

St. Paul Lutheran Church

18th Sunday after Pentecost ~ September 26 and 27, 2026



Service of Holy Communion

Sunday is the principle day for assembly in the Christian church (UMG Princ. 6).

Lutherans celebrate Holy Communion as often as possible. It does *not* make Communion less special (UMG Princ. 35).

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 words of forgiveness are through Christ's power. Some versions of the absolution have the presider say, "As a called and ordained minister of the church of Christ and by His authority..." (ELW 96)

GATHERING

Prelude

Welcome and Announcements

Children's Message

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.**

Gathering Hymn: *The Trumpets Sound* ELW #531

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. God of love, giver of life,
C: you know our frailties and failings. Give us your grace to overcome them, keep us from those things that harm us, and guide us in the way of salvation, through Jesus Christ, our Savior and Lord. Amen.

The assembly may be seated.

WORD

First Reading: Ezekiel 18:1-4, 25-32

A: A reading from the book of Ezekiel.

A: The word of the Lord came to me: What do you mean by repeating this proverb concerning the land of Israel, "The parents have eaten sour grapes, and the children's teeth are set on edge"? As I live, says the Lord God, this proverb shall no more be used by you in Israel. Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins who shall die. Yet you say, "The way of the Lord is unfair." Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed, they shall die. Again, when the wicked turn away from the wickedness they have committed

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

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.

What are the funny markings in the Psalm? These are division marks to help with chanting. They divide the verse into phrases. At each line the chanting changes pitches. See ELW pgs 335-338 to learn how to chant and the tones we can use. If you ask Pr. Anthony nicely he might chant them some time!

and do what is lawful and right, they shall save their life. Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. Yet the house of Israel says, “The way of the Lord is unfair.” O house of Israel, are my ways unfair? Is it not your ways that are unfair? Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise iniquity will be your ruin. Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live.

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

Psalm 25:1-9

A: We will read the Psalm responsively.

A: To [|] you, O Lord,
I lift [|] up my soul.

C: My God, I put my trust in you; let me not be [|] put to shame, nor let my enemies triumph [|] over me.

A: Let none who look to you be [|] put to shame;
rather let those be put to shame [|] who are treacherous.

**C: Show me your [|] ways, O Lord,
and teach [|] me your paths.**

A: Lead me in your [|] truth and teach me,
for you are the God of my salvation; in you have I trusted all [|] the day long.

**C: Remember, O Lord, your compas- [|] sion and love,
for they are from [|] everlasting.**

A: Remember not the sins of my youth and ¹ my transgressions;
remember me according to your steadfast love and for the sake of your good- ¹ ness, O Lord.

**C: You are gracious and up- ¹ right, O Lord;
therefore you teach sinners ¹ in your way.**

A: You lead the low- ¹ ly in justice
and teach the low- ¹ ly your way.

Second Reading: Philippians 2:1-13

A: A reading from the book of Philippians.

A: If, then, there is any comfort in Christ, any consolation from love, any partnership in the Spirit, any tender affection and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or empty conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he existed in the form of God, did not regard equality with God as something to be grasped, but emptied himself, taking the form of a slave, assuming human likeness. And being found in appearance as a human, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God exalted him even more highly and gave him the name that is above every other name, so that at the name given to Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence but much more

The second reading is
taken from the New
Testament

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. The lectionary assigns the texts for the day. These readings are not chosen randomly or are always the preacher’s favorites.

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.

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).

now in my absence, work on your own salvation with fear and trembling, for it is God who is at work in you, enabling you both to will and to work for his good pleasure. 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 21:23-32

P: The Holy Gospel according to St. Matthew, the 21st Chapter. **C: Glory to you, O Lord.**

P: When [Jesus] entered the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why, then, did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd, for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things. "What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not,' but later he changed his mind and went. The father went to the second and said the same, and he answered, 'I go, sir,' but he did not

go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him, and even after you saw it you did not change your minds and believe him. 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: Oh, That the Lord... ELW #772

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.

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 the form and foundation of the Christian faith. It professes the very basics of what it means to believe and follow Jesus.

Written forms of the Apostles' Creed date back to the third century, and were composed (in part) in 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.

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

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.

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: Center your church in humility as we strive to follow in your way. Help us listen to the cries of those who have been unfairly hurt by the church and dare to name difficult truths. Show all your love. Hear us, O God **C: Your mercy is great.**

P: You call us to care for your creation. Lead us into your promise of a better world through sustainable practices and respect for your handiwork. Hear us, O God. **C: Your mercy is great.**

A: Inspire all in positions of authority to act honorably. Remind them of their call to use their authority for the sake of the common good. Give them the gift of humility. Hear us, O God. **C: Your mercy is great.**

P: Comfort those who come before you in fear and trembling. Calm troubled hearts with your forgiveness. Help all those in need especially Deanna Wilson, Eva Cowley, Deb Liebrecht, 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.**

A: Change this congregation's heart when we say
no to your call. Open us to courageous learning
and service in our community, especially in new or
challenging places. Hear us, O God. **C: Your
mercy is great.**

P: Your steadfast love holds all the saints who have
finished their work and are at rest. As we grieve,
remind us of your mercy so we may also give
thanks. Hear us, O God. **C: Your mercy is great.**

A: Loving God, send your Holy Spirit to guide the
ministry we share with Immanuel. Inspire us
towards unity, friendship, and service in Your Holy
name. 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.

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 :)

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.

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... 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 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.**

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

sacrament, the means by which the Church's fellowship is established and its mission as the baptized people of 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.

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 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:

Around You, O Lord Jesus, ELW #468

Bread of Life, Our Host and Meal ELW #464

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.**

Why do we cover everything up after Communion? Properly, the altar would be completely cleared other than the missal stand. Just as you clean the table after guests have eaten, so we do at the Lord's Table. We cover the elements (and remove them) to clean up and show reverence for the Sacrament. Dinner is done, now we are sent out into the world!

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.

SENDING

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.

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: *Let There Be Peace on Earth*

Dismissal

A: Go in peace, remember the poor! **C: Thanks be to God!**

Postlude

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*

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.

Leading Worship

Presider and Preacher: Pastor Anthony

Musicians: Kathy Sheridan

Worship Assistants: Sat: Lester Halquist. Sun: Patti Larson

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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 to Glory of God by Marian Myers

WEEK AT A GLANCE

Saturday, 9/26:	Worship 5:30 pm at St. Paul worship assistant: Lester Hallquist
Sunday, 9/27:	Youth Committee meeting 9:15 am Sunday School/Youth Group 9:30 am – 10:30 am Worship Service 10:45 am worship assistant: Patti Larsen
Monday, 9/28:	Prayer Team 10:30 am Joint Book Study at Immanuel 5:00 pm Church Council meeting 5:30 pm
Tuesday, 9/29:	Joint Staff meeting 8:00 am at St. Paul Line Dancing 9:00 am
Thursday, 10/1:	Joint Book Study at Immanuel 11:00 am Chair Yoga 11:00 am
Saturday, 10/3:	Worship 5:30 pm at Immanuel
Sunday, 10/4:	Sunday School/Youth Group 9:30 am – 10:30 am Worship Service 10:45 am ~ Praise Band worship assistant: Linda Patterson
	Joint Confirmation Class 1:00 pm - 2:30 pm at Immanuel Donut orders due



LUTHERAN WORLD RELIEF **SCHOOL KITS THANK YOU!**

Thank you to all who supported the LWR school kit children's offerings and project. Our children and youth packed 60 bookbags filled with school supplies. And we were able to donate over \$300 to the LWR quilts and kits shipping fund!



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.



IMPACT

ALL ARE WELCOME!

Trunk or Treat

October 25 1:00 - 3:00 PM

TREATS - CRAFTS - GAMES

ST PAUL LUTHERAN CHURCH PARKING LOT

421 S. Peoria Ave, Dixon
815-288-2757

**Church Office closed
Monday, October 12**

WELCA WELCOMES OUR LADY PASTORS

THURSDAY, OCTOBER 8, 2026

ST PAUL LUTHERAN CHURCH

421 S. PEORIA, DIXON

12:00 NOON

JOIN US FOR LUNCH AND THEN A DISCUSSION WITH LOCAL LADY PASTORS ABOUT WOMEN IN THE CHURCH.

MENU

CHICKEN POT PIE

SALAD IN A JAR

APPLE CRISP

COFFEE & JUICE

SPONSORED BY THRIVENT CHOICE DOLLARS

RSVP MARIAN 815-677-1591

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,



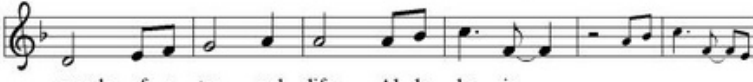
Refrain

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

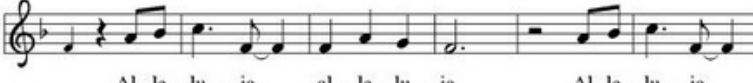
Gospel Acclamation



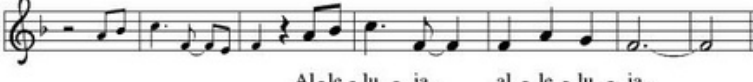
Al-le-lu-ia. Lord, to whom shall we go? You have the



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 quarter note. The lyrics are: '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.'

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 quarter note. The lyrics are: '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.'

Let there be peace on earth, and let it be - gin with me;

Let peace be - gin with me; let this be the mo - ment now.

let there be peace on earth, the peace that was meant to be.

With ev - ery step I take, let this be my sol - emn vow:

With God our cre - a - tor, chil - dren all are we.

to take each mo - ment and live each mo - ment in peace e - ter - nal - ly.

Let us walk with each oth - er in per - fect har - mo - ny.

Let there be peace on earth, and let it be - gin with me.

Let There Be

Peace on

Earth