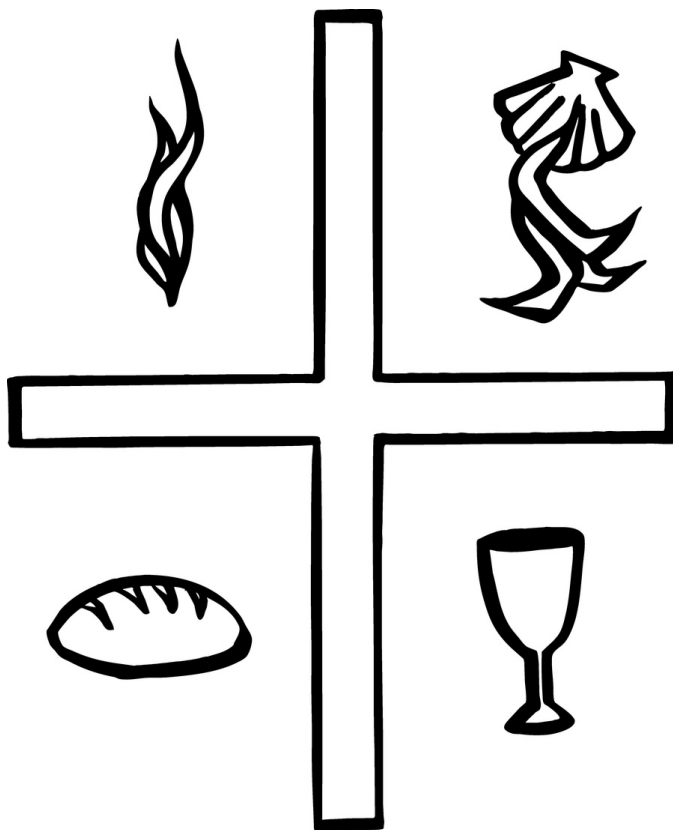


St. Paul Lutheran Church

15th Sunday after Pentecost ~ September 6, 2026



Service of Holy Communion with the Baptism of
Keeley Lynn Fordham

The Prelude, Welcome and Announcements, and Children's Message are not liturgical parts of worship but are important to its regular flow and accessibility. The Prelude, for example, is omitted during Lent. Announcements are kept brief and relevant to the life of the gathered community.

"In holy baptism the triune God delivers us from the forces of evil, puts our sinful self to death, gives us new birth, adopts us as children, and makes us members of the body of Christ, the church" (ELW p.225).

"Baptism is not simply plain water. Instead, it is water used according to God's command and connected with God's word" (SM).

"For without the word of God the water is plain water and not a baptism..." (SM).

GATHERING

Prelude

Welcome and Announcements

Children's Message

Holy Baptism of Keeley Lynn Fordham

P: God, who is rich in mercy and love, gives us a new birth into a living hope through the sacrament of baptism. By water and the Word God delivers us from sin and death and raises us to new life in Jesus Christ. We are united with all the baptized into the one body of Christ, anointed with the gift of the Holy Spirit, and joined in God's mission for the life of the world.

Sponsor: We present Keeley Lynn Fordham for baptism.

P: Called by the Holy Spirit, trusting in the grace and love of God, do you desire to have Keeley baptized into Christ? *Parents:* We do.

P: As you bring Keeley to receive the gift of baptism, you are entrusted with responsibilities: to live with her among God's faithful people, bring her to the word of God and the holy supper, teach her the Lord's Prayer, the Creed, and the Ten Commandments, place in her hands the holy scriptures, and nurture her in faith and prayer, so that Keeley may learn to trust God,

proclaim Christ through word and deed, care for others and the world God made, and work for justice and peace.

Do you promise to help Keeley grow in the Christian faith and life? *Parents:* We do.

P: Sponsors, do you promise to nurture Keeley in the Christian faith as you are empowered by God's Spirit, and to help her live in the covenant of baptism and in communion with the church?

Sponsors: We do.

P: People of God, do you promise to support Keeley and pray for her in her new life in Christ?

C: We do.

Please rise in body or spirit.

P: I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church.

P: Do you renounce the devil and all the forces that defy God? **C: I renounce them.**

P: Do you renounce the powers of this world that rebel against God? **C: I renounce them.**

P: Do you renounce the ways of sin that draw you from God? **C: I renounce them.**

At worship, the Christian community celebrates God's gift of baptism in a number of ways. The sacrament itself normally takes place in the midst of the worshiping assembly as a sign that in baptism we are made one with Christ and with the whole people of God. On behalf of the whole church, we promise support to new sisters and brothers, confess the faith with them, and welcome them into the body of Christ. Water connected to the Word—God's saving promise in Jesus Christ—is at the center of the baptismal celebration (ELW p.225).

The profession of faith and rejection of what draws us from God is core. The parents and sponsors answer on behalf of the infant.

The Apostle's Creed (or Apostles') is recited in call and response form as the Profession of Faith.

Article 1: Luther says, "I believe that God has created me together with all that exists. God has given me and still preserves my body and soul: eyes, ears, and all limbs and senses; reason and all mental faculties" (SM)

Article 2: "I believe that Jesus Christ, true God, begotten of the Father in eternity, and also a true human being, born of the virgin Mary, is my Lord. He has redeemed me, a lost and condemned human being" (SM).

Article 3: "catholic" in its use in the Creed refers *not* to the Roman Catholic Church, but its original meaning of universal. It is improper to omit or replace it with "Christian."

P: Do you believe in God the Father?

C: I believe in God, the Father almighty, creator of heaven and earth.

P: Do you believe in Jesus Christ, the Son of God?

C: I believe in Jesus Christ, God's 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 to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

P: Do you believe in God the Holy Spirit?

C: I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

P: The Lord be with you.

C: And also with you.

P: Let us give thanks to the Lord our God.

C: It is right to give our thanks and praise.

P: We give you thanks, O God, for in the beginning your Spirit moved over the waters and by your Word you created the world, calling forth life in which you took delight. Through the waters of the flood you delivered Noah and his family, and through the sea you led your people Israel from slavery into freedom. At the river your Son

was baptized by John and anointed with the Holy Spirit. By the baptism of Jesus' death and resurrection you set us free from the power of sin and death and raise us up to live in you. Pour out your Holy Spirit, the power of your living Word, that those who are washed in the waters of baptism may be given new life. To you be given honor and praise through Jesus Christ our Lord, in the unity of the Holy Spirit, now and forever. **C: Amen.**

The assembly may be seated.

P: Keeley Lynn Fordham, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **C: Amen.**

P: Let us pray. We give you thanks, O God, that through water and the Holy Spirit you give your daughters and sons new birth, cleanse them from sin, and raise them to eternal life.

Presiding minister lays hands on the newly baptized.

P: Sustain Keeley with the gift of your Holy Spirit: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, the spirit of joy in your presence, both now and forever. **C: Amen.**

Although a person is baptized once, the gift of baptism continues throughout a Christian's life. Instruction in the faith for a life of discipleship is part of the preparation of those who are to be baptized or their parents and sponsors. The ongoing nurture of that faith is part of the congregation's ministries of formation, education, service, and evangelical witness. The additional orders in this section—Welcome to Baptism, Affirmation of Baptism, and Confession and Forgiveness—provide several ways by which God's people in worship may participate in the lifelong gift of baptism (ELW p.225).

Why infant baptism? "Baptism is God's gift of overwhelming grace. We baptize infants as if they were adults, addressing them with questions, words, and promises that their

parents, sponsors, and congregation are to help them know and believe as they grow in years. We baptize adults as if they were infants, washing them and clothing them with God's love in Christ" (UMG, Prin. 18, app. 18A).

This line comes directly from Matthew 5:16. Our good works don't save us, but glorify God.

The assembly welcomes the newly baptized on behalf of *all* of Christianity!

We applaud to show gratitude to God for the newest member of the Church! Applause is not typical in other parts of worship.

The Greeting, also called the Apostolic Greeting, comes directly from Scripture (2 Cor. 13:13). We join 2000 years of tradition by using it!

Presiding minister marks the sign of the cross on the forehead of the baptized.

P: Keeley, child of God, you have been sealed by the Holy Spirit and marked with the cross of Christ forever. **C: Amen.**

A lighted baptismal candle is given to the newly baptized's sponsor.

P: Let your light so shine before others that they may see your good works and glorify your Father in heaven.

P: Let us welcome the newly baptized.

C: We welcome you into the body of Christ and into the mission we share: join us in giving thanks and praise to God and bearing God's creative and redeeming word to all the world.

Applause as the family returns to their seats. The assembly stands to sing the Gathering Hymn.

Gathering Hymn: Christ, Be Our Light
ELW #715 vv. 1,2 & 5

Greeting

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **C: And also with you.**

Prayer of the Day

P: Let us pray. O Lord God, **C: enliven and preserve your church with your perpetual mercy. Without your help, we mortals will fail; remove far from us everything that is harmful, and lead us toward all that gives life and salvation, through Jesus Christ, our Savior and Lord. Amen.**

The assembly may be seated.

WORD

First Reading: Ezekiel 33:7-11

A: A reading from the book of Ezekiel.

A: So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, "O wicked ones, you shall surely die," and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand.

But if you warn the wicked to turn from their ways and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.

"Kyrie" is Greek for "Lord." The Kyrie is a centuries-old prayer that means, "Lord have mercy, Christ have mercy, Lord have mercy." Notice the Triune pattern?

Lutherans read Scripture aloud because God speaks to us through it.

"The public reading of the Holy Scripture is an indispensable part of worship, constituting the basis for the public proclamation of the Gospel" (UMG, Princ. 7).

Who can read in worship? "All the baptized share responsibilities for the proclamation of the Word and the formation of the Christian assembly" (UMG, Princ. 8).

The first reading is typically from the Old Testament/Hebrew bible.

The Psalm is the *response* to the first reading. The Psalm may be read, read responsively, or chanted. Chanting the psalm has deep roots in the Lutheran church.

The Psalms cover every human emotion possible. From cries of anguish and doubt to words of trust to great hope and love. The most famous Psalm is Psalm 23.

Now you, mortal, say to the house of Israel: Thus you have said: "Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?" Say to them: As I live, says the Lord God, I have no pleasure in the death of the wicked but that the wicked turn from their ways and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?

A: Word of God, Word of life. **C: Thanks be to God.**

Psalm 119:33-40

A: We will read the Psalm responsively by whole verse.

A: Teach me, O Lord, the way of your statutes, and I shall keep it to the end.

C: Give me understanding, and I shall keep your teaching; I shall keep it with all my heart.

A: Lead me in the path of your commandments, for that is my desire.

C: Incline my heart to your decrees and not to unjust gain.

A: Turn my eyes from beholding falsehood; give me life in your way.

C: Fulfill your promise to your servant, which is for those who fear you.

A: Turn away the reproach that I dread, because your judgments are good.

C: Behold, I long for your commandments; by your righteousness enliven me.

Second Reading: Romans 13:8-14

A: A reading from the book of Romans.

A: Owe no one anything, except to love one another, for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet," and any other commandment, are summed up in this word, "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is already the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone; the day is near. Let us then throw off the works of darkness and put on the armor of light; let us walk decently as in the day, not in reveling and drunkenness, not in illicit sex and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

A: Word of God, Word of life. **C: Thanks be to God.**

Please rise in body or spirit.

Gospel Acclamation: ELW pg. 188

Gospel Reading: Matthew 18:15-20

P: The Holy Gospel according to St. Matthew, the 18th Chapter. **C: Glory to you, O Lord.**

The second reading is taken from the New Testament.

We use the language common to most people. If we all spoke Chinese, the readings and liturgy would be in Chinese (UMG, Princ. 10).

We follow a Lectionary because it connects us with other Lutherans and other Christians and ensures we hear the "breadth of the Scriptures" (UMG, App. 7A).

We stand for the reading of the Gospel as a sign of respect for God's Holy Word. We sing the acclamation using words directly from Scripture (John 6:68). This ought not to be changed.

As a sign of respect, this is one of two places people "should" be quiet during worship.

The Gospel introduction and conclusion utilize different responses to emphasize its importance. Roman Catholics will mark their heads and mouth with a sign of the cross after the Gospel is announced.

"The preaching of the Gospel of the crucified and risen Christ is rooted in the readings of the Scriptures in the assemblies for worship. Called and ordained ministers bear responsibility for the preached Word in the Church gathered for public worship" (UMG, Princ. 9).

P: [Jesus said to the disciples:] "If your brother or sister sins against you, go and point out the fault when the two of you are alone. If you are listened to, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If that person refuses to listen to them, tell it to the church, and if the offender refuses to listen even to the church, let such a one be to you as a gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

P: The Gospel of our Lord. **C: Praise to you, O Christ.**

The assembly may be seated.

Sermon

Please rise in body or spirit.

Hymn of the Day: *They'll Know We Are Christians*

Prayers of Intercession

P: Reminded of God's gracious and abundant love, we offer our prayers, confident that God hears us.

A brief silence.

A: Proclaiming God, empower your church throughout the world to announce the words you give us. Open us to receive your word in unexpected ways. Hear us, O God. **C: Your mercy is great.**

P: Forming God, renew the cycles of your creation that provide for the needs of all. Protect grasslands, marshes, swamps, and all places of transition. Heal communities crying out after disaster. Hear us, O God. **C: Your mercy is great.**

A: Governing God, turn all who create, enforce, or interpret legislation away from selfish gain and toward your promise of good for all, especially the good of all who labor. Hear us, O God. **C: Your mercy is great.**

P: Attending God, wake us up to any around us who are in need. Restore broken relationships, failing health, frayed emotions, and the hurts we carry with us. We pray especially this day for Deanna Wilson, Eva Cowley, Deb Liebrecht, Chase Flynn, David Weaver, Judy Hallquist, Joyce Snyder, Jim Marshall, Angel & Brent, and those we name aloud or in our hearts ...*brief silence*... Hear us, O God. **C: Your mercy is great.**

Scripture tells us to pray,
“First of all, then, I urge
that supplications,
prayers, intercessions,
and thanksgivings be
made for everyone, for
kings and all who are in
high positions, so that
we may lead a quiet
and peaceable life in all
godliness and dignity”
(1 Timothy 2:1-2).

We pray for those we
know and don't know.
We pray for those we
love and we pray for our
enemies (Matthew 5:44).
We pray for all creation,
we pray for those in
positions of authority,
and we pray for
ourselves.

We pray for those who
request prayers. Please
always make sure you
have permission to
share prayer concerns
with the congregation.
We trust God knows for
whom we pray even if
we don't use last names.
The Prayers are not a
time for gossip.

We pray in thanksgiving for those who have died. Lutherans do not pray to or for the dead as they are in the hands of God.

We pray for our partnership that God may keep and guide our actions in service to the Gospel.

In the final petition (each prayer is a petition) we wrap everything up trusting in God's mercy.

The sharing of the peace comes directly from Scripture (John 20:19). In early Christianity the sign of peace was shared with a kiss (Romans 16:16). We just shake hands or hug now :)

A: Redeeming God, we give you thanks for the newly baptized, especially Keeley Lynn Fordham. Help us all to remember the gift of grace we have received in baptism. Hear us, O God. **C: Your mercy is great.**

P: Loving God, all who die in faith have life with you. We give you thanks for the nearness of your salvation for all who have gone before us. Hear us, O God. **C: Your mercy is great.**

A: Almighty God, You inspire us to do Your work with our hands, feet, and voices. Bless the ministry partnership we have with Immanuel, that we may be united in our mission to share the Good News of Jesus Christ. Hear us, O God. **C: Your mercy is great.**

P: Grant the prayers we have offered, what we have forgotten to ask, and whatever else you see that we need. We ask this in Jesus' name.
C: Amen.

Peace

P: The peace of Christ be with you all.
C: And also with you!

*The assembly may share a sign of Christ's peace
however they feel comfortable.*

The assembly may be seated.

MEAL

Offering

Weekly offerings may be placed in the plates by the doors as we enter or depart. In addition to the offering that supports the ministry of St. Paul, the children receive a weekly Children's Offering.

*Their offering for September will support LOMC.
Thank you to the children and youth for their help with the children's offering!*

Offering Hymn: Let us Talents and Tongues Employ ELW #674

Please rise in body or spirit.

Offering Prayer

A: God of creation, **C: you send rain and the earth springs forth abundantly. All blessings are from you; make us generous with what we have. Use our gifts, our abilities, and our hearts in service to you and in love to our neighbors, today and always. Amen.**

Holy Communion

P: The Lord be with you. **C: And also with you.**

P: Lift up your hearts. **C: We lift them to the Lord.**

P: Let us give thanks to the Lord our God. **C: It is right to give our thanks and praise.**

P: It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who on this day overcame death and the grave, and

Our offering is not a tax paid to the church, but a return to God what was God's in the first place. Jesus tells us when we help the least among us, we help God himself (Matthew 25:35).

Why do we sing so much? Luther said that to sing is to pray twice! God loves to hear our voices raised in praise. We sing on behalf of the entire assembly. Every voice is needed in the great choir of the saints.

We hold Holy Communion in the highest respect. Silence and reverence ought to be observed as possible.

The Dialogue is an ancient practice in the Church. Historically, these words were chanted.

This section is called the Preface, and is adjusted for the liturgical season. It begins and ends the same.

The Sacrament of Holy Communion connects us with those who have gone before us and those not yet born! We praise God in one, united voice. The words of the Holy, Holy, Holy come directly from Scripture (Isaiah 6:3). This is THE song. Sing loudly!

The words before and after the Words of Institution may change. The ones here are the "Long Form," which come from the German Mass. Martin Luther used these same words every time he said mass. Luther would have chanted all of this.

Jesus instituted the Lord's Supper on the night of His betrayal. Paul writes about it in 1 Cor. 11:23-26.

What do we receive in this Meal? "God nourishes faith, forgives sin, and calls us to be witnesses to the Gospel" (UMG, Princ. 31)

by his glorious resurrection opened to us the way of everlasting life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Holy, Holy, Holy: ELW pg. 190

Words of Institution

P: You are indeed holy, almighty and merciful God. You are most holy, and great is the majesty of your glory.

You so loved the world that you gave your only Son, so that everyone who believes in him may not perish but have eternal life. We give you thanks for his coming into the world to fulfill for us your holy will and to accomplish all things for our salvation.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples saying: Take and eat: this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes. **C: Christ has died. Christ is risen. Christ will come again.**

P: Remembering, therefore, his salutary command, his life-giving passion and death, his glorious resurrection and ascension, and the promise of his coming again, we give thanks to you, O Lord God Almighty, not as we ought, but as we are able; we ask you mercifully to accept our praise and thanksgiving and with your Word and Holy Spirit to bless us, your servants, and these your own gifts of bread and wine, so that we and all who share in the body and blood of Christ may be filled with heavenly blessing and grace, and, receiving the forgiveness of sin, may be formed to live as your holy people and be given our inheritance with all your saints. To you, O God, Father, Son, and Holy Spirit, be all honor and glory in your holy church, now and forever. **C: Amen.**

The Lord's Prayer

P: Lord, remember us in your kingdom and teach us to pray:

C: 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

We remember Jesus' life, death, and promise to return each time we have Communion.

Communion is more than a mere symbol. We believe Jesus is truly in, with, and under the elements because He said so! We do not, however, believe it is *literally* His body and blood. Lutherans are in the middle, leaning more on the Catholic side. Hence the deep reverence we treat the Sacrament with (UMG, Princ. 33).

Only an ordained minister presides over Holy Communion and Baptism (UMG, Princ. 40).

We recite the prayer Jesus taught us to say (Matthew 6:9-13). Pay close attention to the words and for what we ask of God. God's will be done, not ours.

All baptized Christians are invited to partake in Holy Communion. Each time the pastors say "open communion," we make a theological statement on the expansiveness of God's love.

May unbaptized people take Communion? Technically, no. However, it is the belief of your pastors that sometimes the Table leads to the Font and God encounters God's people (UMG, App. 37c). Proper instruction always precedes communion (UMG, App. 37e).

The Lamb of God is another Scriptural song (John 1:29). Singing it connects us with the generations who have gone before us.

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.

Invitation to Communion

P: Christ invites you to this table. All who are thirsty, all who are hungry, come!

The assembly may be seated.

Communion Distribution

*When receiving the bread and cup you may respond,
"amen."*

St. Paul Lutheran Church and the ELCA practice "open table communion." This is Christ's Table; Jesus is our host. All are invited and welcome to receive Holy Communion.

Lamb of God: ELW pg. 191

Communion Hymns:

*Blessed are the Merciful (sing 2x)
Christ, Our Peace ACS #1037 (repeats)*

Please rise in body or spirit.

Post Communion Blessing

P: The body and blood of our Lord Jesus Christ, strengthen you and keep you in his grace.

C: Amen.

Prayer after Communion

A: Sustaining God, **C: with this bread and cup, you nourish us with mercy and abundant life. By your Spirit, send us from this table to serve a needy world. Make us living signs of your liberation, healing, and love, following the way of Jesus, in whose name we pray. Amen.**

SENDING

Blessing

P: The God of love draw you into full accord and one mind, in the body of Christ Jesus.
C: Amen.

P: The God of hope grant you strength and joy in all circumstances through the interceding of the Spirit. **C: Amen.**

P: The God of grace ☩ bless you now and forever. **C: Amen.**

Sending Hymn: *Borning Cry* ELW #732

Dismissal

A: Go out in joy. Be led forth in peace.
C: Thanks be to God!

Postlude

Nourished by God's Holy Word and Sacrament, we ask God to send us out to be signs of God's love and presence in the world. We do not live in isolation but for the sake of our neighbor (UMG, Princ. 51).

We are blessed in the Triune name of God. We make the sign of the Cross (+) to remember our baptisms. Luther suggests we do so often!

While we call our gathering "worship," it may also be called Mass (just like our Catholic friends!). The name comes from the dismissal ("Go, the service has ended") in Latin. You may hear Pr. Anthony try to be cheeky every once in a while as he whispers, "Go in peace, the Mass is over" Pr. Riley doesn't think it is that funny :)

What is Liturgy? Stuffy?
Boring? Old fashioned?
No! Liturgy means “the
work of the people.” The
liturgy is our guide and
pattern to worship, it
connects us with
Christians across time
and space, it is familiar in
times of upheaval, it has
deep meaning, is
beautiful, and is rich with
Scripture. Worship is not
meant to be something
that happens *to you*.
Worship is something **YOU**
do. We *worship* God.
Liturgy are the words and
patterns we use to
accomplish that.

How we worship and
pray directly reflects our
belief in God. If we want
worship to be flashy and
like a concert, we might
expect God to act for us
and do what we want.
Rather, the core of
Lutheran theology is that
worship is *our act to God*
in gratitude and
thanksgiving for all that
God does for us in Christ
through the Holy Spirit.

Why do we sit and stand throughout worship?

We do so as signs of respect, honor, and
reverence for the things we do. If someone is
unable to physically stand we ask they “rise in
spirit.” We could kneel for confession and
forgiveness and at communion as other signs of
respect. Some bow during the words of
institution. Watch the pastors.

Why the fancy outfits? The pastors wear many
vestments during worship. Only ordained
ministers wear the stole (a symbol of ordination
and the yoke of Christ). The presiding minister
wears the chasuble, which is a communion
garment that points to God. All those
participating in worship may wear the alb, the
white robe, as a symbol of baptism. Vestments
aren't to make the pastors fancy, but to point
towards God. At funerals, we use a pall over a
casket because it is like the last time we will wear
an alb, which is our baptismal garment.

Lutheran worship has 4 sections: Gathering,
Word, Meal, Sending. Our pattern for worship is
similar to ancient Christians, while being
accessible and appropriate for the times.

Citations:

ELW - Evangelical Lutheran Worship

SM - Luther's Small Catechism

*UMG - The Use of the Means of Grace: A Statement on the Practice
of Word and Sacrament* (Pr. Anthony's favorite church document.
No, seriously!)

Leading Worship

Presider: Pastor Anthony

Preacher: Pastor Riley

Musicians: Gerad VonHolten & the Praise Band

Worship Assistant: Robin Colglazier

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St. Paul Announcements

Church Office contact information ~ email: office@stpauldixon.org
phone: 815-288-2757

Church Office Hours: Monday through Thursday 8:30 am – 1:30 pm

Pastor Anthony Windau (414) 364-9504 pastoragwindau@gmail.com

Pastor Riley Reed-Windau (406) 240-2145 pastorreedwindau@gmail.com

This week's altar flowers are given by John & DeAnna Wilson in celebration of Kayla & Drew Fordham's anniversary and Keeley Lynn Fordham's baptism.

WEEK AT A GLANCE

Today ~ Sunday, 9/6: Worship Service 10:45 am

Monday, 9/7: Labor Day ~ Office Closed

Tuesday, 9/8: Joint Staff meeting 8:00 am at St. Paul

Line Dancing 9:00 am

Social Ministry Committee meeting 10:00 am

Wednesday, 9/9: WELCA Coffee 10:00 am

Finance Committee meeting 2:30 pm

Thursday, 9/10: Breakfast & Museum outing 9:00 am

Sale set up 9:00 am

Chair Yoga 11:00 am

Friday, 9/11: Rummage Sale 9:00 am to 2:00 pm

Liberty Court Worship 1:30 pm

Saturday, 9/12: Rummage Sale 9:00 am to 2:00 pm

Worship 5:30 pm at St. Paul worship assistant: Lester Hallquist

Sunday, 9/13: Rally Day ~ LWR School Kit packing 9:30 am – 10:30 am

Worship Service 10:45 am Bible Sunday worship assistant: Sherry McCarter

Executive Council meeting

WELCA COFFEE ~ Wednesday September 9th at 9 am ~ all are welcome!

Breakfast and a Trip to the Museum ~Thursday, September 10th ~ 9 am Pr. Anthony will cook breakfast and then the group will walk across the street to the Northwest Territory Museum. Please RSVP to Pr. Anthony or the church office (so Pastor Anthony will know how much food to make.)

Your opinion matters!

Please remember to fill out the survey. There are paper copies in the Gathering Area or use this link <https://forms.gle/ogP1WZjURHeFEKJ6A>

IMPORTANT UPDATE!!! St. Paul's Guest Wifi network: SP_Guest_ WiFi PW: Jesus421
The Church Office will be closed Monday September 7, 2026

Rummage sale: September 11 & 12, 9 am to 2 pm
Benefits those attending the Youth Gathering

CLIFF'S **DONUTS** SALE ST PAUL @ SELMI'S YOUTH

The St Paul teen youth ministry is selling delicious apple cider donuts to raise money to attend the Wisconsin Dells Youth Quake in February. Donuts are \$12/dozen or \$1/donut. Order forms are available at St Paul, or scan to order online:

Additional forms can be downloaded from stpauldixon.org. Orders are due with payment ("St Paul Lutheran Church") to the church office by Sunday, October 4. Donuts can be picked up after worship at St Paul on Sunday, October 18. Thank you for supporting St Paul youth ministries.



Rally Day Sunday School Kick-off at St Paul

Sept 13, 9:30 - 10:30 AM

Yummy snacks, LWR school kit packing service project, meet your Sunday school leaders, find your classroom, and stay for 10:45 AM worship.

Class begins Sept 20!

Sunday mornings, 9:30-10:30am!



Parents/guardians, scan HERE
to register your student(s) for Sunday
school and teen youth group
Or visit: stpauldixon.org/youth-ministry

Kyrie

Refrain



Ky-ri-e e-lei-son, on our world and on our way.



Ky-ri-e e-lei-son, ev-'ry day.



1 For peace in the world, for the health of the church, for the
 2 That we may live out your im-passioned re-sponse to the
 3 For peace in our hearts, . . . for peace in our homes, . . for
 4 For your Spir-it to guide; that you cen-ter our lives in the



u-ni-ty of all; for
 hun-gry and the poor; that
 friends and fam-i-ly; for
 wa-ter and the word; that you



this ho-ly house, for all who wor-ship and praise,
 we may live out truth and jus-tice and grace,
 life and for love, for our work and our play,
 nour-ish our souls . . . with your bod-y and blood,



Refrain
 let us pray to the Lord, let us pray to the Lord.

Gospel Acclamation



Al-le-lu-ia. Lord, to whom shall we go? You have the



words of e-ter-nal life. Al-le-lu-ia.



Al-le-lu-ia, al-le-lu-ia. Al-le-lu-ia.



Al-le-lu-ia, al-le-lu-ia.

They'll Know We Are Christians



1. We are one in the Spir - it, we are
 2. We will walk with each oth - er, we will
 3. We will work with each oth - er, we will
 4. All praise to the Fa - ther, from



one in the Lord, We are one in the
 walk hand in hand, We will walk with each
 work side by side, We will work with each
 whom all things come, And all praise to Christ



Spir - it, we are one in the Lord, And we
 oth - er, we will walk hand in hand, And to -
 oth - er, we will work side by side, And we'll
 Je - sus, his on - ly Son, And all



pray that all u - ni - ty may one day be re -
 geth - er we'll spread the news that God is in our
 guard hu - man's dig - ni - ty and save hu - man's
 praise to the Spir - it, who makes us



stored:
 land: And they'll know we are Chris - tians by our
 pride:
 one:



love, by our love, Yes, they'll know we are



Chris - tians by our love.

Holy, Holy Holy

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav-en and earth are full of your glo - ry, full of your glo-ry. Ho -
san - na, ho - san - na, ho - san - na in the high -
est. Bless-ed is he who comes in the name of the Lord. Ho -
san - na, ho - san - na, ho - san - na in the high - est.

The musical score for 'Holy, Holy Holy' is written in treble clef with a key signature of three sharps (F#, C#, G#). The melody is a simple, hymn-like tune. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Lamb of God

Lamb of God, you take a-way the sin of the world; have
mer-cy on us. Lamb of God, you take a-way the sin of the
world; have mer-cy on us. Lamb of God, you take a-way the sin of the
world; grant us peace, grant us peace, Lamb of God.

The musical score for 'Lamb of God' is written in treble clef with a key signature of three sharps (F#, C#, G#). The melody is a simple, hymn-like tune. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Blessed Are The Merciful (sing 2X)

Verse

Blessed are the merciful
Blessed are the merciful
Blessed are the merciful
For they shall receive mercy, mercy

Bridge

Forgive us as we forgive
Those who sin against us

Chorus

Lord have mercy on us
Show Your mercy through us
(REPEAT)

Mercy

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Christ, Our Peace ACS #1037

Christ, our peace, you break down the walls that
divide us; Christ, our peace, come, make us one
body in you.