

# St. Paul Lutheran Church

16th Sunday after Pentecost ~ September 12 & 13, 2026



Service of Holy Communion

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.

Did you know that Martin Luther made it possible for us to have bibles in our homes that we could actually read? In Luther's time, most copies of the Bible were written in Latin, which hardly anyone spoke. It was so important to him that people be able to discern the Word of God for themselves that during his year of hiding at Wartburg Castle he translated the New Testament into the common language of the people around him at the time: German! It was known as the "September Testament" because it was printed in September 1522.

## GATHERING

### Prelude

### Welcome and Announcements

### Children's Message: Blessing of the Bibles

Leader: Today is a special ... that continues the stories.

*At this time Bibles may be presented.*

Leader: People of God, will you continue to support these children, pray for them, and walk with them as they study God's Word?

**Congregation: "We will, and we ask God to help and guide us."**

Leader: Let us pray. God, thank you for speaking to us in so many ways. We can hear you in laughter and songs, we can feel you in a friend's hug and a warm breeze, and through the Bible we can read words that can take root in our hearts. Thank you for your Bible. Thank you for the variety of ways we read stories that show how following you means jigs and jags, questions, and doubts as well as joys and freedom. We know the pages of these Bibles are alive and vibrant. Help the words they contain jump to life to everyone who opens them. May each of these Bibles become beloved treasures, sources of life, as well as a constant friend. We ask this in the name of your Son, whose life, love, and resurrection help bring these pages to life. **C: Amen.**

*Please rise in body or spirit.*

## Confession and Forgiveness

P: Blessed be the holy Trinity, + one God, who pours love into our hearts and healing upon the earth. **C: Amen.**

P: Confident that God justifies us by grace through faith, let us confess our sin.

*Silence is kept for reflection.*

P: Compassionate God,

**C: we confess that we struggle to embody your goodness in the world and in our own hearts. Creation groans from overuse. Jealousy and bitterness strain our relationships. Indifference keeps us from seeking justice. Divisions disrupt your call to show genuine love to others. Turn our hearts back to you. Restore our world and reconcile us to one another. Renew us to live as your holy people, following the way of Jesus Christ. Amen.**

P: Hear this good news: We have peace with God through + Jesus Christ, in whom there is no condemnation, but only forgiveness and the promise of eternal life. Receive freely this healing gift of grace. **C: Amen.**

*Please rise in body or spirit.*

Gathering Hymn: Awake, O Sleeper, Rise ELW #452

The opening words of the Confession and Forgiveness are based on either the words we hear at our baptism ("In the name of the Father...") or Psalm 103 and 136 ("Blessed be God, who forgives..."). (LDE, pg. 17)

We give thanks for God's mercy in the gift of baptism. (ELW pg. 92)

The reason that we do Confession and Forgiveness *together* is because it is the gathered assembly who proclaims the Word. The Gospel is proclaimed in Confession and Absolution (the Office of the Keys) and in mutual conversation and consolation of the brothers and sisters. Our congregations are called to make faithful use of corporate and individual confession of sins and holy absolution (UMG, Princ. 12).

Any person may confess, and any believer may pronounce the word of forgiveness.

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

"Kyrie eleison" is Greek for "Lord, have mercy."  
"Christe eleison" is Greek for "Christ, have mercy."

Did you know you can find the Sunday's Prayer of the Day and the list of the readings in the ELW? It's called the "Propers," and starts on page 18.

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).

Scripture readings typically begin with an announcement, such as "A reading from..." and

## 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.**

Kyrie: ELW pg. 184-185

## Prayer of the Day

P: Let us pray. O Lord God, **C: merciful judge, you are the inexhaustible fountain of forgiveness. Replace our hearts of stone with hearts that love and adore you, that we may delight in doing your will, through Jesus Christ, our Savior and Lord. Amen.**

*The assembly may be seated.*

## **WORD**

### First Reading: Genesis 50:15-21

A: A reading from the book of Genesis.

A: Realizing that their father was dead, Joseph's brothers said, "What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?" So they approached Joseph, saying, "Your father gave this instruction before he died, 'Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.' Now therefore please forgive the crime of the servants of the God of your father." Joseph wept when they spoke to him. Then his

brothers also wept, fell down before him, and said, "We are here as your slaves." But Joseph said to them, "Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones." In this way he reassured them, speaking kindly to them.

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

### Psalm 103:8-13

A: We will read the Psalm responsively.

A: Lord, you are full of compassion and mercy,  
slow to anger and abounding in steadfast love;

**C: you will not always accuse us, nor will you keep your anger forever.**

A: You have not dealt with us according to our sins, nor repaid us according to our iniquities.

**C: For as the heavens are high above the earth, so great is your steadfast love for those who fear you.**

A: As far as the east is from the west, so far have you removed our transgressions from us.

**C: As a father has compassion for his children, so you have compassion for those who fear you, O Lord.**

### Second Reading: Romans 14:1-12

A: A reading from the book of Romans.

A: Welcome those who are weak in faith but not for the purpose of quarreling over opinions.

may be concluded with "Word of God, Word of life," or "The Gospel of our Lord." This framing sets the public reading of the Bible apart from other uses of biblical language and imagery in worship (ELW pg. 1154).

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 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 use the Revised Common Lectionary.

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.

Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat, for God has welcomed them. Who are you to pass judgment on slaves of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it for the Lord. Also those who eat, eat for the Lord, since they give thanks to God, while those who abstain, abstain for the Lord and give thanks to God. For we do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.” So then, each one of us will be held accountable.

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 18:21-35

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

P: Peter came and said to [Jesus,] “Lord, if my brother or sister sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him, and, as he could not pay, the lord ordered him to be sold, together with his wife and children and all his possessions and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii, and seizing him by the throat he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you

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

From ancient times the church has read publicly from the Old and New Testaments and has drawn upon the scriptures to shape the whole of worship (ELW pg. 1154).

Perhaps the most important work the Lutheran reformers did was to change the way that pastors preached. Luther argued that God's Word had been held captive by bad preaching. Preaching shifted toward a focus on proclaiming the gospel, hoping that would make sure God's promises could be free to inspire people of faith. When that happened, people could actually trust Jesus as their Savior (LH).

We say “Amen” at the end of a sermon because preaching is mostly God's work in Christ through the Holy Spirit. To honor this, we say Amen, which means “This is most certainly true!”

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

Written forms of the Apostles' Creed date back to the third century, and were composed (in part) as a response to Gnosticism, which denied the human/physical reality of Jesus.

There are three ecumenical creeds: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. We rarely read the Athanasian Creed in worship.

Pastor Riley's favorite creed is the Nicene Creed, more accurately known as the Nicene-Constantinopolitan Creed.

pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

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: *Our Father, We Have...* ELW #606

The Creed

P: With the whole church, let us confess our faith in God using the words of the Apostle's Creed.

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

## 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: Move your church throughout the world away from judging and despising others. Lead us to embody the forgiveness you have given us in Jesus. Hear us, O God. **C: Your mercy is great.**

P: The endless beauty of your creation reminds us of your mercy. Protect those who care for farms and ranches. Guide those who lead us to wonder at your creation. Hear us, O God. **C: Your mercy is great.**

A: Raise up leaders to hold all in authority accountable for any misuse of the power entrusted to them. Hear us, O God. **C: Your mercy is great.**

P: Calm the fears of all in need with your promises. Compassionately free the lives of any who feel bound by their failures. Remember your children in need especially Deanna Wilson, Eva Cowley, Deb Liebrezeit, Chase Flynn, David Weaver, Judy Hallquist, Joyce Snyder, Jim Marshall, Angel & Brent, Ron Reglin and those we name aloud or in our hearts ...*brief silence*... . Hear us, O God. **C: Your mercy is great.**

The Prayers of Intercession follow a pattern: They "reflect the wideness of God's mercy for the whole world." We pray: "for the church universal, its ministry, and the mission of the gospel; for the well-being of creation; for peace and justice in the world, the nations and those in authority, the community; for the poor, oppressed, sick, bereaved, lonely; for all who suffer in body, mind, or spirit; for the congregation; in thanksgiving for the faithful departed, and for special concerns" (ELW pg. 105-16).

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.

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 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: Ground this congregation in the welcome you show us in forgiving our sin. Inspire each of us to welcome others for your honor and glory. Hear us, O God. **C: Your mercy is great.**

P: Comfort those who mourn, especially those who have suffered at the hands of terrorism and hatred. We remember the nearly 3,000 lives taken on September 11<sup>th</sup>, 25 years ago. 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). One of the earliest purposes of the church was to collect money from the community to help those in need, like widows, the poor, and the sick.

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 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).

The Church celebrates Holy Communion frequently because the Church needs the

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**

sacrament, the means by which the Church's fellowship is established and its mission as the baptized people for God is nourished and sustained (UMG, Princ. 35).

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). Agnus Dei is Latin for “Lamb of God,” and is the response of John the Baptist at seeing Jesus the Messiah. Singing the Lamb of God is our own response to encountering Christ, and 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:

*I Come With Joy* ELW #482

*Goodness is Stronger than Evil* ELW #721

*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: *God's Work, Our Hands* ACS #1000

### Dismissal

A: Go in peace, remember the poor!  
**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 (ita, missa est). 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 :)

The dismissal is the act of sending the assembly into mission in the world.

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*

*LDE - Evangelical Lutheran Worship Leaders Desk Edition*

*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!)

*LH - The Lutheran Handbook*

## Leading Worship

Presider and Preacher: Pastor Anthony

Musicians: Kathy Sheridan

Worship Assistants: Saturday ~ Lester Hallquist      Sunday~ Sherry McCarter

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## St. Paul Announcements

Church Office contact information ~ email: [office@stpauldixon.org](mailto: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](mailto:pastoragwindau@gmail.com)

Pastor Riley Reed-Windau (406) 240-2145 [pastorreedwindau@gmail.com](mailto:pastorreedwindau@gmail.com)

This week's altar flowers are given to Glory of God by the Spangler Memorial fund.

## WEEK AT A GLANCE

- Sunday, 9/13: Rally Day ~ LWR School Kit packing 9:30 am – 10:30 am  
Worship Service 10:45 am Bible Sunday  
Executive Council meeting
- Monday, 9/14: Prayer Team 10:30 am  
Joint Book Study at Immanuel 5:00 pm
- Tuesday, 9/15: Joint Staff meeting 8:00 am at St. Paul  
Line Dancing 9:00 am
- Wednesday, 9/16: Heritage Square Worship 10:30 am
- Thursday, 9/17: Joint Book Study at Immanuel 11:00 am  
Chair Yoga 11:00 am
- Friday, 9/18: Fall Retreat ~ Youth
- Saturday, 9/19: Joint Habitat for Humanity Workday  
Fall Retreat ~ Youth  
Worship 5:30 pm at Immanuel
- Sunday, 9/20: Sunday School/Youth Group 9:30 am – 10:30 am  
Worship Service 10:45 am worship assistant: Glen Hughes

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

Book Study Group begins this week. Mondays at 5pm and Thursdays at 11am at Immanuel Lutheran Church.

**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](http://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.



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

**Class begins Sept 20!**

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

# 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.

## 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 simple and hymn-like, with lyrics written below the notes. The piece consists of five lines of music. The first line ends with a quarter rest, and the second line ends with a quarter note. The third line ends with a quarter note, and the fourth line ends with a quarter note. The fifth line ends 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 simple and hymn-like, with lyrics written below the notes. The piece consists of four lines of music. The first line ends with a quarter note, and the second line ends with a quarter note. The third line ends with a quarter note, and the fourth line ends with a double bar line.

## Awake, O Sleeper, Rise From Death ELW #452



1 A - wake, O sleep-er, rise from death, and Christ shall give you light;  
2 To us on earth he came to bring from sin and fear re - lease,  
3 There is one bod - y and one hope, one Spir - it and one call,  
4 Then walk in love as Christ has loved, who died that he might save;  
5 For us Christ lived, for us he died, and con - quered in the strife.



so learn his love, its length and breadth, its full - ness, depth, and height.  
to give the Spir - it's u - ni - ty, the ver - y bond of peace.  
one Lord, one faith, and one bap - tism, one God who made us all.  
with kind and gen - tle hearts for - give as God in Christ for - gave.  
A - wake, a - rise, go forth in faith, and Christ shall give you life.

## Our Father, We Have Wandered ELW #606



1 Our Fa - ther, we have wan - dered and hid - den from your face;  
2 And now at length dis - cern - ing the e - vil that we do,  
3 O Lord of all the liv - ing, both ban - ished and re - stored,



in fool - ish - ness have squan - dered your leg - a - cy of grace.  
be - hold us, Lord, re - turn - ing with hope and trust to you.  
com - pas - sion - ate, for - giv - ing, and ev - er - car - ing Lord,



But now, in ex - ile dwell - ing, we rise with fear and shame,  
In haste you come to meet us and home re - joic - ing bring,  
grant now that our trans - gress - ing, our faith - less - ness may cease.



as, dis - tant but com - pel - ling, we hear you call our name.  
in glad - ness there to greet us with calf and robe and ring.  
Stretch out your hand in bless - ing, in par - don, and in peace.

## Let Us Talents and Tongues Employ ELW #674



1 Let us tal - ents and tongues em - ploy, reach - ing out with a shout of joy:  
 2 Christ is a - ble to make us one, at the ta - ble he sets the tone,  
 3 Je - sus calls us in, sends us out bear - ing fruit in a world of doubt,



bread is bro - ken, the wine is poured, Christ is spo - ken and seen and heard.  
 teach - ing peo - ple to live to bless, love in word and in deed ex - press.  
 gives us love to tell, bread to share: God (Im - man - u - el) ev - 'ry - where!



Je - sus lives a - gain, earth can breathe a - gain, pass the Word a - round: loaves a - bound!

## I Come With Joy ELW #482



1 I come with joy, a child of God, for - giv - en, loved, and  
 2 I come with Chris - tians far and near to find, as all are  
 3 As Christ breaks bread, and bids us share, each proud di - vi - sion  
 4 The Spir - it of the ris - en Christ, un - seen, but ev - er  
 5 To - geth - er met, to - geth - er bound by all that God has



free, the life of Je - sus to re - call in  
 fed, the new com - mu - ni - ty of love in  
 ends. The love that made us, makes us one, and  
 near, is in such friend - ship bet - ter known, a -  
 done, we'll go with joy, to give the world the



love laid down for me, in love laid down for me.  
 Christ's com - mu - nion bread, in Christ's com - mu - nion bread.  
 strang - ers now are friends, and strang - ers now are friends.  
 live a - mong us here, a - live a - mong us here.  
 love that makes us one, the love that makes us one.

# Goodness Is Stronger Than Evil ELW # 721



Good -ness is stron - ger than e - vil; love is stron - ger than hate;



light is stron - ger than dark - ness; life is stron - ger than death; vic - t'ry is



ours, vic - t'ry is ours, through God who loves us. Vic - t'ry is



ours, vic - t'ry is ours, through God who loves us.

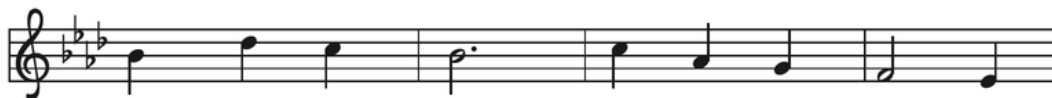
# Gods Work, Our Hands ACS #1000



1 God's work, our hands: work - ing to - geth - er,  
 2 God's work, our feet: trav - 'ling to - geth - er,  
 3 God's work, our voice: sing - ing to - geth - er,  
 4 God is at work in and a - round us:



build - ing a fu - ture, re - pair - ing the world,  
 fol - low - ing Je - sus to plac - es un - known,  
 prais - ing, pro - claim - ing to all who will hear,  
 seed - lings are sprout - ing and bread's on the rise!



rais - ing up homes, plant - ing new gar - dens,  
 walk - ing as friends, march - ing for free - dom,  
 pray - ing for peace, shout - ing for jus - tice,  
 Washed and set free, hum - bled and hon - ored,



feed - ing the hun - gry and shelt - 'ring the cold.  
 run - ning the race with God's fu - ture the goal.  
 claim - ing God's love for the lost and the least.  
 gift - ed by grace, we re - spond in God's love.



Bless, God, our hands as we work in your name,  
 Bless, God, our feet as we fol - low your way,  
 Bless, God, our voice as we speak in your name,  
 Bless, God, our lives as we an - swer your call,



shar - ing the good news of your gos - pel.  
 shar - ing the good news of your gos - pel.  
 shar - ing the good news of your gos - pel.  
 shar - ing the good news of your gos - pel.