

Communion Practice: We believe that Christ is truly present in Holy Communion and, as we try to be faithful to Christ in the serving of this Sacrament, we ask that everyone be examined and instructed by the Pastor before receiving Holy Communion. All confirmed members of this parish, who have been regularly examined by the Pastor, are welcome to partake of the Holy Eucharist today. We also welcome the members who are in good standing of any of the parishes served by the Bishop, Pastors, and Deacons of The Evangelical Lutheran Diocese of North America (ELDoNA), and who have spoken to the Pastor prior to the service. Members of other Lutheran parishes or other denominations are kindly asked to refrain from communing today. The Pastor would be glad to make an appointment with anyone to discuss our teachings and/or our parish.

A Prayer upon Entering Church

Almighty, Ever-Living God, grant that I may gladly hear Thy Word and that all my worship may be acceptable unto Thee; through Jesus Christ, my Lord. Amen.

A Prayer before Communion

Dear Savior, upon Thy gracious invitation I come to Thine Altar. Let me find favor in Thine eyes that I may approach Thy Table in true faith and receive the Sacrament to the salvation of my soul. Amen.

A Prayer after Communion

O Thou blessed Savior Jesus Christ, Who hast given Thyself to me in this holy Sacrament, keep me in Thy faith and favor; as Thou livest in me, let me also live in Thee. May Thy holy Body and Blood preserve me in the true faith unto everlasting life. Amen.

A Prayer at the Close of the Service

Grant, I beseech Thee, Almighty God, that the Word which I have heard this day may through Thy grace be so engrafted in my heart that I may bring forth the fruit of the Spirit; through Jesus Christ, my Lord. Amen.

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The Fourth Sunday after Trinity Sunday
July 14th, 2019

Sts. Peter & Paul Ev. Luth. Church, U.A.C.

A Parish Affiliated with the Evangelical Lutheran Diocese of North America

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“Therefore be merciful, just as your Father also is merciful.” St. Luke 6:36

The Recitation of the *Small Catechism* for Occasions on which the Pastor is Unavailable

(See Notes on Back Cover)

The Prelude “*All’ Ehr’ und Lob*” George Th. Miles

The Ringing of the Bell

Silent Prayer

Sit
The Hymn “*Creator Spirit, by Whose Aid*” Δ TLH 236

Stand
Küster: Through the words of our Small Catechism, let us consider our God and how He has revealed Himself and His will toward us.

All: In the First Article of the Apostles’ Creed, we confess and pray: “I believe in God, the Father Almighty, Maker of Heaven and Earth.”

Küster: What does this mean?

All: I believe that God has made me, along with all created things; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; He also richly and daily provides me with clothing and shoes, food and drink, house and yard, wife and children, land, animals, and all that I have—with all that I need to sustain this body and life; He shields me from all danger and guards and protects me from all evil; and all this He does out of pure fatherly, divine, goodness and mercy, without any merit or worthiness in me; for all of this it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

Küster: Let us examine how God has commanded us “to thank and praise, to serve and obey Him.”

All: He says in His First Commandment, “You shall have no other gods.”

Küster: What does this mean?

All: We should fear, love, and trust in God above all things.

Küster: How is this done with regard to the use of His Name?

All: In His Second Commandment, the Lord says, “You shall not misuse the Name of your God.”

Küster: What does this mean?

All: We should fear and love God, that we do not curse, swear, practice witchcraft, lie or deceive by His Name; but call upon it in every trouble, pray, praise, and give thanks.

Küster: Therefore, what does He command?

All: His Third Commandment is “You shall remember the Sabbath Day by keeping it holy.” Since St. Paul tells us in his Epistle to the Colossians that the Sabbath Day was a shadow that pointed to the Christ and the rest He would provide for us, in the New Testament era we understand this Commandment to say, “You shall sanctify the Day of Rest.”

Küster: What does this mean?

All: We should fear and love God, that we do not despise preaching and His Word; but hold it sacred, and gladly hear and learn it.

Küster: The Lord next commands you to fear, love, and trust in Him above all things by a right relationship with your fellowman.

All: The Fourth Commandment tells us, “You shall honor your father and your mother.”

Küster: What does this mean?

All: We should fear and love God, that we do not despise or anger our parents and those in authority over us; but honor them, serve and obey them, love and cherish them.

Küster: What about people in general, even those under your authority or of a lower station in life than you?

All: “You shall not murder,” our Lord says in His Fifth Commandment.

Küster: What does this mean?

All: We should fear and love God, that we do not hurt or harm our neighbor in his body; but help and support him in every bodily need.

Küster: In what other ways are we to honor God in relation to our neighbor?

All: In the Sixth Commandment, we are told, “You shall not commit adultery.”

Küster: What does this mean?

All: We should fear and love God, that we lead a pure and chaste life in word and deed, and each one love and honor his spouse.

Küster: Thus, God protects our neighbor’s body in every way; what about his possessions?

All: In the Seventh Commandment, we are told, “You shall not steal.”

Küster: What does this mean?

All: We should fear and love God, that we do not take our neighbor’s money or property, nor get them with deceitful products or dealings; but help him to improve and protect his property and livelihood.

Küster: Does God protect only physical things?

All: In the Eighth Commandment, He says of His people, “You shall not give false testimony against your neighbor.”

Küster: What does this mean?

All: We should fear and love God, that we do not falsely deceive, betray, or slander our neighbor, or give him a bad reputation; but defend him, speak well of him, and put the best construction on everything.

Küster: Are only actions sinful?

All: No, in the Ninth Commandment, the Lord tells us, “You shall not covet your neighbor’s house.”

Küster: What does this mean?

All: We should fear and love God, that we do not scheme to get our neighbor’s inheritance or house, nor get it in a way that outwardly appears lawful, and so on; but aid and assist him to keep it.

Küster: For what else must we not have a sinful desire?

All: In the Tenth Commandment, the Lord says, “You shall not covet your neighbor’s wife, manservant, maidservant, animals, or anything that is his.”

Küster: What does this mean?

All: We should fear and love God, that we do not unharness, coerce, or alienate from our neighbor his wife, servants or animals; but urge them to stay and do their duty.

Küster: What does God say about all of these Commandments?

All: He says: “I, the Lord your God, am a jealous God, Who visits the sin of the fathers upon their children who hate Me, to the third and fourth generation; but to those who love Me and keep My commandments, I do good for a thousand generations.”

Küster: What does this mean?

All: God threatens to punish all who transgress these commandments; therefore, we should fear His wrath and not disobey them. But He promises grace and every blessing to all who keep them; therefore, we should also love and trust in Him, and gladly obey His commandments.

Küster: How, then, shall we who cannot properly obey all these Commandments ever have God’s mercy and salvation?

All: In the Second Article of the Apostles Creed, we confess and pray: “And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, died and was buried; He descended into Hell; the third day He rose again from the dead; He ascended into Heaven and sits at the right hand of God the Father Almighty; from there He will come to judge the living and the dead.”

Küster: What does this mean?

All: I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; Who has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death; that I should be His own and live under Him in His Kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from death, lives and reigns forever and ever. This is most certainly true.

Sit

The Hymn “Lord Jesus Christ, Thou Highest Good” INSERT

Stand

Küster: Since God has had such mercy on us, what does He invite us to do?

All: Our Lord Jesus invites us to pray, “Our Father, who art in Heaven.” “With these words, God would invite us to believe that He is our true Father, and that we are His true children, so that with all boldness and confidence we should ask Him, as dear children ask their dear father.”

Küster: With such an invitation, what do we pray?

All: First, we pray of our Father, “Hallowed be Thy Name.” “God’s Name is certainly holy in itself; but we ask in this prayer that it may be made holy among us also.” God’s Name is kept holy “When God’s Word is taught purely and correctly, and when we, as the children of God, also lead holy lives according to it. Help us to do this, dear Father in Heaven! But whoever teaches or lives differently than God’s Word teaches, he profanes God’s Name among us. Guard us against this, O heavenly Father!”

Second, we pray, “Thy Kingdom come.” “God’s Kingdom certainly comes by itself without our prayer; but we ask in this prayer that it may come to us also.” God’s kingdom comes “When the heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives, here in time and there in eternity.”

Third, we pray, “Thy will be done, on Earth as it is in Heaven.” “God’s good and gracious will is surely done without our prayer; but we ask in this prayer that it may be done among us also.” God’s will is done “When God breaks and hinders every evil plan and will—like the will of the devil the world and our flesh—that would keep us from hallowing God’s Name and prevent His Kingdom from coming; and when He strengthens and keeps us steadfast in His Word and faith until the end. This is His good and gracious will.”

Fourth, we pray, “Give us this day our daily bread.” “God surely also gives daily bread to all evil people without our petition; but we ask in this prayer that He would allow us to recognize this, and to receive our daily bread with thanksgiving.” Daily bread includes “Everything that pertains to the needs and necessities of this life, such as food, drink, clothes, shoes, house, yard, land, animals, money, property, a godly spouse, godly children, godly servants, godly and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, trustworthy neighbors, and the like.”

Fifth, we pray, “Forgive us our trespasses, as we forgive those who trespass against us.” “We ask in this prayer that the Father in Heaven would not look upon our sins and deny these petitions because of them; for we are not worthy of anything for which we ask, nor have we earned it; but we ask that He would give it all to us by grace; for we daily sin much and surely deserve nothing but punishment. We, in turn, will also truly forgive from the heart and gladly do good to those who sin against us.”

Sixth, we pray, “And lead us not into temptation.” “God surely tempts no one, but we ask in this prayer that God would guard and keep us so that the devil, the world, and our flesh may not deceive us, nor mislead us into false belief, despair, and other great shame and vice; and although we are troubled by these things, that we would, nevertheless, overcome and stand victorious in the end.”

Seventh, we pray, “But + deliver us from evil.” “We ask in this prayer, in summary, that the Father in Heaven would deliver us from every sort of evil of body and soul, of property and honor; and finally, when our last hour comes, grant us a blessed end, and graciously take us from this valley of sorrow to Himself in Heaven.”

Küster: Are we confident that our prayer will be heard?

All: Our prayer ends with, “Amen.” This means “That I should be certain that these petitions are acceptable to the Father in Heaven and are heard by Him; for He Himself has commanded us so to pray and has promised to hear us. Amen, Amen, which means: Yes, yes, it shall be so.”

Sit

The Hymn “That Man a Godly Life Might Live” TLH 287

Stand

Küster: Where did we inherit the right to call upon God as “Our Father” in this way?

All: In the Third Article of the Apostles’ Creed, we confess and pray, “I believe in the Holy Spirit; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; + and the life everlasting. Amen.”

Küster: What does this mean?

All: I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and preserved me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on Earth, and preserves it with Jesus Christ in the one true faith. In this Christian Church He daily and richly forgives all sins to me and all believers, and on the Last Day will raise me and all the dead and give eternal life to me and all believers in Christ. This is most certainly true.

Küster: What, specifically, has the Holy Ghost used to call, gather, enlighten, and sanctify you?

All: God made us His own dear children in Holy Baptism. “Baptism is not just plain water, but it is the water included in God’s command and connected to God’s word.”

Küster: Which word of God is that?

All: “Our Lord Christ says in the last chapter of Matthew: ‘Go forth into all the world and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.’” (Matt. 28:19).

Küster: What benefit does Baptism give?

All: It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the word and promise of God declare.

Küster: Which word and promise of God are these?

All: Our Lord Christ says in the last chapter of Mark: “He who believes and is baptized will be saved, but he who does not believe will be condemned.” (Mark 16:16).

Küster: How can water do such great things?

All: Certainly it is not the water that does it, but the Word of God that is in and with the water, and the faith that trusts this Word of God in the water. For without God’s Word the water is plain water and no Baptism.

Küster: So, Holy Baptism is simply another way of applying God’s saving Word, the Gospel?

All: But with the Word of God it is a Baptism, that is, “a water of life, rich in grace, and a washing of regeneration and renewing of the Holy

Spirit, as St. Paul says to Titus in chapter three: ‘Through the washing of regeneration and renewing of the Holy Spirit, Whom He poured out on us abundantly through Jesus Christ, our Savior, so that we might be justified by His grace and become heirs of eternal life according to hope. This is most certainly true.’” (Titus 3:5-8).

Küster: What does such baptizing with water signify?

All: It signifies that the Old Adam in us should, by daily contrition and repentance, be drowned and die, with all sins and evil desires, and that a New Man, in turn, should daily emerge and arise, to live forever before God in righteousness and purity.

Küster: Where is this written?

All: St. Paul writes to the Romans in chapter six: “We were buried with Christ through Baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, so we, too, should walk in a new life” (Rom. 6:4).

Küster: But, what shall we do when we see that we do not live perfectly in this way?

All: We use The Office of the Keys: “It is that special authority which Christ has given to His Church on Earth to forgive the sins of repentant sinners, but to retain the sins of the unrepentant as long as they do not repent.”

Küster: Where is this written?

All: This is what the holy Evangelist St. John writes in chapter twenty: “The Lord Jesus breathed on His disciples and said to them, ‘Receive the Holy Spirit! If you forgive the sins of any, to them they are forgiven, and if you retain the sins of any, to them they are retained’” (John 20:22-23).

Küster: What do you believe according to these words?

All: I believe in what the called ministers of Christ do among us, by His divine command—especially when they exclude public, impenitent sinners from the Christian congregation, and when they absolve those who repent of their sins and are willing to mend their ways—that it is all as valid and certain in Heaven also, as if our dear Lord Christ did it Himself.

Küster: How does one receive such Absolution?

All: Confession consists of two parts. First, that a person confesses his sins. Second, that a person receives the absolution or forgiveness from the minister, as from God Himself, not doubting, but firmly believing that his sins are thereby forgiven before God in Heaven.

Küster: What sins should a person confess?

All: Before God, we should plead guilty of all sins, including the ones we are not aware of, as we do in the Lord's Prayer; but before the minister we should only confess the sins that we know and feel in our hearts. of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there are also life and salvation.

Küster: Which are these?

All: Consider your station according to the Ten Commandments. Are you a father, mother, son, daughter, master, mistress, or servant? Have you been disobedient, unfaithful, or lazy? Have you hurt anyone with words or deeds? Have you stolen, been negligent or careless, or caused any harm?

Sit
The Hymn *"O Faithful God, Thanks Be to Thee"* TLH 321

Stand
Küster: Has Christ left us any further assurance of our forgiveness?
All: He gives us the Holy Supper of His own Body and Blood, which were sacrificed for our sins at Calvary and now distributes to us the forgiveness, life, and salvation which they earned there.

Küster: What is the Sacrament of the Altar?
All: It is the true Body and Blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself, for us Christians to eat and to drink.

Küster: Where is this written?
All: The holy Evangelists Matthew, Mark, Luke and St. Paul write: "Our Lord Jesus Christ, on the night in which He was betrayed, took bread, and when He had given thanks, He broke it and gave it to His disciples and said: 'Take, eat; this is My + Body, which is given for you. This do in remembrance of Me.' In the same way also He took the Cup after supper, gave thanks and gave it to them, saying, 'Take and

drink of it, all of you. This Cup is the New Testament in My + Blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.'"

Küster: What is the benefit of this eating and drinking?

All: That is shown us by these words, "Given and shed for you for the forgiveness of sins," namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there are also life and salvation.

Küster: How can bodily eating and drinking do such great things?

All: Certainly it is not the eating and drinking that does it, but the words that are there: "Given and shed for you for the forgiveness of sins." These words accompany the bodily eating and drinking as the chief part in the Sacrament, and whoever believes these words has what they say and as they declare, namely, forgiveness of sins.

Küster: Who receives this Sacrament worthily?

All: Fasting and bodily preparation is certainly a fine outward discipline, but he is truly worthy and well-prepared who has faith in these words: "Given and shed for you, for the forgiveness of sins." But whoever does not believe these words or doubts them is unworthy and unprepared. For the words "for you" require nothing but believing hearts.

Küster: To whom, therefore, must the Lord's Supper be denied?

All: Those who are openly ungodly and impenitent, including those who take part in non-Christian religious worship; those who are unforgiving, refusing to be reconciled; those Christians who hold a different confession of faith, even if their church body claims the name "Lutheran," and those who are unable to examine themselves.

Küster: Do you believe, then, that the true Body and Blood of Christ are in the Sacrament?

All: Yes, I believe it.

Küster: What moves you to believe this?

All: The word of Christ: Take, eat, this is My + Body! Drink of it, all of you, this is My + Blood!

Küster: What should we do when we eat His + Body and drink His + Blood and in this way receive His pledge?

All: We should remember and proclaim His death and the shedding of His Blood, as He taught us: “This do, as often as you drink it, in remembrance of Me.”

Küster: Why should we remember and proclaim His death?

All: So that we may learn to believe that no creature could have made satisfaction for our sins—only Christ, true God and Man, could do that; and so that we may learn to be terrified by our sins, and learn to regard them as serious; and that we may find joy and comfort in Christ alone, and thus be saved by this faith.

Küster: What moved Christ to die and make satisfaction for your sins?

All: His great love for His Father, for me and for other sinners, as it is written in John 15, Romans 6, and Galatians 2.

Küster: Why, then, do you wish to go to the Sacrament?

All: That I may learn to believe that Christ, out of great love, died for my sin; and then, that I may learn from Him to love God and my neighbor.

Küster: What should admonish and encourage a Christian to receive the Sacrament of the Altar often?

All: For God’s sake, both the command and the promise of the Lord Christ should drive him to the Sacrament; then also his own need that hangs around his neck, because of which the command, invitation, and promise are given.

Küster: But what should a person do if he can’t feel this need, or if he can’t find in himself any hunger or thirst for the Sacrament?

All: To such a person no better advice can be given than this: First, he should put his hand on his chest to see if he, too has flesh and blood, and he should believe what the Scriptures say about it in Galatians 5 and Romans 6. Second, he should look around to see if he is still in the world, and he should consider there will be no shortage of sins and troubles, as the Scriptures say in John 15–16 and in 1 John 2 and 5. Third, he will, for this very reason, also have the devil near him, who, with his lies and murdering day and night, will grant him no peace,

within or without, as the Scriptures picture him in John 8 and 16, 1 Peter 5, Ephesians 6, and 2 Timothy 2.

Küster: These questions and answers are no child’s play, but are drawn up with great earnestness of purpose by the venerable and devout Dr. Luther for both young and old. Let each one pay attention and consider it a serious matter, for St. Paul writes to the Galatians in chapter six: “Do not be deceived: God cannot be mocked.”

Küster: Let us pray the Collect of the Day

INSERT

Küster: Let us pray for all the Ministers of the Word, especially _____:

All: Almighty and Everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified, receive the supplications and prayers which we offer before Thee for all Estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through Jesus Christ, our Lord. Amen.

Küster: Let us pray for all in authority:

All: O Merciful Father in Heaven, Who holdest in Thy hand all the might of man and Who hast ordained the powers that be for the punishment of evil doers and for the praise of them that do well, and of Whom is all rule and authority in the kingdoms of the world, we humbly beseech Thee, graciously regard Thy servants, the President of the United States of America, the Governor of this State, our Judges and Magistrates, and all the rulers of the Earth. May all that receive the sword as Thy ministers bear it according to Thy commandment. Enlighten and defend them by Thy Name, O God. Grant them wisdom and understanding, that under their peaceable governance Thy people may be guarded and directed in righteousness, quietness, and unity. Protect and prolong their lives, O God of our salvation, that we with them may show forth the praise of Thy Name; through Jesus Christ, our Lord. Amen.

Küster: Let us pray our Lord God Almighty that He would deliver the world from all error, take away disease, ward off famine, set free those in bondage, grant health to the sick, comfort to the grieving, and a safe journey to all who travel, especially _____:

All: Almighty and Everlasting God, the Consolation of the sorrowful and the Strength of the weak, may the prayers of them that in any tribulation or distress cry unto Thee, graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Jesus Christ, our Lord. Amen.

Küster: Let us pray for the fruits of the Earth, that God would send down His blessing upon them and graciously dispose our hearts to enjoy them according to His own good will:

All: O Lord, Father Almighty, by Thy Word Thou hast created and Thou dost continue to bless and uphold all things. We pray Thee so to reveal to us Thy Word, our Lord Jesus Christ that, through His dwelling in our hearts, we may by Thy grace be made ready to receive Thy blessing on all the fruits of the earth and whatsoever pertains to our bodily need; through Jesus Christ, our Lord. Amen.

Küster: Finally, let us pray for all those things for which our Lord would have us ask, saying:

All: Our Father, Who art in Heaven: Hallowed be Thy Name, Thy kingdom come, Thy will be done, on Earth as it is in Heaven. Give us this day our daily bread; and Forgive us our trespasses, as we forgive those who trespass against us; and Lead us not into temptation, but + Deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

Sit
Hymn *“Preserve us in Thy Word, O Lord”* INSERT

Silent Prayer

The Postlude *“Wenn wir in höchsten Nöten“* Johann Michael Bach

Announcements

What Does This Mean?

What is a Küster?

Following the order of those whom God had gathered as His Church in Hoya, Germany in 1581, our parish has adopted the office of *Küster*, a combination of sexton and sacristan who is to assist the pastor in any way that he needs and Holy Scripture and the Lutheran Confessions allow. He helps make sure that the church building is prepared for services, aids in the proper practice of Closed Communion, and, in general, sees that the pastor and parish have what is necessary for the prayer offices and occasional services (weddings, funerals, etc.), as well as for the weekly Divine Service.

Why does the Küster not simply lead a service or prayer office and preach or read a sermon, as I’ve seen laymen do elsewhere?

While such a practice has, indeed, become quite common among Lutherans, we find that our practice is testified to by those who actually signed the Lutheran Confessions when they were first published. Considering the many great errors among modern Lutherans concerning the Office of the Ministry (even in so-called “conservative” bodies), where both men and women function contrary to Scripture’s prohibitions, we have claimed this faithful testimony-in-practice to Augsburg Confession XIV (and, therefore, Romans 10) as our own: no one who has not been Called by God through His Church and Ordained to carry out the Office of preaching, teaching, and administering the Sacraments ought be found doing so among those who would claim to be Lutherans. As is seen by this page, we are very careful to keep from confusing what God has given us with what has been added by Man; just because something is common, that doesn’t mean it is correct or “Lutheran.”

Isn’t the Small Catechism just for kids?

Martin Luther said that he had to review it every day. Doing so kept him in the “child-like” faith that is proper for the children of God.

In Our Prayers:

- For all those who are sick or infirmed, especially, *Rev. Ned Brockwell, Doug Schultz, Rev. Donald Hunter, Emily Benson, Nancy Cooper, Peggy Holder, Carolyn Benson, Rev. Charles Hudson, Rev. Mark Mueller, Eleanor Smolen, Alex Noegel, Jo Kope, Rev. Eric Stefanski, Brandon Dennie, Paul Meadows, Vera Davis, Nellie Noegel, Judy Horn, Richard Noegel, Tamara Jack, Mike Miller, Doris Armstrong, Barbara Miller, Matthew Scholten, Martha Heiser, Jodi Rutowicz, and Vince Bost.*
- For our bishop, the *Rt. Rev. James D. Heiser.*
- For the parishes served by our diocese, especially, *Salem Ev. Lutheran Church, Malone, TX*; and her pastors, the *Rt. Rev. James D. Heiser* and the *Rev. Dcn. Anthony Oncken*; and for *Faith Ev. Lutheran Church, Beaverton, OR.*
- For our seminary, *St. Ignatius Evangelical Theological Lutheran Seminary.*
- For all those who serve in the military, especially, *Luke Sekula, Jake Lumsden, Joshua and Christopher Heck, and Nicholas Silva.*
- For those struggling with addiction, especially, *Thomas Allred and John Monahan.*
- For those near death.
- For those celebrating a birthday this week.
- For those celebrating an anniversary this week.
- For those traveling this week.

Announcements

Daily Readings for the Week after the Fourth Sunday after Trinity

	Morning	Evening
Today	1 Chron. 21-22; Matt. 5:43-48	1 Chronicles 23-24; Romans 14:7-17
Monday:	1 Chron. 25-26; Acts 27:1-44	1 Chronicles 27-28; 1 Samuel 9:1-27
Tuesday:	1 Chron. 29; Acts 28:1-31	2 Chronicles 1-2; 1 Samuel 10:1-27
Wednesday:	2 Chron. 3-4; Rom. 1:1-15	2 Chronicles 5-6; 1 Samuel 12:1-25
Thursday:	2 Chron. 7-8; Rom. 1:16-32	2 Chronicles 9-10; 1 Samuel 13:1-14
Friday:	2 Chron. 11; Rom. 2:1-29	2 Chronicles 12; 1 Samuel 15:1-35
Saturday:	2 Chron. 13; Rom. 3:1-31	2 Chronicles 14; 1 Samuel 16:1-23

Praying the Psalter Daily in Matins and Vespers:

	Morning	Evening
Today:	Psalms 119, Part IV, 73	Psalms 92, 74-76
Monday:	Psalms 119, Part IV, 77	Psalms 92, 78
Tuesday:	Psalms 119, Part IV, 79-80	Psalms 92, 81-83
Wednesday:	Psalms 119, Part IV, 84-85	Psalms 92, 86-88
Thursday:	Psalms 119, Part IV, 89	Psalms 90-92
Friday:	Psalms 119, Part IV, 93-95	Psalms 92, 96-100
Saturday:	Psalms 119, Part IV, 101-102	Psalms 113, 103-104

Book of Concord Readings for the Week:

Monday: The Smalcald Articles, III.IX.1—III.XV.5
Tuesday: The Treatise on the Power and Primacy of the Pope.1-11
Wednesday: Treatise on the Power and Primacy of the Pope.12-24
Thursday: The Treatise on the Power and Primacy of the Pope.25-38
Friday: The Treatise on the Power and Primacy of the Pope.39-53

Reciting the Catechism Daily:

Sunday: Ten Commandments
Monday: Apostles' Creed, Lord's Prayer
Tuesday: Baptism, Office of Keys and Confession, Lord's Supper
Wednesday: Prayers

Thursday: Table of Duties

Friday: How One Should Be Taught to Confess

Saturday: Christian Questions with Their Answers

Hymns for the Week:

Morning: INSERT—"Lord Jesus Christ, Thou Highest Good"

Evening: TLH 287—"That Man a Godly Life Might Live"

Calendar for the Week after the Fourth Sunday after Trinity

Today: The Fourth Sunday after Trinity Sunday—Green

10:00 a.m. Küster Service

Pastor Dulas on Vacation

Monday: Pastor Dulas on Vacation

Tuesday: Pastor Dulas on Vacation

Wednesday: Pastor Dulas on Vacation

Thursday: Pastor Dulas on Vacation

Friday: Pastor Dulas on Vacation

Saturday: Pastor Dulas on Vacation

Next Sunday: The Fifth Sunday after Trinity Sunday—Green

10:00 a.m. Divine Service

11:15 a.m. Bible class

3:00 p.m. Divine Service in Augusta, GA

4:15 p.m. Bible Class in Augusta, GA

The Lutheran Herald

The July issue of "The Lutheran Herald," the devotional booklet of the ELDoNA, is now available. It can be found on Facebook at: <http://tinyurl.com/LutheranHerald>. There are also printed copies in the back of the nave.

Needs for the McCall Hospice House

There is need at the hospice house for the following items: Hard Candy (individually wrapped) any kind, mints included; Chips, individual size, any kind; Ponytail Holders; Notebooks and notepads; Men's deodorant; Hair brushes; Q-Tips; Toothpaste, in regular and travel size; and Individual teeth flossers.

Other needs for in-home patients: XL Twin Sheet Sets; Ensure, any kind; and Baby wipes and adult wipes. Please give all collected items to Mike Miller.

Ask the Pastor

The Rev. Joshua Sullivan of Holy Cross Ev. Luth. Church, Kerrville, TX puts out weekly videos dealing with a wide range of theological topics. Please check them out and subscribe to be notified when a new one is published at <http://www.youtube.com/user/ATPHolyCross>.

To Read in Preparation for this week's Festivals:

Today— The Fourth Sunday after Trinity Sunday

Old Testament Lesson:

Isaiah 58:6-12

Epistle:

Romans 8:18-23

Gospel:

St. Luke 6:36-42

July 21st—The Fifth Sunday after Trinity Sunday

Old Testament Lesson:

Jeremiah 16:14-21

Epistle:

1 Peter 3:8-15a

Gospel:

St. Luke 5:1-11

An Excerpt from Luther's Writings

"Therefore, observe here what a perversion it is for man to exercise himself in doing works to God, which should be done to his neighbor; and then centers his faith in men and saints, which he should center alone in God. Turn this around, and then it is right, thus: faith must belong alone to God, whoever receives the divine works, God alone does them, and the same works of God we receive alone through faith. Then we should apply ourselves to our neighbor and arrange all our affairs to the end that they serve our neighbor. Before God all should be done in pure faith alone. The reason of this is because no one can help us but God, and what we have in body and soul we have alone from God, and in Him alone should we anchor our heart." *From Martin Luther's sermon for the Fourth Sunday after Trinity, 1523.*

THE FOURTH SUNDAY AFTER TRINITY SUNDAY

July 14th, 2019



Introit

P: THE LORD - || is my light and my Salvation; whom | shall | I |
fear? | - *

C: The Lord is the strength of my life; of whom shall I be | a- | fraid?

P: || When the wicked | came | a- | gainst | me, *

C: My enemies and foes, they stumbled | and | fell. (*Psalm 27:1-2*)

P: || Though an army may en- | camp | a- | gainst | me, *

C: My heart shall | not | fear;

P: || Though war should | rise | a- | gainst | me, *

C: In this I will be con- | fi- | dent.

P: || One thing I have desired of the Lord, that | will | I | seek: | - *

C: That I may dwell in the house of the Lord all the days of | my |
life,

P: || For in the time of trouble He shall hide me in | His | pa- | vil- | ion; *

C: He shall set me high upon | a | rock. (*Psalm 27:3a, 3b-5*)

GLORIA PATRI (From Hymnal)

P: || The Lord is my light and my Salvation; whom | shall | I | fear? | - *

C: The Lord is the strength of my life; of whom shall I be | a- | fraid?

P: || When the wicked | came | a- | gainst | me, *

C: My enemies and foes, they stumbled | and | fell. (*Psalm 27:1-2*)

Collect

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end.



Gradual

P: || Provide atonement for our | sins, | O | Lord, | - *

C: Why should the nations say, “Where is | their | God?”

P: || Help us, O God of | our | sal- | va- | tion, *

C: For the glory of Your name, deliv- | er | us. (*Psalm 79:9b, 10a, 9a*)

Verse

P: || Al- | — | le- | lu- | ia! *

C: Alle- | lu- | ia!

P: || O God, You sat on the throne judg- | ing | in | *right-eous*- · | ness; *

C: Be a Refuge for the oppressed in times of trouble. Alle- | lu- | ia!
(*Psalm 9:4b, 9b*)

Isaiah 58:6-12

⁶ “Is this not the fast that I have chosen: To loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? ⁷ Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; When you see the naked, that you cover him, and not hide yourself from your own flesh? ⁸ Then your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you; The glory of the LORD shall be your rear guard. ⁹ Then you shall call, and the LORD will answer; you shall cry, and He will say, ‘Here I am.’ If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, ¹⁰ if you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness, and your darkness shall be as the noonday. ¹¹ The LORD will guide you continually, and satisfy your soul in drought, and strengthen your bones; You shall be like a watered garden, and like a spring of water, whose waters do not fail. ¹² Those from among you shall build the old waste places; You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In.”

Romans 8:18-23

¹⁸ For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. ¹⁹ For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. ²⁰ For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; ²¹ because

the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. ²² For we know that the whole creation groans and labors with birth pangs together until now. ²³ Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

St. Luke 6:36-42

³⁶ “‘Therefore be merciful, just as your Father also is merciful.’ ³⁷ Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. ³⁸ Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.” ³⁹ And He spoke a parable to them: “Can the blind lead the blind? Will they not both fall into the ditch? ⁴⁰ A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. ⁴¹ And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye? ⁴² Or how can you say to your brother, ‘Brother, let me remove the speck that is in your eye,’ when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.”

TLH 236 “Creator Spirit, by Whose Aid”

Ascribed to Rhabanus Maurus, died 856

1. Creator Spirit, by whose aid
The world’s foundations first were laid,
Come, visit ev’ry humble mind;
Come, pour Thy joys on humankind;
From sin and sorrow set us free
And make Thy temples worthy Thee.
2. O Source of uncreated light,
The Father’s promised Paraclete,
Thrice holy Fount, thrice holy Fire,
Our hearts with heav’nly love inspire.
Come and Thy sacred unction bring
To sanctify us while we sing.
3. Plenteous of grace, descend from high
Rich in Thy sev’nfold energy;
Make us eternal truths receive
And practice all that we believe.
Give us Thyself that we may see
The Father and the Son by Thee.
- Δ 4. Immortal honor, endless fame,
Attend th’ almighty Father’s Name;
The Savior Son be glorified,
Who for lost man’s redemption died;
And equal adoration be,
Eternal Paraclete, to Thee. Amen.

Lutheran Hymnary 98 “Lord Jesus Christ, Thou Highest Good”

Bartholomäus Ringwaldt, 1588

1. Lord Jesus Christ, Thou highest good!
To Whom Thy ransomed flee,
Behold in penitential mood
A suppliant bows to Thee.
Thro’ Thee I seek the Father’s throne,
Forgiveness ask through Thee alone,
And strength for holy living.
2. Beneath a load of guilt I sigh;
Relieve my fainting heart—
Thou Who in mortal agony
Didst bear my sin and smart.
Of Thee alone I crave relief;
Leave me not now in fear and grief
And dark despair to perish.
3. O where for comfort shall I turn,
When I the past survey?
How oft I’ve dared Thy grace to spurn,

And cast my bliss away:
Yet Thine availing merit, Lord,
Deliverance and peace afford;
Thy word is all my solace.

4. This word, forever precious, saith
The humble, contrite mind
That looks to Thee in simple faith
Shall full salvation find;
And then, from sin’s dominion free,
Display true thankfulness to Thee,
Devoted to Thy glory.

5. To Thee I come at Thy behest,
Atoner of my sin!
Forgiveness and the promised rest
Through Thy desert to win.
Be merciful, my God, to me,
And let no more remembered be
The days of sin and folly.

6. Teach me, O Lord, before Thy face
This wayward heart to still;
With joyfulness to run my race,
And do Thy blessed will.
In a plain path do Thou me guide,
That faithful I may still abide,
And quit me to Thine honor.

7. And pour Thine oil of joy on me
When, the last moment nigh,
The parting spirit would be free
To join Thy saints on high.
Then may Thy death, Lord, cheer my heart;
And in Thy faith may I depart
To dwell with Thee forever. Amen.

TLH 287 “That Man a Godly Life Might Live”

Martin Luther, 1524

1. That man a Godly life might live,
God did these Ten Commandments give
By His true servant Moses, high
Upon the Mount Sinai.
Have mercy, Lord!
2. I am thy God and Lord alone,
No other God beside Me own;
Put thy whole confidence in Me
And love Me e’er cordially.
Have mercy, Lord!
3. By idle word and speech profane
Take not My holy Name in vain

And praise but that as good and true
Which I Myself say and do.
Have mercy, Lord!

4. Hallow the day which God hath blest
That thou and all thy house may rest;
Keep hand and heart from labor free
That God may so work in thee.
Have mercy, Lord!

5. Give to thy parents honor due,
Be dutiful, and loving, too,
And help them when their strength decays;
So shalt thou have length of days.
Have mercy, Lord!

6. In sinful wrath thou shalt not kill
Nor hate nor render ill for ill;
Be patient and of gentle mood,
And to thy foe do thou good.
Have mercy, Lord!

7. Be faithful to thy marriage vows,
Thy heart give only to thy spouse;
Thy life keep pure, and lest thou sin,
Use temperance and discipline.
Have mercy, Lord!

8. Steal not; all usury abhor
Nor wring their life-blood from the poor,
But open wide thy loving hand
To all the poor in the land.
Have mercy, Lord!

9. Bear not false witness nor belie
Thy neighbor by foul calumny.
Defend his innocence from blame;
With charity hide his shame.
Have mercy, Lord!

10. Thy neighbor's house desire thou not,
His wife, nor aught that he hath got,
But wish that his such good may be
As thy heart doth wish for thee.
Have mercy, Lord!

11. God these commandments gave therein
To show thee, child of man, thy sin
And make thee also well perceive
How man unto God should live.
Have mercy, Lord!

12. Help us, Lord Jesus Christ, for we
A Mediator have in Thee.

Our works cannot salvation gain;
Thy merit but endless pain.
Have mercy, Lord! Amen.

TLH 321 "O Faithful God, Thanks Be to Thee"
Nikolaus Selnecker, 1572

1. O faithful God, thanks be to Thee
Who dost forgive iniquity.
Thou grantest help in sin's distress,
And soul and body dost Thou bless.

2. Thy servant now declares to me:
"Thy sins are all forgiven thee.
Depart in peace, but sin no more
And e'er My pard'ning grace adore."

3. O Lord, we bless Thy gracious heart,
For Thou Thyself dost heal our smart
Thro' Christ our Savior's precious Blood,
Which for the sake of sinners flowed.

4. Give us Thy Spirit, peace afford
Now and forever, gracious Lord.
Preserve to us till life is spent
Thy holy Word and Sacrament. Amen.

TLH 261 "Preserve Us in Thy Word, O Lord"
Martin Luther, 1541

1. Preserve us in Thy Word, O Lord;
Subdue the pope and Muslim horde,
Who, yet in vain, Thy Son disown
And seek to wrest Him from Thy throne.

2. Lord Jesus Christ, Thy pow'r make known,
For Thou art Lord of lords alone.
Defend Thy Christendom, that we
May sing Thy praise eternally.

3. O Holy Ghost, our Help divine,
Make Thou Thy people of one mind.
Stay by our side till life's last breath,
And lead us into life from death.

4. Lord, bring Thine enemies to naught,
And let them in the net be caught
That they have hidden to ensnare
Thy Christians, who Thy truth declare.

5. Then must our foes at last confess
That Thou, Lord Jesus, dost possess
The pow'r to rescue and set free
Thy sheep, who trust in none but Thee. Amen.

Lord Jesus Christ, Thou Highest Good

Bartholomäus Ringwaldt, 1588

1. Lord Je - sus Christ, Thou High-est good! To Whom Thy ran-somed
2. Be - neath a load of guilt I sigh; Re - lieve my faint - ing
3. O where for com - fort shall I turn, When I the past sur -

flee. Be - hold in pen - i - ten - tial mood A sup - pliant bows to
heart Thou Who in mor - tal a - gon - y Didst bear my sin and
vey? How oft I've dared Thy grace to spurn, And cast my bliss a -

Thee. Thro' Thee I seek the Fa - ther's throne, For - give-ness ask through
smart. Of Thee a-lone I crave re - lief; Leave me not now in
way: Yet Thine a-vail - ing me - rit, Lord, De - liv - er - ance and

Thee a - lone, And strength for ho - ly liv - ing.
fear and grief And dark de - spair to per - ish.
peace af - ford; Thy Word is all my so - lace. A - men.

4. This word, for ever precious, saith
The humble, contrite mind
That looks to Thee in simple faith
Shall full salvation find;
And then, from sin's dominion free,
Display true thankfulness to Thee,
Devoted to Thy glory.

5. To Thee I come at Thy behest,
Atoner of my sin!
Forgiveness and the promised rest
Through Thy desert to win.
Be merciful, my God, to me,
And let no more remembered be
The days of sin and folly.

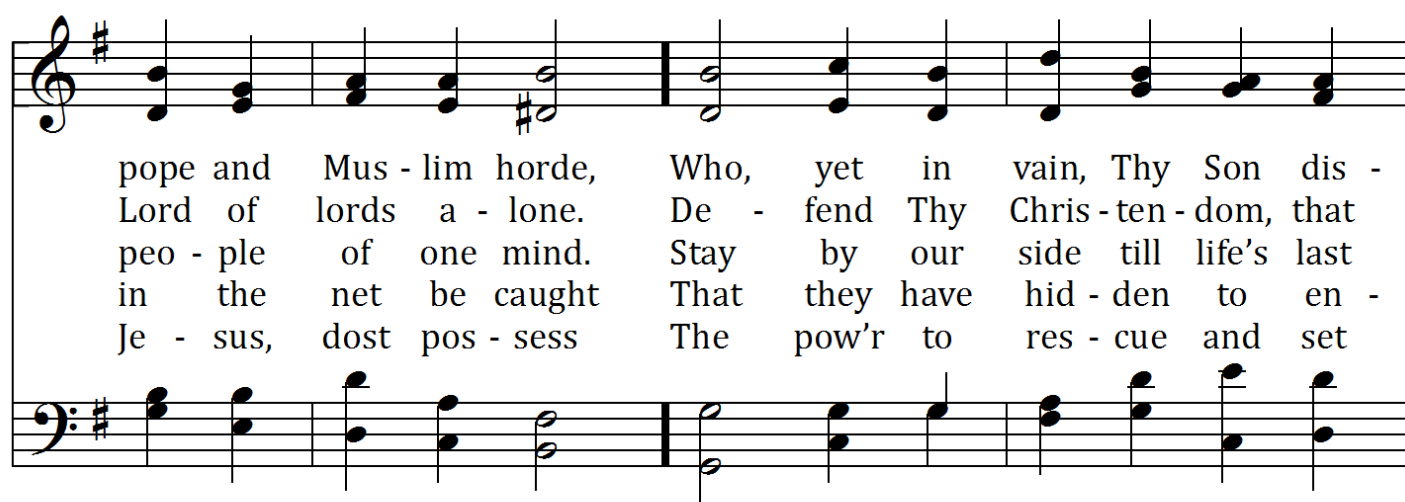
6. Teach me, O Lord, before Thy face
This wayward heart to still;
With joyfulness to run my race,
And do Thy blessèd will.
In a plain path do Thou me guide,
That faithful I may still abide,
And quit me to Thine honor.

7. And pour Thine oil of joy on me
When, the last moment nigh,
The parting spirit would be free
To join Thy saints on high.
Then may Thy death, Lord, cheer my heart;
And in Thy faith may I depart
To dwell with Thee for ever. Amen.

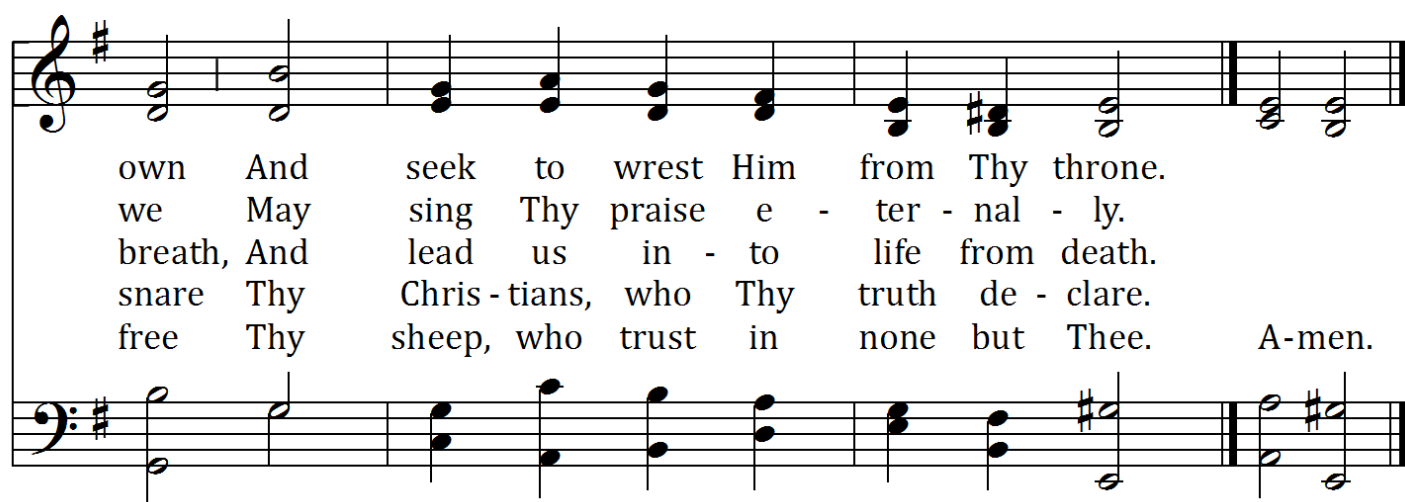
Preserve Us in Thy Word, O Lord



1 Pre - serve us in Thy Word, O Lord; Sub - due the
 2 Lord Je - sus Christ, Thy pow'r make known, For Thou art
 3 O Ho - ly Ghost, our Help di - vine, Make Thou Thy
 4 Lord, bring Thine e - ne - mies to naught, And let them
 5 Then must our foes at last con - fess That Thou, Lord



pope and Mus - lim horde, Who, yet in vain, Thy Son dis -
 Lord of lords a - lone. De - fend Thy Chris - ten - dom, that
 peo - ple of one mind. Stay by our side till life's last
 in the net be caught That they have hid - den to en -
 Je - sus, dost pos - sess The pow'r to res - cue and set



own And seek to wrest Him from Thy throne.
 we May sing Thy praise e - ter - nal - ly.
 breath, And lead us in - to life from death.
 snare Thy Chris - tians, who Thy truth de - clare.
 free Thy sheep, who trust in none but Thee. A-men.

Erhalt uns, Herr, bei deinem Wort
St. 1-3, Martin Luther, 1541
St. 4-5, Justus Jonas, 1545
Tr., Paul Rydecki, 2015

Erhalt uns, Herr
 "Geistliche Lieder"
 Wittenberg, 1543