

**Welcome to Trinity**

**#19 Christ Washes Away Sins and Rejoices in our Profession of Him**

“Surely as far as we and our princes are concerned, we are not pure and holy, and our princes have their faults. **But Christ rejoices in a clear and trustful confession.** Certainly I esteem it highly. By saying one word and denying the Word our princes could have returned to the favor of king and emperor and lived quietly. But they preferred to lose everything and put themselves, their family, and their land in temporal danger rather than forsake the confession. This is the thing that terrifies the emperor and the pope; it also attracts many of us and encourages more people to confess their faith. I’m a beggar. What can I lose when I have nothing? But they risk the loss of their reputation and their principalities for the name of Christ.

“Consequently, **even if we are not perfectly holy, Christ will wash away our sins** with his blood and, when we depart from this life, will make us altogether pure in the life to come. In the meantime we are content with that righteousness which exists in hope through faith in Jesus Christ. Amen.” (Luther’s Works, v. 54, p.375)

**In Time of Trial.**  
LET the sorrows and woes of Thy suffering Church come before Thee, O Lord Jesus Christ, and as Thou hast promised to be with her always, even unto the end of the world, hallow the trials by Thy loving, strengthening presence and strengthen her to endure affliction faithfully, enable her to carry her cross after Thee and to be faithful even unto death that she may come to the glory which Thou wilt reveal, where Thou livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen. (Oremus, 1925, p.68-69).

**Assistants**

Elder – Dan Byrne (922-3556)  
Altar Guild – Claire Stretch and Kim Miller  
Organist – LeeAnn Byrne; No flowers during Lent

Church Cleaning – March 6/13 Taul; No flowers during Lent

**Order for Divine Service**

- + Introit..... (insert)
- + The Lenten Address
- + The Litany..... p.279-283
- + Collect of the Day... (insert)
- Old Testament Reading
- Gradual (insert)
- Epistle
- Omit “Alleluia Verse” in Pre-Lent, Tract* (insert)
- + Holy Gospel..... p.140-141
- Nicene Creed..... p.141
- Hymn** ..... **#367**
- Sermon
- + Corporate Confession/Absolution.....p.308-309  
*Offering plates are in the back.*

SERVICE OF HOLY COMMUNION

- + Preface, etc. .... p.144-151
- Distribution & Hymns**
- Communion Psalm (by cantor)  
**#99, #98, #351**
- + “Lord, now you let ...” p.152
- + Post-Communion Collects p.153
- + Benedicamus/Benediction..... p.154ff
- + Hymn ..... **#491**

**Trinity Lutheran Church & Early Childhood Learning Center**  
1000 North Park Avenue, Herrin, IL 62948 Church 942-3401, Learning Center 942-4750 [www.trinityh.org](http://www.trinityh.org)  
**Pastor Michael D. Henson • Deacon Gary K. Harroun**  
*Pr. Henson and Dcn. Harroun are members of the Evangelical Lutheran Diocese of North America ([Eldona.org](http://Eldona.org))*



## The Litany for Ash Wednesday on pages 279-283

### The Collect for Ash Wednesday

P. The Lord be with you.

R. **AND WITH YOUR SPIRIT.**

P. Let us pray.

Almighty and everlasting God, who hates nothing that You have made and who forgives the sins of all those who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of You, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever.

R. **AMEN.**

### Old Testament: Joel 2:12-19 *Reud your Heart*

P. This is the Word of the Lord.

R. **THANKS BE TO GOD.**



### Gradual

Be merciful to me, O God, be mer-ci-ful to me!

For my soul trusts in You;

He shall send from hea-ven and save me;

He reproaches the one who would swallow me up.

*(Ps 57:1a, 3a)*

### Epistle: 2 Peter 1:2-11 *Participation in the Divine Nature*

P. This is the Word of the Lord.

R. **THANKS BE TO GOD.**



### Tract

He has not dealt with us ac-cor-ding to our sins,

Nor punished us according to our in-iqui-ties.

Oh, do not remember former iniqui-ties a-gainst us!

Let Your tender mercies come speedily to meet us, For we have been brought very low.

Help us, O God of our sal-va-tion,

For the glo-ry of Your name;

And deliver us, and provide a-tone-ment for our sins,

For Your name's sake! *(Psalm 103:10, 79:8-9)*

### Holy Gospel: St. Matthew 6:1-6, 7-15, 16-21

P. The Holy Gospel according to St. Matthew, the sixth chapter.

R. **GLORY TO YOU, O LORD.**

After the reading

P. This is the Gospel of the Lord.

R. **PRAISE TO YOU, O CHRIST.**

### The Nicene Creed, p.141

### Hymn #367 "When Over Sin I Sorrow"

### Sermon

### The Service of Corporate Confession and Absolution, p.308-309

beginning with the exhortation at the bottom of the page  
*Offering plates are in the back.*

*Trinity Lutheran Church (served by pastors who are members of the Evangelical Lutheran Diocese of North America- Eldona.org), observes the Scriptural practice (Eph 4:3, 2 John 1:10-11) of communing only with those for whom their public profession of faith (congregational membership) is in agreement with God's Word and the correct exposition of Holy Scripture as found in the Book of Concord (1580). All who desire to receive Christ's Body and Blood for the forgiveness of sins are asked to speak with Pastor Henson before coming forward to commune.*

### The Service of Holy Communion, p.144 (see side bar)



**Communion Psalm:** *Ant.* He who meditates on the law of the Lord day and night, will bring forth fruit in due season. (Ps 1:1-3).  
**Psalm 1.**



**Judas** from *Das Neue Testament Deutzsch*. The image is from Martin Luther's (1483-1546) September Testament. Two men attempt to kill a bird on a pole. The first with a bow and arrow and the second by blowing a pellet out of a tube. This is an image of the term "judas bird" in which a bird acts as a trap for hunted birds. Woodcut designed by Lucas Cranach, the Elder (1472-1553), a close friend of Martin Luther.

## The Lord's Supper

**Trinity Lutheran Church** observes the Scriptural practice (*Eph 4:3, 2 John 1:10-11*) of communing only with those for whom their public profession of faith (congregational

membership) is in agreement with God's Word and the correct exposition of Holy Scripture as found in the Book of Concord (1580). All who desire to receive Christ's Body and Blood for the forgiveness of sins **are asked to speak with Pastor Henson before coming forward to commune.**

Trinity Lutheran Church is served by pastors who are members of **the Evangelical Lutheran Diocese of North America (Eldona.org).**

--Those who are members of Eldona-affiliated congregations are welcome to commune after announcing to Pastor Henson.

--Those who are not members of Eldona-affiliated congregations will need to set up an appointment with Pastor Henson to discuss their public church membership.

The Lord's Supper is celebrated at Trinity Lutheran Church in the confession and glad confidence that, as He says, our Lord gives into our mouths not only bread and wine but **His very body and blood to eat and to drink for the forgiveness of sins and to strengthen our union with Him and with one another.** Our Lord invites to His table those who trust His words, repent of all sin, and set aside any refusal to forgive and love as He forgives and loves us, that they may show forth his death until He comes.

Those who are not yet invited to receive the Sacrament are encouraged to meditate on God's Word in the distribution hymns and pray for the day when our divisions will have ceased.

## Revenge and Retaliation

*Genesis 34:13-26, "But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister. 14And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a reproach to us. 15"But on this condition we will consent to you: If you will become as we are, if every male of you is circumcised, 16"then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people. 17"But if you will not heed us and be circumcised, then we will take our daughter and be gone."*

*18And their words pleased Hamor and Shechem, Hamor's son. ... 24And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.*

*25Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males. 26And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out."*

**The rape of a virgin is a capital crime** of itself by all law, divine and civil, as the rape of Helen, for example, was the cause of the destruction of Troy, and in all ages this crime has been punished in a fearful manner. But **a greater and more difficult question arises, namely, whether the sons of Jacob are right in replying deceitfully, without the knowledge of their father Jacob, who keeps quiet.** There is no doubt that Shechem and Hamor are unjust men, since they do not acknowledge their sin and do not repent, confess, and make satisfaction. Therefore let sin be opposed to sin, wrong to wrong, insult to insult, and reason to reason. Neither side follows what is just and right.

Concerning the slaughter of the Shechemites the lawyers and the opinion of Holy Scripture are in agreement. "Vengeance is Mine, I will repay," says the voice of God (Heb. 10:30). Likewise, it is said: "What is just you should carry out in a just manner." **For no one should assume for himself the power either of judging or avenging a wrong that has been inflicted.** The Germans say: "He who retaliates is in the wrong." But many explaining this question have engaged in painstaking toil, and Lyra and Burgensis have had a

very keen contest between themselves as to what side is in the right.<sup>12</sup> But below (v. 30) **Jacob himself will censure this deed** when he says: "You have brought trouble on me by making me odious to the inhabitants of the land, the Canaanites and the Perizzites, etc." There he seems to condemn the slaughter committed by his sons. In chapter 49, when he is about to bless Simeon and Levi, he does not forget or excuse the deed but says: "Simeon and Levi are brothers; weapons of violence are their swords. O my soul, come not into their council; for in their anger they slay men, and in their wantonness they undermine a wall" (vv. 4-5). According to all the teachers, he is there referring to this slaughter committed against Shechem, and **so he curses them before his death and condemns them,** although they have a very just cause for the slaughter" (Luther's Works, vol. 6, pages 201-202).