



Trinity Lutheran Church
2105 King Avenue
Slayton, MN 56172
Rev. Jeff Williams
pastor@trinityslayton.info
<http://www.trinityslayton.info>

(Church) 507-836-8129
(Parsonage) 507-393-0723
(Cell) 720-234-9980

Thirteenth Sunday
after Trinity

Divine Service

August 30, 2026

Holy Communion is celebrated this Sunday at Trinity Lutheran Church in the glad confidence that our Lord, as His Words say, gives not only bread and wine, but also His true Body and Blood for us to eat and drink for the forgiveness of sins. Our Lord invites to His table those who believe He is truly present, repent of all sin, and set aside any refusal to forgive as He forgives us. Because Saint Paul reminds us that we can receive the Lord's Supper to our judgment, we are very careful to administer the Sacrament only to those who are properly prepared. When we receive Holy Communion, we publicly declare our agreement with the teachings of the church from which we receive it. *Therefore, if you are not yet a member of this congregation, a sister congregation of the Lutheran Church—Missouri Synod and if you have not previously spoken to the Pastor about Holy Communion, please refrain from coming forward to receive Communion until you have first spoken with the Pastor.* If you cannot receive the Lord's Supper but desire a blessing, please join us at the Communion rail and cross your arms over your chest to tell the pastor of your intent.

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Opening Hymn

God Has Spoken by the Prophets

LSB 583

Confession

p. 203

Introit

P: 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.

C: **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.

All: 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.

P: 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	p. 204
Gloria	p. 204
Collect	p. 205

**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

Old Testament 2 Chronicles 28:8-15 (ESV)

The 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. But 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. And 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? Now hear me, and send back the captives from your relatives whom you have taken, for the fierce wrath of the LORD is upon you.”

Certain 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 and 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.” So the armed men left the captives and the spoil before the princes and all the assembly. 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.

Gradual

C: You are the God who works | wonders;*
 You have made known Your might among the | peoples.
 You with Your arm redeemed Your | people,*
 the children of Jacob and | Joseph.

Epistle

Galatians 3:15-22 (ESV)

To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. 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. 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. For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

Why 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. Now an intermediary implies more than one, but God is one.

Is 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. But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Alleluia and Verse

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Gospel

Luke 10:23-37 (ESV)

Then turning to the disciples he said privately, “Blessed are the eyes that see what you see! For 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.”

And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, “What is written in the Law? How do you read it?” And 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.” And he said to him, “You have answered correctly; do this, and you will live.”

But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” Jesus 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. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He 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. And 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.’ Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

Nicene Creed		p. 206
Hymn of the Day	<i>Jesus, Thy Boundless Love to Me</i>	LSB 683
Sermon	<i>Seeing What Others Don't</i>	Luke 10:23-37
Prayers		
Offering		
Lord's Supper		p. 208
Distribution	<i>Soul, Adorn Yourself with Gladness</i>	LSB 636
	<i>Christ, the Word of God Incarnate</i>	LSB 540
	<i>Sent Forth by God's Blessing</i>	LSB 643
Canticle	<i>Nunc Dimittis</i>	p. 211
Prayer		p. 212
Benediction		p. 212
Hymn	<i>Lord of Glory, You have Bought Us</i>	LSB 851