

and talk face to face, so that our joy may be complete” (2 John 12). Centuries later, we have the blessed opportunity to learn from these servants of the Lord through the gift of their writings.

In all of sacred writing, there is one special volume. It is the Book of Life. Paul alludes to it as he writes to the Christians at Philippi, referring to “my fellow workers, whose names are in the book of life” (Philippians 4:3). Hymnwriter Benjamin Schmolck links that writing to the blessings of Holy Baptism as he reflects on the naming of a child in the Sacrament: “Write the name we now have given; Write it in the book of heaven!” (LSB 592:5). As he describes the heavenly future of God’s redeemed people, John hears from the throne of God the promise, “Behold, I am making all things new” and is directed to “write this down, for these words are trustworthy and true” (Revelation 21:5). Sacred writing blesses us throughout our life and guides us to that final time beyond time, beautifully described by Charitie L. de Chenez in her hymn text “Before the Throne of God Above.” Together we sing stanzas 1 and 2 of the hymn.

**HYMN** “*Before the Throne of God Above*” sts. 1-2; # 574

**BENEDICTION** *Numbers 6:24-26* pg. 202

**P** The Lord bless you and keep you.  
The Lord make His face shine on you and be gracious to you.  
The Lord look upon you with favor and **✠** give you peace.



**C** A-men, a-men, a - men.

**CLOSING HYMN** “*Jesus, Thy Blood and Righteousness*” sts. 1, 3-4; # 563

**POSTLUDE** — *GRAFTON* arr. Charles Callahan

### ACKNOWLEDGMENTS

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8:00AM

## DIVINE SERVICE

*Setting Three, pg. 184*

Fifteenth Sunday after Pentecost  
18 September 2022

*Please register your presence with us  
by filling out one of the Member/Guest cards found in the pew rack in front of you  
and giving it to an usher or placing into the offering plate.*

### AS WE GATHER

God’s people are sometimes called “the people of the Book.” The written Word is central to our lives of worship. As John concluded his Gospel account of the life, death, and resurrection of our Lord Jesus Christ, he states that he could have written much more extensively than he had done. But as he reflects on what he has shared in his Gospel, he says, “but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name” (John 20:31). The writings of John the Evangelist and of all the other biblical writers are there for us to read and reread and savor and share both as part of our worship and in our individual lives of faith. The written Word of the Lord is an essential part of our great and blessed heritage!

**PRELUDE** — *WER NUR DEN LIEBEN GOTT*

arr. Gerald Peterson

### WELCOME AND ANNOUNCEMENTS

**OPENING HYMN** “*Praise to You and Adoration*” # 692

## ✠ SERVICE of PREPARATION ✠

**CONFESSION AND ABSOLUTION** pg. 184

**INVOCATION** (*Stand*) *Matthew 28:19b; [18-20]*

**P** In the name of the Father and of the **✠** Son and of the Holy Spirit.

**C** Amen.

**EXHORTATION** *Hebrews 10:22*

**P** Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

**P** Our help is in the name of the Lord  
**C** who made heaven and earth.

*Psalm 124:8*

**P** I said, I will confess my transgressions unto the Lord,  
**C** and You forgave the iniquity of my sin.

*Psalm 32:5*

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

#### CONFESSION OF SINS

**P** O almighty God, merciful Father,  
**C** I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment.

**But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

**P** Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ☩ Son and of the Holy Spirit.

**C** Amen. *John 20:19-23*

## ☩ SERVICE of the WORD ☩

#### INTROIT

*Psalm 119:137–140, 142; antiphon: v. 144*

<sup>144</sup>Your testimonies are righteous forever;  
give me understanding that I may live.

<sup>137</sup>Righteous are You, O Lord,  
and right are Your just decrees.

<sup>138</sup>You have appointed Your testimonies in righteousness  
and in all faithfulness.

<sup>139</sup>My zeal consumes me,  
because my foes forget Your words.

<sup>140</sup>Your promise is well tried,  
and Your servant loves it.

<sup>142</sup>Your righteousness is righteous forever,  
and Your law is true

**Glory be to the Father and to the Son and to the Holy Spirit;  
as it was in the beginning, is now, and will be forever. Amen.**

<sup>144</sup>Your testimonies are righteous forever;  
give me understanding that I may live.



#### THANKSGIVING

*Psalm 107:1 pg. 200*

**P** O give thanks unto the Lord, for He is good.



#### POST-COMMUNION COLLECT

pg. 201

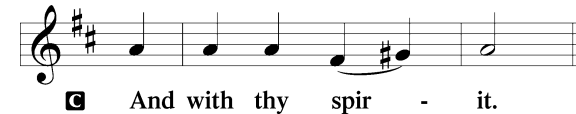
**P** Let us pray...



#### SALUTATION

*2 Timothy 4:22 pg. 201*

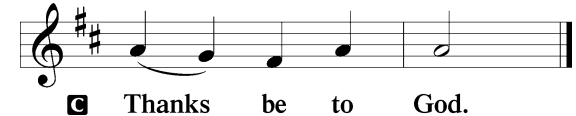
**P** The Lord be with you.



#### BENEDICAMUS

*[Psalm 103:1] pg. 202*

**P** Bless we the Lord.



#### THEME SEQUENCE

*Part 2: Sacred Writing*

The writers of the sacred Scriptures followed the inspiration of the Holy Spirit in penning their words. A number of Paul's letters bear his personal touch, as is underscored by the words, "I, Paul, write this greeting with my own hand. This is the sign of genuineness in every letter of mine; it is the way I write. The grace of our Lord Jesus Christ be with you all" (2 Thessalonians 3:17–18). Sometimes writing took the place of a face-to-face meeting with one of God's writers. In the concluding section of his Second Epistle, John writes, "Though I have much to write to you, I would rather not use paper and ink. Instead I hope to come to you

world, have mer-cy up-on us. O Christ, Thou Lamb of God, that  
 tak-est a-way the sin of the world, have mer-cy up-on us.  
 O Christ, Thou Lamb of God, that tak-est a-way the sin of the  
 world, grant us Thy peace. A - men.

**DISTRIBUTION** *(Sit)*

“Jesus Christ, Blessed Savior” # 627

“Your Table I Approach” # 628

**NUNC DIMITTIS** *(Stand) ~ Song of Simeon*

pg. 199

Lord, now lettest Thou Thy servant de-part in peace ac-  
 cord-ing to Thy word, for mine eyes have seen Thy salvation,  
 which Thou hast pre-pared be-fore the face of all people,  
 a light to light-en the Gen-tiles and the glo-ry of Thy  
 peo-ple Is-ra-el. Glo-ry be to the Father and  
 to the Son and to the Ho-ly Ghost; as it was in the beginning,

**KYRIE** ~ *Lord, Have Mercy*

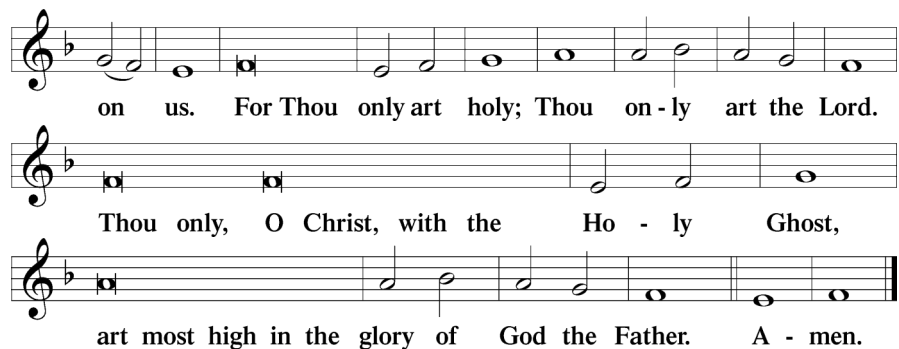
pg. 186

Lord, have mer-cy up-on us. Christ, have mer-cy up-  
 on us. Lord, have mer-cy up-on us.

**GLORIA IN EXCELSIS** ~ *Glory to God in the Highest*

Luke 2:14; John 1:29; pg. 187

Glory be to God on high: and on earth peace, good-will toward  
 men. We praise Thee, we bless Thee, we wor-ship Thee,  
 we glorify Thee, we give thanks to Thee, for Thy great glory.  
 O Lord God, heav'n-ly King, God the Fa-ther Al-mighty.  
 O Lord, the only begotten Son, Je-sus Christ;  
 O Lord God, Lamb of God, Son of the Father,  
 that takest away the sin of the world, have mercy up-on us.  
 Thou that takest away the sin of the world, re-ceive our prayer.  
 Thou that sittest at the right hand of God the Father, have mercy up-



on us. For Thou only art holy; Thou on - ly art the Lord.  
Thou only, O Christ, with the Ho - ly Ghost,  
art most high in the glory of God the Father. A - men.

**THEME SEQUENCE**

*Part I: Sacred Writing*

The middle subject in the traditional trio of “reading, writing, arithmetic” is writing. Sacred writing and sacred writings are central to our life with God. In Deuteronomy, we read that God had chosen writing as a special means of communication with His people when they were given the commandments through Moses on Mount Sinai. In Exodus, we read that “The tablets were the work of God, and the writing was the writing of God, engraved on the tablets” (Exodus 32:16). Moses counseled the children of Israel to take the commands of God to heart and to “write them on the doorposts of your house and on your gates” (Deuteronomy 6:9). The Israelite leader Joshua, who succeeded Moses, was told by God, “This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it” (Joshua 1:8). The written Word of God has always been powerful as it has guided the people of God.

After Jesus had completed His earthly ministry, God’s communicating through sacred writings continued, building on the ancient writings that had supported the people of God through many challenging centuries. In writing to his young assistant Timothy, Paul stated, “from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus” (2 Timothy 3:15). The apostles and evangelists knew the importance of writing things down for believers in Christ. John writes in his First Epistle, “that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with His Son Jesus Christ. And we are writing these things so that our joy may be complete” (1 John 1:3–4). In the mission hymn “Spread the Reign of God the Lord,” the Word is described as both spoken and written. Together we sing the first stanza of the hymn.

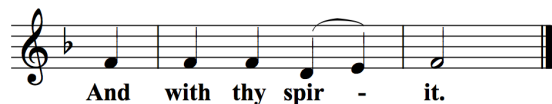
**HYMN** “*Spread the Reign of God the Lord*”

st. 1, # 830

**SALUTATION and COLLECT OF THE DAY**

pg. 189

**P** The Lord be with you.

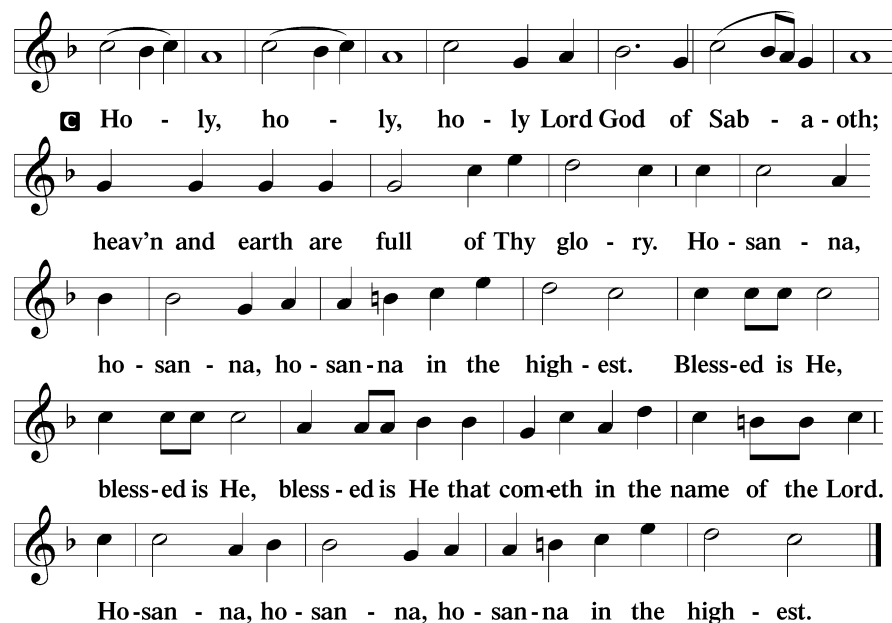


And with thy spir - it.

**PROPER PREFACE**

**SANCTUS** ~ *Holy, Holy, Holy*

pg. 195



Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;  
heav'n and earth are full of Thy glo - ry. Ho - san - na,  
ho - san - na, ho - san - na in the high - est. Bless - ed is He,  
bless - ed is He, bless - ed is He that com - eth in the name of the Lord.  
Ho - san - na, ho - san - na, ho - san - na in the high - est.

**LORD’S PRAYER**

pg. 196

**THE WORDS OF OUR LORD**

**PAX DOMINI** ~ *The Peace of the Lord*

*John 20:19* pg. 197

**P** The peace of the Lord be with you always.



A - men.

**AGNUS DEI**, ~ *Lamb of God*

*(John 1:29)* pg. 198



O Christ, Thou Lamb of God, that tak - est a - way the sin of the

OFFERTORY (Stand)

pg. 192

**C** Cre - ate in me a clean heart, O God, and re -  
 new a right spir - it with - in me. Cast me not a -  
 way from Thy pres - ence, and take not Thy Ho - ly Spir - it  
 from me. Re - store un - to me the joy of Thy sal - va -  
 tion, and up - hold me with Thy free spir - it. A - men.

PRAYER OF THE CHURCH

pg. 193

✠ SERVICE of the SACRAMENT ✠

PREFACE

pg. 194

**P** The Lord be with you. *2 Timothy 4:22*

**C** And with thy spir - it.

**P** Lift up your hearts. *[Colossians 3:1]*

**C** We lift them up un - to the Lord.

**P** Let us give thanks to the Lord our God. *[Psalm 136]*

**C** It is meet and right so to do.

**P** Let us pray...O Lord, keep Your Church in Your perpetual mercy; and because without You we cannot but fall, preserve us from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. *(Sit)*

OLD TESTAMENT READING

*(An exhortation to live justly)*

Amos 8:4-7

<sup>4</sup>Hear this, you who trample on the needy  
 and bring the poor of the land to an end,  
<sup>5</sup>saying, "When will the new moon be over,  
 that we may sell grain?  
 And the Sabbath,  
 that we may offer wheat for sale,  
 that we may make the ephah small and the shekel great  
 and deal deceitfully with false balances,  
<sup>6</sup>that we may buy the poor for silver  
 and the needy for a pair of sandals  
 and sell the chaff of the wheat?"  
<sup>7</sup>The LORD has sworn by the pride of Jacob:  
 "Surely I will never forget any of their deeds."

**L** This is the Word of the Lord.

**C** Thanks be to God.

PSALM

Psalm 113; antiphon v. 3

<sup>1</sup>Praise the LORD!  
 Praise, O servants of the LORD,  
 praise the name of the LORD!  
<sup>2</sup>**Blessèd be the name of the LORD  
 from this time forth and forevermore!**  
<sup>3</sup>From the rising of the sun to its setting,  
 the name of the LORD is to be praised!  
<sup>4</sup>**The LORD is high above all nations,  
 and His glory above the heavens!**  
<sup>5</sup>Who is like the LORD our God,  
 Who is seated on high,  
<sup>6</sup>**Who looks far down  
 on the heavens and the earth?**  
<sup>7</sup>He raises the poor from the dust  
 and lifts the needy from the ash heap,  
<sup>8</sup>**to make them sit with princes,  
 with the princes of His people.**  
<sup>9</sup>He gives the barren woman a home,  
 making her the joyous mother  
 of children. Praise the LORD!

**Glory be to the Father and to the Son and to the Holy Spirit;  
as it was in the beginning, is now, and will be forever. Amen.**

<sup>3</sup>From the rising of the sun to its setting,  
the name of the LORD is to be praised!

**EPISTLE**                      *(The Lord wants all people to be saved.)*                      1 Timothy 2:1–15

<sup>1</sup>First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, <sup>2</sup>for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. <sup>3</sup>This is good, and it is pleasing in the sight of God our Savior, <sup>4</sup>Who desires all people to be saved and to come to the knowledge of the truth. <sup>5</sup>For there is one God, and there is one mediator between God and men, the man Christ Jesus, <sup>6</sup>Who gave Himself as a ransom for all, which is the testimony given at the proper time. <sup>7</sup>For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

<sup>8</sup>I desire then that in every place the men should pray, lifting holy hands without anger or quarrel; <sup>9</sup>likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, <sup>10</sup>but with what is proper for women who profess godliness—with good works. <sup>11</sup>Let a woman learn quietly with all submissiveness. <sup>12</sup>I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. <sup>13</sup>For Adam was formed first, then Eve; <sup>14</sup>and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup>Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

**L** This is the Word of the Lord.  
**C** Thanks be to God.

**ALLELUIA and VERSE** *(Stand)*                      1 Timothy 2:5–6a, pg. 190



**C** Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia.

**L** Alleluia.  
For there is one God, and there is one mediator between God and men,  
the man Christ Jesus, who gave Himself as a ransom for all.  
Alleluia.

**HOLY GOSPEL**                      Luke 16:1–15  
*(Jesus calls His disciples to make serving Him the priority.)*

**P** The Holy Gospel according to St. Luke, the 16<sup>th</sup> chapter.



**C** Glo - ry be to Thee, O Lord.

<sup>1</sup>[Jesus] also said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. <sup>2</sup>And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.’ <sup>3</sup>And the manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. <sup>4</sup>I have decided what to do, so that when I am removed from management, people may receive me into their houses.’ <sup>5</sup>So, summoning his master’s debtors one by one, he said to the first, ‘How much do you owe my master?’ <sup>6</sup>He said, ‘A hundred measures of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ <sup>7</sup>Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’ <sup>8</sup>The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light. <sup>9</sup>And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.

<sup>10</sup>“One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. <sup>11</sup>If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? <sup>12</sup>And if you have not been faithful in that which is another’s, who will give you that which is your own? <sup>13</sup>No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

<sup>14</sup>The Pharisees, who were lovers of money, heard all these things, and they ridiculed him. <sup>15</sup>And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.”

**P** This is the Gospel of the Lord. pg. 191



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

**NICENE CREED** pg. 191

**HYMN OF THE DAY** “*Seek Where You May to Find a Way*” # 557

**SERMON**

**OFFERING** — *O GOTT, DU FROMMER*

Johann Heerman