all reality. There is an enormous amount of mystery – things we are simply not told (Deuteronomy 29:29). We are not given any ‘theory of everything’ that can explain things in terms of evolutionary biology or social forces. Reality and people are complex and at bottom mysterious. (b) Christianity does not claim that if our agenda is followed most of our problems will be fixed. Meta-narratives have a “we are the Saviors” complex. Christians believe that we can fight for justice in the knowledge that eventually God will put all things right, eventually God will put all things right, but until then we can never expect to fully fix the world.



Christianity is not utopian. (c) Finally, the storyline of the whole Bible is God's repeated identification with the wretched, powerless, and marginalized. The central story of the Old Testament is liberation of slaves from captivity. Over and over in the Bible, God's deliverers are usually racial and social outsiders, people seen to be weak and rejected in the eyes of the power elites of the world.

Fourth, only biblical justice offers a radically subversive understanding of power. The Postmodern view rightly critiques the Liberal and other secular views as being blind to the operations of power and oppression at work in human life and society. Liberals rightly criticize the Postmodern for being prone (and blind) to its own forms of domination. Biblical justice, in contrast with the Liberal, gives us a profound account of power and its corruptions, but in contrast to the Postmodern, gives us a model for changing how it is used in the world.

When God came to earth in Jesus Christ he came as a poor man, to a family at the bottom of the social order. He experienced torture and death at the hands of religious and government elites using their power unjustly to oppress. So in Jesus we see God laying aside his privilege and power—his "glory"—in order to identify with the weak and helpless (Philippians 2:5-8). And yet, through the endurance of violence and human injustice he paid the rightful penalty of humanity's sin to divine justice (Isaiah 53:5). Then he was raised to even greater honor and also authority to rule (Philippians 2:5:9-11). Jesus takes authority, but only after losing it in service to the weak and helpless.

Because it is rooted in the death and resurrection of Jesus, Christianity neither eliminates nor merely reverses the ruler/ruled binary—rather, it subverts it. When Jesus saves us through his use of power only for service, he changes our attitude toward and our use of power. There is nothing in the world like biblical justice! Christians must not sell their birthright for a mess of pottage. But they must take up their birthright and do justice, love mercy, and walk humbly with their God (Micah 6:8).

Song of Preparation (please join in singing the refrain when directed)

The Lord is in His Holy Temple

Kristyn Getty and Ben Shive

With quiet strength ♩ = 90

Refrain C CSus C

The Lord is in His ho - ly tem - ple;

Am F C C

let all the earth keep si - lence... The Lord is in His

CSus C Am F F6 C

ho - ly tem - ple; let all the earth keep si - lence...

Call to Worship—Psalm 138 (selected)

Leader: We give you thanks, O Lord, with our whole heart;

People: Before the gods we sing your praise;

Leader: We bow down toward your holy temple and give thanks to your name

People: For your steadfast love and your faithfulness,

Leader: You have exalted above all things your name and your word.

People: All the kings of the earth shall give you thanks, O Lord!

All: For great is the glory of the Lord!

WE DECLARE THE ETERNAL WORTHINESS OF GOD

***Songs of Adoration**

Praise to the Lord, the Almighty

Trinity Hymnal #53

All Hail the Power of Jesus' Name

Trinity Hymnal #296

***Prayer of Adoration**

WE HEAR FROM GOD'S WORD

New Testament Reading—Luke 5:1-11

The Calling of the First Disciples

On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret, and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a large number of fish, and their nets were breaking. They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he and all who were with him were astonished at the catch of fish that they had taken, and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men." And when they had brought their boats to land, they left everything and followed him.

Reader: The grass withers and the flowers fall, but the word of the Lord stands forever!

People: Thanks be to God!

WE CONFESS OUR UTTER UNWORTHINESS BEFORE GOD

Call to Confession—1 Corinthians 15:1-10

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.

Silent Confession and Lament

WE ENCOUNTER AND REJOICE IN THE AMAZING GRACE OF GOD

Assurance of Pardon and Passing of the Peace—1 Cor. 15:10, 22

But by the grace of God I am what I am, and his grace toward me was not in vain. For as in Adam all die, so also in Christ shall all be made alive.

Leader: Church of the Lord Jesus Christ, give thanks to God for making us alive in Christ!

People: Thanks be to God!

Leader: Now may the peace of Christ be with you all!

People: And also with you!

*Song of Rejoicing

Our Great God

Fernando Ortega

Verse 1 & 2

8 **A** **Em** **Em7**

1. E - ter - nal God, un - chang - ing, mys - te - rious and un -
 2. Lord we are weak and frail _____ help - less in the _____

12 **A** **A** **Em** **Em7**

known. Your bound - less love with un - fail - ing, in grace and mer - cy
 storm.. Sur - round us with Your an - gels, hold us in Your _____

16 **A** **F#m** **D2**

shown. Bright ser - a - phim - in end - less flight a -
 arms. Our cold _____ and ruth - less en - e - my, his _____

19 **F#m** **D2** **A** **Em**

round - Your glo - rious throne, They raise their voic - es day _____ and night in be -
 pleas - ure is _____ our _____ harm. Rise up, oh Lord and he _____ will flee _____

Chorus

23 **Em7** **A** **A** **Em**

praise to You a - lone. Hal - le - lu - jah! Glo - ry -
 fore our Sov - reign _____ God. _____

27 **D** **A** **A**

be to _____ our _____ great - God _____ Ha - le - lu - _____

30 **Em** **1. D**

jah! glo - ry _____ be to _____ our _____ great _____

32 A Em A A 2.D
 God Lord, be to our great

Instrumental

37 A Em A Em A Em
 God

Verse 3

43 A A A Em Em7
 3. Let ev - ry crea - ture in - the sea, and ev - ry fly - ing

48 A A Em Em7
 bird, let ev - ry moun - tain, ev - ry field, and val - ley of the

52 A F#m D2
 earth, let all the moons and all the stars in

55 F#m D2 A
 all the u - ni - verse sing prais - es to the

Chorus 2

58 Em Em7 A A
 liv - ing God, who rules them by His Word. Ha - le lu -

62 Em D 1. A 2. A
 jah! glo - ry be to our great God! Ha - le God

WE HUMBLE OURSELVES BEFORE THE LORD

Pastoral Prayer

Tithes and Offerings

(Children ages 4yr to 2nd grade may be excused for Children's Church)

Sermon

"Sexual Sin and Brokenness"

Genesis 38:1-39:23

Rev. Dr. Chris Polski

*Song of Response

Justice Will Roll Down

Sandra McCracken

Verse

B \flat Eb/B \flat B \flat Eb/B \flat B \flat Gm

1. Oh my love, you have grown so cold to the world out-side,
2. child, I will be your light in your se-cret pain,

6 Eb B \flat Gm

to the house next door. She who has been loved much,
in the dark of night. No en-e-my, no con-queror

10 Eb B \flat F

— has so much to give, mer-cy is the fra-grance
will steal your life from me, I am your sal-va-tion,

14 Eb B \flat Chorus F

of the brok-en and your vic-tory Jus-tice will roll down oh

19 Eb Gm C

jus-tice will roll down, from high up-on those moun-tains with a might

23 F Eb Gm Eb 1. B \flat

- y riv-er sound, it will roll down, it will roll down.

28 Eb/B \flat B \flat Eb/B \flat 2. B \flat Eb/B \flat B \flat Verse 3 Eb/B \flat

2. Oh my 3. Soon, oh

B \flat Eb/B \flat B \flat Eb/B \flat Gm

soon, when the trum-pet sounds, ev-ery knee will bend,

E \flat B \flat Gm E \flat

ev-ery heart will pound. I have made a new world, where the ser-vant is

B \flat F E \flat B \flat

the King, op-pres-sion will be o-ver and the slave set free.

Chorus

F E \flat Gm

Jus-tice will roll down oh jus-tice will roll down, from

C F E \flat

high up - on those moun - tains with a might - y riv - er sound, it will roll down,

Gm E \flat B \flat Eb/B \flat

it will roll down. it will roll down,

B \flat Eb/B \flat B \flat Eb/B \flat B \flat

it will roll down.

THE SERVICE OF THE LORD'S SUPPER

***Sursum Corda**

Pastor: The LORD be with you.

People: And also with you.

Pastor: Lift up your hearts.

People: We lift them up unto the LORD.

Pastor: Let us give thanks unto the LORD our God.

People: It is good and right so to do.

***Confession of Faith**

Leader: Christian, in whom do you believe?

**All: I believe in God, the Father Almighty,
Creator of heaven and earth.**

**And in Jesus Christ, His only Son, our Lord,
who was conceived of the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.**

**The third day He arose again from the dead.
He ascended into heaven and sits at the right
hand of God the Father Almighty, whence He
shall come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy universal church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen**

Words of Institution–Matthew 26:26–29

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Prayer of Consecration

The Giving of the Bread and Cup

** Upon direction from the ushers, please come forward down the center aisle, keeping six feet between you and the those in front of you. After you receive the elements, please return to your seats via the side aisles. Please hold the elements until we are all able to partake together. After the service, please dispose of your used communion cup.*

(Please note: Grape juice is in all the cups today. Bread is gluten and nut free)

Communion Song (Ensemble)

What A Beautiful Name

Words and Music by Ben Fielding and Brooke Ligertwood

Prayer of Thanksgiving

*Sending Song

Mighty God We Thank and Praise You

Mighty God we thank and praise you for this meal, this Bread of Life;
Precious blood and body, broken, from your Son our Savior, Christ.
In these myst'ries you assure us we are members of your Son;
Heirs of your eternal Kingdom, with all faithful people, one.

Humbly now we ask you, Father, in your grace, to make us strong,
That, with all the saints before us, in good works we may press on!
Send us out to love and serve you! Send us out to sing your praise!
Father, Son, and Holy Spirit, pow'r and glory to your name!
Amen, amen, amen, amen, amen.

*Benediction

UPCOMING EVENTS

Sunday school classes for all ages meet today.

Men's Bible Study: this Wed. at 6pm or Fri. at 6:30am. Pastor Polski will be leading a study of the Book of Acts.

Women's Bible Studies: We offer two options: two Tues. a month a group meets at LIZ BOEHNE'S home at 7pm to discuss the Sermon on the Mount (next gathering: Feb. 8th). The Wednesday studies meet weekly (9am and 6pm) with a look at the Book of Daniel.

ACTION bible studies and children's ministries meet this Wed. If you would like to register for the Dalie's BBQ dinner, you must do so on Church Center by Tues. at 10am.

Kid's Connect: Feb 12th from 9am-11am. This class is for kids who have an understanding of their faith in Jesus and are ready to join the Church as communing members. We generally ask that students be 3rd grade or above, but we do make exceptions for 1st and 2nd graders. Please contact Pastor Ben to sign up or if you have questions.

Trinity's youth are hosting a **Trivia Night** on **Friday, Feb. 25th.** Proceeds will help cover summer trips. Sign up for a table of 8 or individually on Church Center (QR code to the right)

Join a Small Group! Sign up on Church Center.

Camp Strong, for students in 4-6th grade will take place April 22-24. Registration will open on Mar. 1st.

Volunteers next week: Nursery: Ridenhour, Waldron, SS: Williamson, Van Deraa. **Ushers:** Roberts, Wong, Maglione, O'Neal. **Scripture Reader:** K. O'Neal.

If you do not receive our **weekly email updates** on Tuesday mornings, please send your email address to amymitchell@trinitystlouis.org.

There are **several easy ways to serve at Trinity.** Feel free to reach out to these ministry coordinators to get involved: **Ushers:** Paul Schaffer (PaulSchaffer1012@gmail.com), **Children's Church:** Melissa Kocher (medcalf.melissa@gmail.com), **Greeters:** Elisa Tharp (elisa.f.tharp@gmail.com), **Nursery:** Sarah Oehlerking, Deborah Moen, Alyssa Hall, and Ruth Harlow (nursery@trinitystlouis.org).

Did you know you can use the **Church Center app** for online giving, church directory, to sign up for events, connect with your small groups, bible studies, etc? Contact the church office for assistance.

You can **sign up for all upcoming events** by scanning your phone camera over the QR code and then [following the link:](#)



SUNDAY SCHOOL

Sunday school classes for all ages will resume today. The adults will have three class options:

- The Gospel of Matthew- Ruling elders Jim Talent and Fielding Poe
- Called to Worship- Pastor Polski and Katie Polski, Director of Music Ministries
- The Heart of Evangelism-Pablo Rosales, Director of Outreach

Adult Sunday School

The Gospel of Matthew

Ruling Elders Jim Talent and Fielding Poe
Classroom One

This eleven-week class (which may continue into the Spring Semester) seeks to provide an in-depth study of the book of Matthew by addressing the text and various key doctrines that emerge from its study toward the goal of helping church members develop a deeper and firmer understanding of the fundamentals of the faith while also providing encouragement and instruction for those who may be interested in leading their own bible studies in the future. The ultimate goal is that all who take part will come away with a renewed appreciation for the King of Kings!

The Heart of Evangelism

Pablo Rosales, Director of Outreach
Classroom Two

Every believer is called and sent. We are called by the grace of God to turn from our sin and live through Christ into eternity. That is the good news; that is the Gospel. Then we are sent to proclaim that very simple message. But how do we do that? A lot of us feel unequipped, and if we're honest, timid, about such a task. Join us as we consider not only the heart of the Sender, but our own hearts as those who are sent. We will explore the Great Commission, the Great Message, the Great Sender, reluctance and barriers to communicating, and making the Gospel known.

Called to Worship-Exploring Worship at Trinity Church

Rev. Dr. Chris Polski and Katie Polski, Director of Music Ministries
Fireplace Room

Have you ever wondered about why we worship the way we do or how worship gets planned or how we sort out which songs to sing and when? Join us for an eight-week exploration of worship. We will review the biblical parameters of worship, delve deeply into the way that worship is formed, and walk through some of the controversial issues surrounding worship. We may even spend some time singing.

Trinity's ministries are organized around the core values in our purpose statement which reads: Trinity Church exists to **exalt** God's name, **establish** God's people, **equip** God's church and **engage** God's world, in the power of the Holy Spirit and for the sake of the Risen King, Jesus Christ.