

**Trinity Lutheran Church**  
**The Lutheran Church – Missouri Synod**  
**Rev. Andrew Preus – Pastor**  
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***The Baptism of Our Lord***  
***January 9<sup>th</sup> -- anno Domini 2022***

The Baptism of our Lord is observed during the Epiphany season, because this is how the Triune God revealed himself publicly, and the Son of God was revealed to be in the flesh. In our *Introit* we begin with words from God's revelation to Isaiah as well as his revelation to John. Isaiah saw the Lord sitting on his throne, high and lifted up. John saw the multitudes of heaven praising God and declaring his almighty reign. These are very appropriate verses with which to begin our service, because they both point to God making himself known in the epiphany of his Son. Both revelations are of heaven. And heaven is revealed when the Father reveals Jesus of Nazareth to be his own beloved Son with whom he is well pleased. The countenance and favor of God for all nations is revealed when the Holy Spirit rests upon him in the form of a dove. The glory of the Lord, which fills the heavens and the earth, is revealed when Jesus is baptized by John.

Baptism is therefore how God makes himself known to you. Just as surely as God revealed his own incarnate Son in the waters of the Jordan, he revealed himself as your heavenly Father when you were baptized into Christ. His own Spirit was given to you so that you may cry out to him in true faith (Gal 3:26ff; 4:6). We did not give ourselves faith. But as Psalm 100 says that it is the Lord who has made us, this same Lord has caused us to be reborn to a living hope through the resurrection of Jesus Christ (1 Pet 1:3; 3:21). In this washing of regeneration, God reveals the light of his only begotten Son to us. This is why it is so appropriate that we recite the words of Isaiah and John in their revelations of God. Because the same God has been revealed to you. The eternal Lord who made atonement for Isaiah's sins (Is 6:6,7) is the same eternal Son of God who died for yours as well, and as John's revelation tells us, he has clothed us with bright and clean linen (Rev 19:7,8). For as many as were baptized into Christ have been clothed with Christ (Gal 3:27).

**DEAR VISITORS:** As a congregation in the Lutheran Church - Missouri Synod, Trinity practices ***closed communion***, which means that we only commune those who are members in good standing of sister congregations and have been instructed in the Christian faith as it is summarized in Luther's Small Catechism. If you are a visitor and desire to commune at Trinity, **please speak to Pastor Preus before the service.**

# The Order of Holy Communion

TLH p. 15

## Hymn of Invocation – God's Own Child, I Gladly Say It

ELH #246 (Insert)

*Stand for final stanza*

## Invocation, Confession & Absolution

pg. 15

*Please remain standing through the conclusion of the Collect of the Day.*

## Service of the Word

### Introit

I saw the Lord sitting on a throne, high and | lifted up,\*

And the train of His robe filled the | temple.

**And I heard the voice of a great multitude, | saying,\***

**"Alleluia! For the Lord God Omni- | potent reigns!** (Isaiah 6:1, Revelation 19:6)

Make a joyful shout to the LORD, | all you lands!\*

Serve the LORD with | gladness;

**Know that the LORD, | He is God;\***

**it is He who has made us, and not | we ourselves;**

enter into His gates with thanks- | giving,\*

and into His | courts with praise.

**For the LORD is good; His mercy is ever- | lasting,\***

**and His truth endures to all gener- | ations.** (Psalm 100:1-5)



**Gloria Patri** ∞ *Glory be to the Father*

pg. 16

**Kyrie** ∞ *Lord, Have Mercy*

**Gloria in Excelsis** ∞ *Glory to God in the Highest*

## Salutation & Collect of the Day

*Sit*

**Old Testament Reading** ∞ Isaiah 42:1-7

*"Here is My Servant Whom I support;*

*I have chosen Him, and I delight in Him.*

*I put My Spirit on Him.*

*He will bring righteousness to the nations.*

<sup>2</sup>*He will not cry or raise His voice or call out loud in the street.*

<sup>3</sup>*He will not break off a broken reed or put out a dimly burning wick:  
for truth He will bring justice.*

<sup>4</sup>*He will not fail or break down until He has set up justice in the world.*

*The lands by the sea are waiting for Him to teach them."*

<sup>5</sup>*The LORD God made the heavens and stretched them out.*

*He shaped the earth and what it produces.*

*He gives life to the people who are on it,*

breath to those walking on it. And He says this:

<sup>6</sup>"I the LORD have called You *for My righteous purpose*.

I will take hold of Your hand and protect You.

*I will give You as My Covenant to the people,  
as My Light to the nations —*

*<sup>7</sup>to give sight to the blind,*

bring prisoners out of the dungeon

and those who live in darkness out of the prison.

P This is the Word of the Lord.

C **Thanks be to God.**

## Gradual

Blessed be the LORD God, the God of | Israel,\*

who only does | wondrous things!

**And blessed be His glorious name for- | ever!\***

**And let the whole earth be filled with His | glory.** (Psalm 72:18–19)



## Epistle 1 Corinthians 1:26-31

<sup>26</sup>You see what happened, fellow Christians, when God called you. Not many of you are wise as the world judges, not many in positions of power, not many born of noble parents. <sup>27</sup>No, God chose the foolish things in the world to make wise men ashamed. God chose the weak things in the world to make strong men ashamed. <sup>28</sup>God chose the lowly things in the world, what it despises, what is nothing, to make what is something nothing <sup>29</sup>and to keep anyone from bragging before God. <sup>30</sup>He gave you your life in Christ Jesus, Whom God made our wisdom, righteousness, holiness, and ransom from sin, <sup>31</sup>so that it may be as the Bible says: "Let the one who boasts, boast in the Lord."

P This is the Word of the Lord.

C **Thanks be to God.**

Stand

Alle- | luia.\*

Alle- | luia.

**Teach me to | do Your will,\***

**for You | are my God;**

**Your Spir- | it is good.\***

**Lead me in the land of uprightness. Alle- | luia.** (Psalm 143:10)



# Triple Hallelujah

## Gospel *↪ Matthew 3:13-17*

- P The Holy Gospel according to St. Matthew, the third chapter.
- C **Glory be to Thee, O Lord.**

<sup>13</sup>Then Jesus came from Galilee to John at the Jordan to be baptized by him. <sup>14</sup>John tried to stop Him. "I need to be baptized by You," he said, "and You come to me?"

<sup>15</sup>"Permit it now," Jesus answered him. "That is how we should fulfill all righteousness." Then John gave in to Him. <sup>16</sup>As soon as Jesus was baptized, He stepped out of the water, and now heaven was opened, and He saw the Spirit of God coming down on Him as a dove. <sup>17</sup>And a voice from heaven said, "This is My Son, Whom I love and delight in."

- P This is the Gospel of the Lord.
- C **Praise be to Thee, O Christ**

## Nicene Creed

pg. 22

*Sit*

## Hymn of the Day *↪ To Jordan Came Our Lord*

ELH #247 (Insert)

## Sermon

*Stand*

## Offertory

pg. 22

*Sit*

## Gathering of the Offering

*Stand to sing as the offerings are brought forward*

*We give Thee but Thine own,  
Whate'er the gift may be  
All that we have is Thine alone,  
A trust, O Lord, from Thee.*

Please complete the  
Record of Fellowship in the  
folder in your pew.

## General Prayer

### Service of the Sacrament

## Preface & Proper Preface

pg. 24

## Sanctus *↪ Holy, Holy, Holy*

pg. 26

## Lord's Prayer

pg. 27

## Words of Institution

## Pax Domini *↪ Peace of the Lord*

pg. 27

## Agnus Dei *↪ Lamb of God*

pg. 28

*Sit – Guests are asked to please speak with the pastor before communing.*

## Hymns during Distribution

☞ *I Come, O Savior, to Thy Table*

TLH #315

☞ *Baptized into Thy Name Most Holy*

TLH #298

*Stand after the distribution*

**Nunc Dimittis** ☞ *Song of Simeon*

pg. 29

**Thanksgiving & Collect**

pg. 30

**Salutation & Benedicamus**

pg. 31

**Benediction**

pg. 31

*Sit*

**Hymn to Depart** ☞ *As With Gladness Men of Old*

TLH #127

**Silent Prayer**

**Ushers for today:**

Keith Rethemeyer, Charlie Scheer, Karson Eads

**Next week:**

James Eads, Joseph Rethemeyer, David Blankenship

**Greeter for today:**

Larry Scheer

**Next Week:**

Rick Tritch

**Acolyte today:**

Oscar Otten

**Next Week:**

Kyle Scheer

**Flower and Altar Care:** January: Kerri Otten

**Birthdays & Anniversaries:** Maria Krull, 14<sup>th</sup>, Rachel Otten, 16<sup>th</sup>

**Prayer and Petitions:** Homebound and Care Center Residents: Barb Sunfield, Diane Scheer, Wilma Niewald and Paul & Sue Laune; Missionaries: Rev. James May (missionary to Africa); Rev. David Preus (missionary to the Dominican Republic); Michael & Naomi Erslund, Lutheran Bible Translators, Ghana.

**Voter's Meeting** – Sunday, January 16<sup>th</sup>, after church in basement.

**Ladies Aid Meeting** – Sunday, January 16<sup>th</sup>, after church in conference room.

**Confirmation Retreat** save the Date **January 28<sup>th</sup> and 29<sup>th</sup>** for **grades 5-8** at Camp Trinity overnight Friday @5:00 p.m. to Saturday @ 2:00 p.m.

**Confirmation Classes** – Wednesday 3:00-5:00 - Pastor Preus will lead chapel and teach grades 6-8 while Ruth Rethemeyer and Pat Swann will teach the children in grade 5 and below. Children may arrive at church at 3:00 for fellowship, games and snacks until 3:45. Chapel will begin at 3:45 and class at 4:00, concluding at 5:00.

**Adult Bible Study - Tuesday evenings at 7:00 p.m.** Study of Acts. All are invited to attend.

**A Week-long devotion series by Pastor Preus** is downloaded to website. Copies are also available on the Usher's stand. Music for the hymn has been added to website.

Please send any **announcements** to [office@trinitynewhaven.com](mailto:office@trinitynewhaven.com). **Prayer requests** can also be sent to the office email or directly to Pastor Preus.

**Bulletins, sermons, and devotions** posted each week at [www.trinitynewhaven.com](http://www.trinitynewhaven.com).

## A WORD FROM THE LUTHERAN CONFESSIONS

# The Augsburg Confession

The Confession of Faith which was submitted to His Imperial Majesty Charles V at the Diet of Augsburg in the year 1530 by certain princes and cities

*I will speak of thy testimonies before kings, and will not be put to shame. –  
Psalm 119:46*

### Article XXVII. Of Monastic Vows

<sup>16</sup>Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God.

<sup>17</sup>These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

<sup>18</sup>First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God.

<sup>19</sup>But the commandment of God is 1 Cor. 7:2: To avoid fornication, let every man have <sup>20</sup>his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2:18: It is not good

<sup>21</sup>that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

<sup>22</sup>What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow

<sup>23</sup>annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

<sup>24</sup>Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply

<sup>25</sup>divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore

<sup>26</sup>we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

<sup>27</sup>In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free,

<sup>28</sup>and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man.