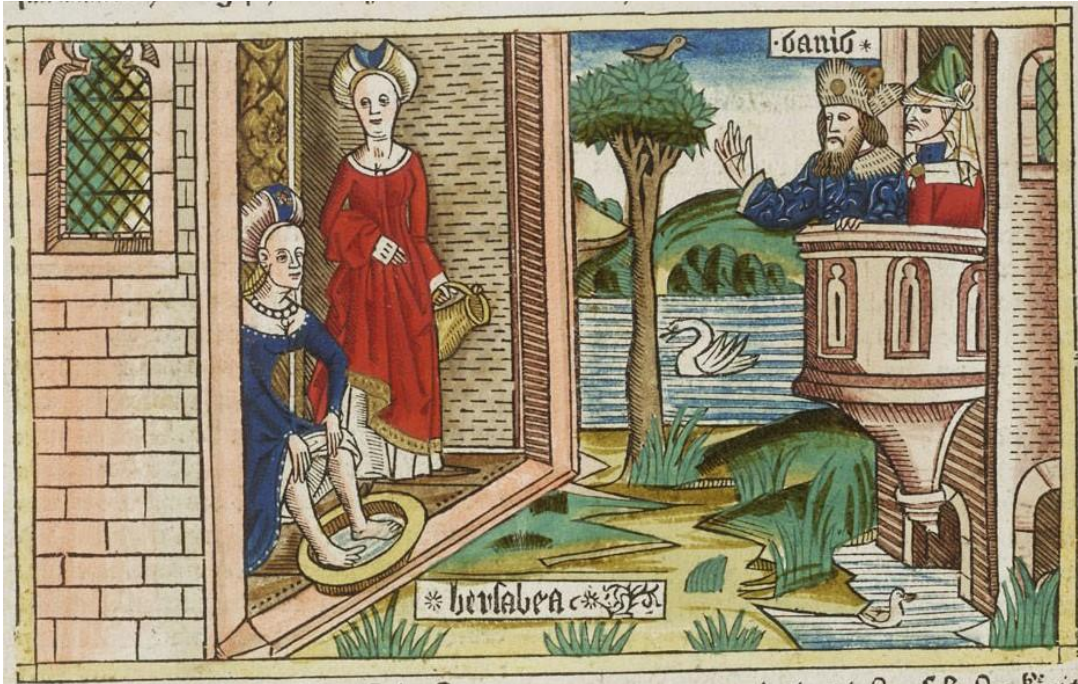


Seventeenth Sunday after Trinity

September 27, 2026



Illustrated German Bible of 1483 (I:294 2 Samuel 11)
David Sees Bathsheba

Trinity Lutheran Church

1000 North Park Avenue, Herrin, IL 62948, Church 942-3401

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)*

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

(See Notes on Back Cover)

Entrance Hymn: LW #296 - “I Love Your Kingdom, Lord”

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 and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them.

He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and all I have. He richly and daily provides me with all that I need to support this body and life.

He defends me against all danger and guards and protects me from all evil.

All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this it is my duty to thank and praise, 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 the Lord your God.”

Küster: What does this mean?

All: We should fear and love God so that we do not curse, swear, use satanic arts, 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 “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 so 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, “Honor your father and your mother.”

Küster: What does this mean?

All: We should fear and love God so that we do not despise or anger our parents and other authorities, 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 so that we do not hurt or harm our neighbor in his body, but help and support him in every physical 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 so that we lead a sexually pure and decent life in what we say and do, and husband and wife love and honor each other.

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 so that we do not take our neighbor’s money or possessions, or get them in any dishonest way, but help him to improve and protect his possessions and income.

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 so that we do not tell lies about our neighbor, betray him, slander him, or hurt his reputation, but defend him, speak well of him, and explain everything in the kindest way.

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 so that we do not scheme to get our neighbor’s inheritance or house, or get it in a way which only appears right, but help and be of service to him in keeping 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, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.”

Küster: What does this mean?

All: We should fear and love God so that we do not entice or force away our neighbor’s wife, workers, or animals, or turn them against him, 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, punishing the children for the sin of the fathers to the third and fourth generation of those who hate Me, but showing love to a thousand generations of those who love Me and keep My commandments.”

Küster: What does this mean?

All: God threatens to punish all who break these commandments. Therefore, we should fear His wrath and not do anything against them. But He promises grace and every blessing to all who keep these commandments. Therefore, we should also love and trust in Him and gladly do what He commands.

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: “I believe 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 thence 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 may 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 the dead, lives and reigns to all eternity.

This is most certainly true.

Hymn: LW #477- “Lord, Help Us Ever to Retain”

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 tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.

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

Right: First, we pray of our Father, “Hallowed be Thy name.” God’s name is kept holy when the Word of God is taught in its truth and purity, and we, as the children of God, also lead holy lives according to it. Help us to do this, dear Father in heaven! But anyone who teaches or lives contrary to God’s Word profanes the name of God among us. Protect us from this, heavenly Father!

Left: Second, we pray, “Thy Kingdom come.” The kingdom of God certainly comes by itself without our prayer, but we pray in this petition that it may come to us also. God’s kingdom comes when our 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.

Right: Third, we pray, “Thy will be done on Earth as it is in Heaven.” The good and gracious will of God is done even without our prayer, but we pray in this petition that it may be done among us also. God’s will is done when He breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God’s name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die. This is His good and gracious will.

Left: Fourth, we pray, “Give us this day our daily bread.” God certainly gives daily bread to everyone without our prayers, even to all evil people, but we pray in this petition that God would lead us to realize this and to receive our daily bread with thanksgiving. Daily bread includes everything that has to do with the support and needs of the body, such as food, drink, clothing, shoes, house, home, land, animals, money, goods, a devout husband or wife, devout children, devout workers, devout and faithful rulers, good government, good weather, peace, health, self-control, good reputation, good friends, faithful neighbors, and the like.

All: Fifth, we pray, “forgive us our trespasses as we forgive those who trespass against us.” We pray in this petition that our Father in heaven would not look at our sins, or deny our prayer because of them. We are neither worthy of the things for which we pray, nor have we deserved them, but we ask that He would give them all to us by grace, for we daily sin much and surely deserve nothing but punishment. So we too will sincerely forgive and gladly do good to those who sin against us.

Right: Sixth, we pray, “lead us not into temptation.” God tempts no one. We pray in this petition that God would guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice. Although we are attacked by these things, we pray that we may finally overcome them and win the victory.

Left: Seventh, we pray, “deliver us from evil.” We pray in this petition, in summary, that our Father in heaven would rescue us from every evil of body and soul, possessions and reputation, and finally, when our last hour comes, give 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, “For Thine is the kingdom and the power and the glory. Amen.” This means that I should be certain that these petitions are pleasing to our Father in

heaven, and are heard by Him; for He Himself has commanded us to pray in this way and has promised to hear us. Amen, amen, which means, “yes, yes, it shall be so.”

Hymn: LW #304 - “The Son of God Goes Forth to War”

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 kept me in the true faith.

In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith.

In this Christian church He daily and richly forgives all my sins and the sins of all believers.

On the Last Day He 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 Spirit 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 combined with God’s word.

Küster: Which is that word of God?

All: Christ our Lord says in the last chapter of Matthew: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” **[Matt. 28:19]**

Küster: What benefits does Baptism give?

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

Küster: Which are these words and promises of God?

All: Christ our Lord says in the last chapter of Mark: “Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.” **[Mark 16:16]**

Küster: How can water do such great things?

All: Certainly not just water, but the word of God in and with the water does these things, along with the faith which trusts this word of God in the water. For without God’s word the water is plain water and no Baptism.

Küster: So 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 life-giving water, rich in grace, and a washing of the new birth in the Holy Spirit, as St. Paul says in Titus, chapter

three: “He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs having the hope of eternal life. This is a trustworthy saying.” **[Titus 3:5–8]**

Küster: What does such baptizing with water indicate?

All: It indicates 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 should daily emerge and arise to live before God in righteousness and purity forever.

Küster: Where is this written?

All: St. Paul writes in Romans chapter six: “We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live 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: The Office of the Keys is that special authority which Christ has given to His church on earth to forgive the sins of repentant sinners, but to withhold forgiveness from the unrepentant as long as they do not repent.

Küster: Where is this written?

All: This is what St. John the Evangelist writes in chapter twenty: The Lord Jesus breathed on His disciples and said, “Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” **[John 20:22–23]**

Küster: What do you believe according to these words?

All: I believe that when the called ministers of Christ deal with us by His divine command, in particular when they exclude openly unrepentant sinners from the Christian congregation and absolve those who repent of their sins and want to do better, this is just as valid and certain, even in heaven, as if Christ our dear Lord dealt with us Himself.

Küster: How does one receive such Absolution?

All: Confession has two parts. First, that we confess our sins, and second, that we receive absolution, that is, forgiveness, from the pastor as from God Himself, not doubting, but firmly believing that by it our sins are forgiven before God in heaven.

Küster: What sins should we confess?

All: Before God we should plead guilty of all sins, even those we are not aware of, as we do in the Lord’s Prayer; but before the pastor we should confess only those sins which we know and feel in our hearts.

Küster: Which are these?

All: Consider your place in life according to the Ten Commandments: Are you a father, mother, son, daughter, husband, wife, or worker? Have you been disobedient, unfaithful, or lazy? Have you been hot-tempered, rude, or quarrelsome? Have you hurt someone by your words or deeds? Have you stolen, been negligent, wasted anything, or done any harm?

Hymn: LW #358 - “Seek Where You May to Find a Way”

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 distribute 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 when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the 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, and when He had given thanks, He gave it to them, saying, “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: These words, “Given and shed for you for the forgiveness of sins,” show us that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

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

All: Certainly not just eating and drinking do these things, but the words written here: “Given and shed for you for the forgiveness of sins.” These words, along with the bodily eating and drinking, are the main thing in the Sacrament. Whoever believes these words has exactly what they say: “forgiveness of sins.”

Küster: Who receives this sacrament worthily?

All: Fasting and bodily preparation are certainly fine outward training. But that person is truly worthy and well prepared who has faith in these words: “Given and shed for you for the forgiveness of sins.” But anyone who does not believe these words or doubts them is unworthy and unprepared, for the words “for you” require all hearts to believe.

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 convinces 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: First, so we may learn to believe that no creature could make satisfaction for our sins. Only Christ, true God and man, could do that. Second, so we may learn to be horrified by our sins, and to regard them as very serious. Third, so we may find joy and comfort in Christ alone, and through faith in Him be saved.

Küster: What motivated Christ to die and make full payment for your sins?

All: His great love for His Father and for me and other sinners, as it is written in **John 14; Romans 5; Galatians 2** and **Ephesians 5**.

Küster: Why 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 also learn from Him to love God and my neighbor.

Küster: What should admonish and encourage a Christian to receive the Sacrament frequently?

All: First, both the command and the promise of Christ the Lord. Second, his own pressing need, because of which the command, encouragement, and promise are given.

Küster: What if we feel no hunger and thirst for the Sacrament?

All: To such a person no better advice can be given than this: first, he should touch his body to see if he still has flesh and blood. Then he should believe what the Scriptures say of it in **Galatians 5** and **Romans 7**.

Second, he should look around to see whether he is still in the world, and remember that there will be no lack of sin and trouble, as the Scriptures say in **John 15–16** and in **1 John 2** and **5**.

Third, he will certainly have the devil also around him, who with his lying and murdering day and night will let him have 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."

Pastoral Epistle: *At this point, the Küster shall read a letter from the pastor*

Küster: Let us pray for all the ministers of the Word, for all vocations in the Church, and for all the people of God:

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 You for all Your servants in Your holy Church that every member of the same may truly serve You according to Your calling; through Jesus Christ, our Lord. Amen.

Küster: Let us pray for all in authority:

All: O merciful Father in heaven, because You hold in Your hand all the might of man and because You have ordained, for the punishment of evildoers and for the praise of those who do well, all the powers that exist in all the nations of the world, we humbly pray You graciously to regard Your servants, especially our President; the Congress of the United States; our Governor; and all those who make, administer, and judge our laws, as well as those who serve to protect us; that all who receive the sword as Your servants may bear it according to Your Word; 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 (we remember especially _____, in his/her/their time of need):

All: Almighty and everlasting God, the consolation of the sorrowful and the strength of the weak, may the prayers of those who in any tribulation or distress cry to You graciously come before You, so that in all their necessities they may rejoice in Your 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 Your Word You created and You continue to bless and uphold all things. We pray You so to reveal to us Your Word, our Lord Jesus Christ that, through His dwelling in our hearts, we may by Your grace be made ready to receive Your 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.

Closing Hymn: LW #298 - “A Mighty Fortress Is Our God”

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?

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.

Welcome to Trinity

#60 Art. IV “Justification” of the Apology of the Augsburg Confession.

Now we shall endeavor to reply to the question proposed above: **why does not love, or *dilectio*, justify any one before God?** Our opponents are correct in regarding love as the fulfillment of the law; hence it would be true indeed that love justifies us, provided we keep the law. But who dares to boast, who can say in truth, that he keeps the law and loves God as the law commands? We have shown above, that **God gave us the promise of grace, because we are unable to keep the law.** Paul, therefore, invariably says that we cannot be justified before God by the law.

Our opponents have certainly gone far astray on this point, and even mistaken the main question; because, in this matter they consider nothing but the law. Reason and the wisdom of man can come to no other conclusion, but that we must become godly through the observance of laws, and that whoever keeps the law externally is holy and just. **The Gospel, however, turns us around, directing us from the law to the divine promises, and teaching that we are not justified by the law, which no one can keep; but by the gift of reconciliation for Christ’s sake, which we obtain through faith alone.** For before we can fulfil one tittle of the law, we must believe in Christ, through whom we are reconciled to God, and first obtain remission of sin. O, Lord! how dare these men, who deny that we obtain remission of sin through faith in Christ, call themselves Christians, or say that they have ever looked at or read the books of the Gospel? It is awful to a Christian even to hear this. (Henkel Translation, p. 186).

Trinity News

Annual Visit.—Bishop James Heiser will be here October 3-4 to examine our pastors teaching and practice. He will meet with the congregation on Sunday(10/4) at 9 AM.

Classes on The Basics of Lutheran Teachings.—continue on October 11 at 12:30 PM.

If you might be interested in joining Trinity Lutheran Church, this is the course for you!

Deer Farm Hayride and Cookout.—Friday, October 23

2026 Hike with Pastor (Mike) Henson and Picnic.—is October 25.

Assistants

Elder – Stephen Phillips (303-0769)

Altar Guild – Patty Kenner

Organist – LeeAnn Byrne or Oletha Taft

Church Cleaning – Sep 27/Oct 4 Field, Larry, Oct 11/18 Field, Bob

General Prayer

-- Special Prayers

--**Pastoral Office:** Bishop, James Heiser, Pastor Michael D. Henson, Deacon Gary K. Harroun

--**Eldona Congregations:** St. Mary’s Evangelical Lutheran Church (Navotas, Philippines),
Annunciation Evangelical Lutheran Mission (Singapore), Pr. Lorenz Alvarez Fillmore

--**Armed forces:** Jason Melvin, Blake Darnstaedt.

--**Police officers:** Daniel Byrne, Alex Byrne.

--**Shut-ins:** Patty Rametta, Violet Kemp, Tom Smith, Chuck & Joyce Mann

--**Students:** Tom Weber (Florida State University), Luke Phillips (Texas Tech University, Lubbock, TX), Liam Phillips, Colton Weber (John A. Logan), Jessica Gordon (SIU-C, Oletha’s granddaughter), and Jennifer Mateycak(WGU)

--**Pregnant:** Ben and Christina Henson (gestational diabetes, Oct. 2) and Jacob & Heidi Henson (Nov 26)

--**Various Needs:** Stacy Tolar (wife of Pr. Tim Tolar-Alaska)

Weekly Calendar

TODAY -Adult and Child Bible Studies, 9:00 AM

-Catechetical Service, 10:15 AM

SUNDAY-SATURDAY *Pastor Henson and his family will be gone on a family vacation until October 3. In case of emergency, call this month's elder, Dan Byrne (922-3556)*

TUESDAY -St. Michael and All Angels, no service

WEDNESDAY -No Learn-by-Heart / **Catechesis Service**

SATURDAY -Bp. Heiser visits with Dcn. Harroun

NEXT *-THE EIGHTEENTH SUNDAY AFTER TRINITY*

SUNDAY -Child Bible Studies, 9:00 AM

-Bp. Heiser Presentation, 9:00 AM

-Divine Service-Lord's Supper, 10:15 AM

-Bp. Heiser Visitation

Catechesis Begins With Parents

Tappert Large Catechism, Fourth Commandment, lines 167-177 of Page 388-389

167 In addition, it would be well to preach to parents on the nature of their office, how they should treat those committed to their authority. Although the duty of superiors is not explicitly stated in the Ten Commandments, it is frequently dealt with in many other passages of Scripture, and God intends it to be included in this commandment in which he speaks of father and mother. 168 God does not want to have knaves or tyrants in this office and responsibility; nor does he assign them this honor (that is, power and authority to govern) merely to receive homage. Parents should consider that they owe obedience to God, and that, above all, they should earnestly and faithfully discharge the duties of their office, not only to provide for the material support of their children, servants, subjects, etc., but especially to bring them up to the praise and honor of God. 169 Therefore do not imagine that the parental office is a matter of your pleasure and whim. It is a strict commandment and injunction of God, who holds you accountable for it.

170 The trouble is that no one perceives or heeds this. Everybody acts as if God gave us children for our pleasure and amusement, gave us servants merely to put them to work like cows or asses, and gave us subjects to treat them as we please, as if it were no concern of ours what they learn or how they live. 171 No one is willing to see that this is the command of the divine Majesty, who will solemnly call us to account and punish us for its neglect, nor is it recognized how very necessary it is to devote serious attention to the young. 172 If we want qualified and capable men for both civil and spiritual leadership, we must spare no effort, time, and expense in teaching and educating our children to serve God and mankind. We must not think only of amassing money and property for them. 173 God can provide for them and make them rich without our help, as indeed he does daily. But he has given and entrusted children to us with the command that we train and govern them according to his will; otherwise God would have no need of father and mother. 174 Therefore let everybody know that it is his chief duty, on pain of losing divine grace, to bring up his children in the fear and knowledge of God, and if they are gifted to give them opportunity to learn and study so that they may be of service wherever they are needed.

175 If this were done, God would richly bless us and give us grace so that men might be trained who would be a benefit to the nation and the people. We would also have soundly instructed citizens, virtuous and home-loving wives who would faithfully bring up their children and servants to be godly. 176 Think what deadly harm you do when you are negligent in this respect and fail to bring up your children to usefulness and piety. You bring upon yourself sin and wrath, thus earning hell by the way you have reared your own children, no matter how devout and holy you may be in other respects. 177 Because this commandment is disregarded, God terribly punishes the world; hence there is no longer any civil order, peace, or respect for authority. We all complain about this state of things, but we do not see that it is our own fault. Because of the way we train them, we have unruly and disobedient subjects.