



Trinity Lutheran Church
The Lutheran Church – Missouri Synod
Rev. Andrew Preus – Pastor
Office: 573-237-3026 (Home) 563-329-0943
office@trinitynewhaven.com

The Thirteenth Sunday after Trinity
September 14th-- anno Domini 2025

In our *Introit* the psalmist asks God to have regard for his covenant. He says, "Arise, O God, Plead your own cause." These words come from Psalm 74, in which Asaph speaks of the coming tribulation God would send upon Israel for their sins and idolatry. Why have you cast us off forever, Asaph asks. "Why does Your anger smoke against the sheep of Your pasture?" This is a complaint from a child to his Father whom he trusts. Asaph is concerned for the poor and the needy, and he does not want the wicked to get away with oppressing them. But how does Asaph pray to God? What does he ask God to do? He asks him to plead his own cause. He appeals to God's own will. He does not stand in judgment of God. Instead, he points back to what God had already done. He had caused water to come through a rock in which he fed his people. He caused many rivers to dry up, saving his people from Egypt through the Red Sea and bringing them into the promised land of Canaan through the Jordan River. God has a history of taking up the cause of the poor. This is because it is his own cause. And this is how we are to pray to God. It is God's cause to show mercy. So when we are praying for one another, asking God to forgive us our sins and have compassion, we appeal to the cause that God has already claimed for himself. We pray, for the sake of the bitter suffering and death of God's beloved Son, for him to have mercy on us. We point to what God has done and what he therefore promises to do. We do not appeal to our own intentions or understanding. Instead, he hold God to what he has promised in Christ.

Taking care of the poor among us can often seem helpless. After all, our sick mother gets sick again. Our poor neighbor gets poor again. But this is the comfort of our *Introit*. It is not simply some moral lesson for us to go and do as many good works as we can. It is more than that. It is a lesson on what kind of God we have. Because even when our tasks to care for one another seem so feeble, we can know with confidence that God has taken up this cause.

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 ✎ *Blest Be the Tie That Binds*

TLH #464

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

Have respect to Your cove- | nant, O Lord;*
oh, do not let the oppressed re- | turn ashamed!

Arise, O God, plead | Your own cause;*

do not forget the voice of Your | enemies. (*Psalm 74:20-23*)

O God, why have You cast us off for- | ever?*

Why does Your anger smoke against the sheep of Your | pasture?

Remember Your congre- | gation,*

which You have pur- | chased of old,

The tribe of Your inheritance, which You | have redeemedÑ*

this Mount Zion where | You have dwelt.

Do not forget the life of Your poor | forever.*

Let the poor and needy | praise Your name. (*Psalm 74:1-2, 19, 21*)

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 ✎ *2 Chronicles 28:8-15*

⁸The men of Israel took from their fellow Israelites 200,000 prisoners — women and children — and they also took a lot of spoil from them and brought it to Samaria.

⁹But there was a prophet of the LORD; his name was Oded. He went out to meet the army coming home to Samaria. "You see," he told them, "how the LORD, the God of your fathers, was so angry with Judah He put them into your hands and you killed them in a rage that reached heaven. ¹⁰And now you intend to put the people of Judah and Jerusalem under you as your male and female slaves. But aren't you, too, guilty of wrongs against the LORD your God? ¹¹Now listen to me and send back these prisoners you have taken from your fellow Israelites, because the LORD is furious with you."

¹²Then some leaders of Ephraim, Azariah son of Jehohan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai, got up to oppose those coming home from the war. ¹³"Don't bring the prisoners here," they told them. "You mean to make us

guilty of this wrong against the LORD and add to our sins and guilt. Our guilt is already so great that the LORD is furious with Israel."

¹⁴So the armed men left the prisoners and the spoil in front of the leaders and the whole congregation. ¹⁵Then the men mentioned by name took charge of the prisoners and gave clothes from the spoil to all the naked. They dressed them, put sandals on them, gave them something to eat and drink, and anointed them. Carrying on donkeys all who were exhausted, they brought them to Jericho (the City of Palms) near their own people. Then they returned to Samaria.

P This is the Word of the Lord.

C **Thanks be to God.**



Gradual

You are the God who does / wonders;*

You have declared Your strength among the / peoples.

You have with Your arm redeemed Your / people,*

the sons of Jacob and / Joseph. (Psalm 77:14–15)

Epistle ➤ *Galatians 3:15-22*

¹⁵My fellow Christians, let me use an example from daily life. Once a will is ratified, even if it's only a man's will, no one sets it aside or adds to it. ¹⁶Now the *promises* were *made to Abraham* and to his Descendant. He doesn't say: "and to the descendants," in the plural, but in the singular: "and *to your Descendant*, Who is Christ. ¹⁷Now, I say this: First God confirmed His covenant; and the Law, which came 430 years later, doesn't set aside and cancel its promise. ¹⁸If we get the inheritance by the Law, we don't get it by a promise; but God gave it to Abraham by a promise.

¹⁹Why, then, was the Law given? It was added to arouse transgressions until the Descendant would come to Whom the promise was made. And it was given through angels in the hands of a mediator. ²⁰A mediator deals with more than one, but God is one.

²¹Is the Law, then, opposed to God's promise? Never! If a law had been given that could make us alive, it certainly would have given us righteousness. ²²But the Scripture has said that everything is a prisoner of sin, so that the promised blessings might be given to believers through faith in Jesus Christ.

P This is the Word of the Lord.

C **Thanks be to God.**

Stand



Verse

Alle- / luia.*

Alle- / luia.

O LORD, God of my sal- / vation,*

I have cried out day and night before You. Alle- / luia. (Psalm 88:1)

Triple Hallelujah

Gospel ↻ Luke 10:21-37

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

C **Glory be to Thee, O Lord.**

In that hour the Holy Spirit filled Jesus with joy. "I praise You, Father, Lord of heaven and earth," He said, "for hiding these things from wise and intelligent people and revealing them to little children. Yes, Father, I praise You for wanting it to be that way.

²² "My Father has put everything in My hands. Only the Father knows the Son. And only the Son — and anyone to whom the Son wants to reveal Him — knows the Father."

²³ Turning to His disciples, He said to them alone, "Blessed are the eyes that see what you see. ²⁴ I tell you, many prophets and kings longed to see what you see but didn't see it, and hear what you hear but didn't hear it."

²⁵ Then an expert in the Law came forward to test Jesus. "Teacher," he asked, "what do I do to inherit everlasting life?"

²⁶ "What is written in the Law?" Jesus asked him. "What do you read there?"

²⁷ "Love the Lord your God with all your heart," he answered, "and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."

²⁸ "You're right," Jesus told him. "Do that and you will live."

²⁹ But he wanted to justify himself. So he asked Jesus, "And who is my neighbor?"

³⁰ In reply, Jesus said: "A man going from Jerusalem down to Jericho fell into the hands of robbers. They stripped him, struck him blow after blow, and went away leaving him half dead. ³¹ Just at that time a priest happened to go along that road, but when he saw him, he passed by on the other side. ³² So did also a Levite who came to the place: he looked at him and passed by on the other side.

³³ Then a Samaritan, as he was traveling, came near him, and when he saw him, he felt sorry for him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. ³⁵ The next day he took out two denarii and gave them to the innkeeper. 'Take care of him,' he said, 'and anything else you spend on him I'll repay you when I come back.'

³⁶ "Which of those three, do you think, was a neighbor to the man who had fallen into the hands of the robbers?"

³⁷ "The one who was kind enough to help him," he said.

"Go and do as he did," Jesus told him.

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

Nicene Creed

pg. 22

Sit

Hymn of the Day *↻ All Depends on Our Possessing*

TLH #425

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

↻ I Walk in Danger All the Way

TLH #413

↻ An Awe-full Mystery Is Here

TLH #304

Stand after the distribution

Nunc Dimittis *↻ Song of Simeon*

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Thanksgiving & Collect

pg. 30

Salutation & Benedicamus

pg. 31

Benediction

pg. 31

Sit

Hymn to Depart *↻ Guide Me, O Thou Great Jehovah*

TLH #54

Silent Prayer

Ushers for today: Keith Rethemeyer, Charlie Scheer, Karson Eads, Jacob Preus

Next week: Adam Swann, Evan Scheer Joseph Rethemeyer, Kyle Scheer

Greeter for today: Larry Scheer

Next Week: James Eads

Acolyte today: Colton Swann

Next Week: Robert Preus

Flower and Altar Care: September – Kerri Otten

Organist: Andrew Finck

Prayer and Petitions: Ken Altemeyer, Rachel Preus, Wayne Scheer and Sue Eads, health concerns. Homebound: Virginia Behrens, Ray & LeeAnn Rohling, Diana Scheer, Paul & Sue Laune; Missionaries: Brandt Klawitter, mission work in Norway; Pastor James May (missionary to Africa); Rev. David Preus (missionary to Romania); Michael & Naomi Erslund, Lutheran Bible Translators. Immanuel Lutheran School, Washington; Camp Trinity; Luther Classical College; Christ the King Lutheran High School.

Birthdays and Annivers: Morgan Guehne, 15th, Crystal Swann, 15th, Dustin & Nicole Pelster, 20th

(Please email office@trinitynewhaven.com if your birthday or anniversary has not been listed or was incorrectly listed, so the records can be updated with correct information)

Snack and sugar free drink donations are welcome for Midweek Confirmation Classes. Sign up sheet on the bulletin board in the back of church. Donations can be left in the kitchen. If you would rather supply a monetary gift and have the Confirmation teachers purchase something, give your donation to Patty Swann.

September Ladies luncheon: The ladies of the church will be meeting for lunch on **Friday, September 19th** at **Colton's Steakhouse, Washington**, at 12:30 pm. All ladies are welcome.

Washington Circuit Monthly Youth Gathering at Camp Trinity September 21, 6 p.m.-8 p.m. Bible Study, Games, Food, bring friends. Youth in grade 6 through welcome and encouraged to attend.

2025 Men's Retreat October 3 & 4 at Camp Trinity - ABIDING IN JESUS: LIVING IN THE WORLD, CHRISTIAN LIFE AS HOSPITALITY, Speaker: REV. EAMONN FERGUSON, ST. JOHN LUTHERAN CHURCH, WHEATON, IL
See information sheet on bulletin board, with registration details.

Hymn Festival at Immanuel Washington – October 5th

Come raise your voice in beloved hymns as we celebrate the light of Christ with the musical groups of Immanuel Lutheran Church, including a brand new Children's Choir special for this event. The hymn festival will be on October 5th, 2025 at 7:00pm in the Sanctuary at Immanuel Lutheran Church at 214 W. 5th St., Washington, MO. Refreshments to follow in the Fellowship Hall.

Grass cutting signup sheet is on the bulletin board. Please take a turn if you are able.

SELECTION of Greeting Cards from Hymns in My Heart are available for sale in the narthex, by Trinity Ladies Aid. Check out the greeting card collection of Encouragement, Babies, Thank You, Graduation and Confirmation Cards. The cards are \$2.00 per card. Please deposit money in money slot.

Augsburg Confession

Article XXVII. Of Monastic Vows.

22 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 23 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.

24 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 25 divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore 26 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.]

27 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, 28 and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. 29 And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore 30 it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.