



*Organized
29 September 1927*

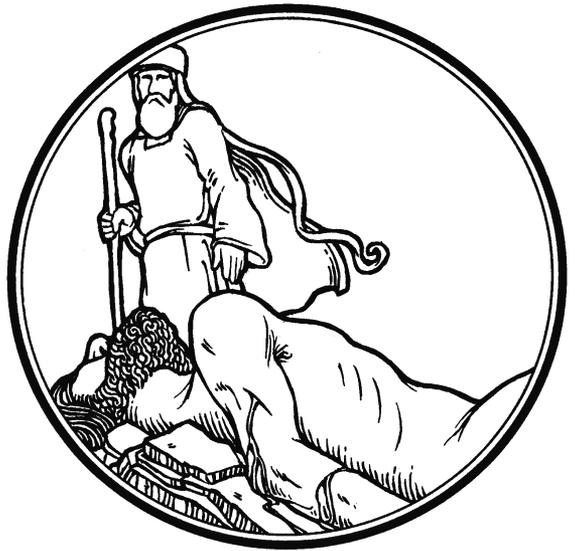
*8:30 a.m.
Divine Service*

*9:45 a.m.
Fellowship*

*10:15 a.m.
Sunday School
& Bible Class*



THIRTEENTH SUNDAY AFTER TRINITY



6 SEPTEMBER 2020

TIME OF PREPARATION AND PRAYER

CONCERNING THE SACRAMENT OF THE ALTAR

Today we celebrate the Sacrament of the Altar. This congregation believes and confesses that in the Sacrament of Holy Communion Christ's body and blood are truly present in the bread and wine—given and shed for us for the forgiveness of sins. Those who have been instructed and who are members of this church, a sister church of The Lutheran Church—Missouri Synod (LCMS) or church bodies* that are in complete agreement with the LCMS's teaching and confession are invited to commune at this altar. As a common courtesy though, if you are visiting, you are kindly asked to please speak with Pastor Dickmader *before the service and before communing* at this altar.

*North American Lutheran Church Bodies in Altar & Pulpit Fellowship with the LCMS:
Lutheran Church - Canada (LC-C),
The American Association of Lutheran Churches (AALC),
The Evangelical Lutheran Church of Haiti (ELCH)

A PRAYER UPON ENTERING THE CHURCH

Lord, I love the habitation of Your house and the place where Your glory dwells. In the multitude of Your tender mercies prepare my heart that I may enter Your house to worship and confess Your holy name; through Jesus Christ, my God and Lord. Amen.

PRELUDE

RINGING OF THE BELLS



+ + + **CONFESSION AND ABSOLUTION** + + +

HYMN OF INVOCATION

848

Stand (on the last stanza of the HYMN OF INVOCATION)

The sign of the cross may be made by all in remembrance of their Baptism.

INVOCATION AND EXHORTATION

LSB 184

OPENING RESPONSES

LSB 184

Silence for reflection on God's Word and for self-examination.

CONFESSION OF SINS AND ABSOLUTION

LSB 184-185

+ + + **SERVICE OF THE WORD** + + +

INTROIT *Psalm 74:1–2, 19b, 21b; antiphon: vv. 20a, 21a, 22a, 23a*

Have regard for the covenant, | [O Lord];*
let not the downtrodden turn | back in shame.
Arise, O God, de- | fend your cause;*
do not forget the clamor | of your foes.
O God, why do 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,
which you have redeemed to be the tribe of your | heritage!*

Remember Mount Zion, where | you have dwelt.
Do not forget the life of your poor for- | ever.*
Let the poor and needy | praise your name.

Glory be to the Father and | to the Son*
and to the Holy | Spirit;

as it was in the be- | ginning,*
is now, and will be forever. | Amen.
Have regard for the covenant, | [O Lord];*
let not the downtrodden turn | back in shame.
Arise, O God, de- | fend your cause,*
do not forget the clamor | of your foes.

KYRIE

LSB 186

GLORIA IN EXCELSIS

LSB 187

SALUTATION AND COLLECT OF THE DAY

LSB 189

P Almighty and everlasting God, give us an increase of faith, hope, and charity; and that we may obtain what You have promised, make us love what You have commanded; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Sit

OLD TESTAMENT

2 Chronicles 28:8-15

⁸The men of Israel took captive 200,000 of their relatives, women, sons, and daughters. They also took much spoil from them and brought the spoil to Samaria. ⁹But a prophet of the LORD was there, whose name was Oded, and he went out to meet the army that came to Samaria and said to them, “Behold, because the LORD, the God of your fathers, was angry with Judah, he gave them into your hand, but you have killed them in a rage that has reached up to heaven. ¹⁰And now you intend to subjugate the people of Judah and Jerusalem, male and female, as your slaves. Have you not sins of your own against the LORD your God? ¹¹Now hear me, and send back the captives from your relatives whom you have taken, for the fierce wrath of the LORD is upon you.”

¹²Certain chiefs also of the men of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who were coming from the war ¹³and said to them, “You shall not bring the captives in here, for you propose to bring upon us guilt against the LORD

in addition to our present sins and guilt. For our guilt is already great, and there is fierce wrath against Israel.”¹⁴ So the armed men left the captives and the spoil before the princes and all the assembly.¹⁵ And the men who have been mentioned by name rose and took the captives, and with the spoil they clothed all who were naked among them. They clothed them, gave them sandals, provided them with food and drink, and anointed them, and carrying all the feeble among them on donkeys, they brought them to their kinsfolk at Jericho, the city of palm trees. Then they returned to Samaria.

P This is the Word of the Lord.

C Thanks be to God.

EPISTLE

Galatians 3:15–22

¹⁵To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.¹⁶ Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.¹⁷ This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

¹⁹Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.²⁰ Now an intermediary implies more than one, but God is one.

²¹Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

P This is the Word of the Lord.

C Thanks be to God.

Stand

HOLY GOSPEL

Luke 10:23–37

P The Holy Gospel according to _____, the ____ chapter.

C **Glory to You, O Lord.**

²³Turning to the disciples [Jesus] said privately, “Blessed are the eyes that see what you see! ²⁴For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

²⁵And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” ²⁶He said to him, “What is written in the Law? How do you read it?” ²⁷And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” ²⁸And he said to him, “You have answered correctly; do this, and you will live.”

²⁹But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” ³⁰Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. ³¹Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³²So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. ³⁴He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. ³⁵And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ ³⁶Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” ³⁷He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

P This is the Gospel of the Lord.

C **Praise be to Thee, O Christ.**

NICENE CREED

LSB 191

Sit

HYMN OF THE DAY

649

SERMON

Stand

OFFERTORY

LSB 192

Sit

OFFERING

Stand

PRAYER OF THE CHURCH

**A BRIEF WORD OF EXPLANATION AND INSTRUCTION
CONCERNING THE SACRAMENT OF THE ALTAR
FOR OUR VISITORS:**

The receiving of Christ's very body and blood for the forgiveness of sins is a unity, not only in doctrine but also of a common confession of faith. (Acts 2:42, 44; 1 Cor. 10:17, 1 Cor. 11:26; Rom. 16:17). We believe and teach that unity of doctrine and confession of faith come prior to and not as a result of Communion. For God's Word clearly teaches that in the Sacrament the bread and wine are a communion or participation in the body and blood of Christ (1 Cor. 10:16); furthermore, those who misuse the Sacrament sin not against bread and wine but against Christ's body and blood (1 Cor. 11:27, 29).

Therefore, out of loving concern for souls, we ask that visitors who are of a different confession of faith and those who are not communicant members in good standing with another Lutheran Church—Missouri Synod (LCMS) congregation—remain seated during the distribution. Pastor Dickmader would welcome the opportunity to speak with you about taking instruction and becoming a communicant member of this congregation.

+ + + SERVICE OF THE SACRAMENT + + +

PREFACE AND PROPER PREFACE	<i>LSB 194</i>
SANCTUS	<i>LSB 195</i>
LORD’S PRAYER	<i>LSB 196</i>
THE WORDS OF INSTITUTION	<i>LSB 197</i>
PAX DOMINI	<i>LSB 197</i>
AGNUS DEI	<i>LSB 198</i>
 <i>Sit</i>	
DISTRIBUTION	
DISTRIBUTION HYMNS	<i># 683, # 634, # 628</i>
 <i>Stand</i>	
NUNC DIMITTIS	<i>LSB 199</i>
THANKSGIVING	<i>LSB 200</i>
POST-COMMUNION COLLECT	<i>LSB 201</i>
SALUTATION	<i>LSB 201</i>
BENEDICAMUS	<i>LSB 202</i>
BENEDICTION	<i>LSB 202</i>
HYMN TO DEPART	<i># 845</i>

ACKNOWLEDGMENTS

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