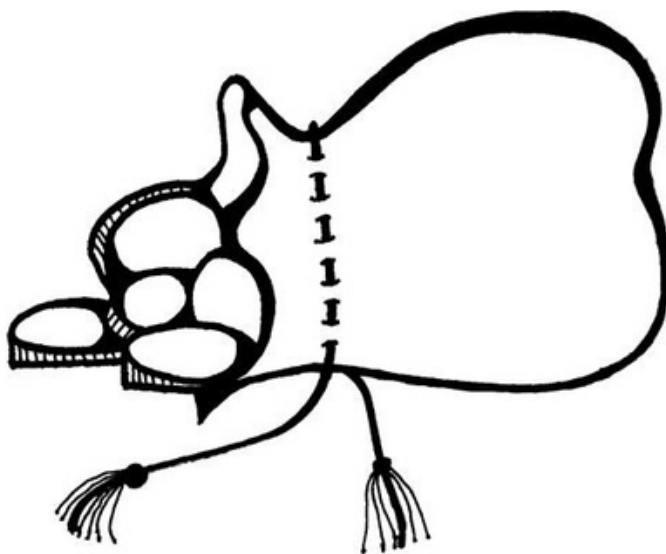


# St. Paul Lutheran Church

17th Sunday after Pentecost ~ September 20, 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.

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)

## GATHERING

Prelude "God is Good"

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 Song: "10,000 Reasons"

## 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. Almighty and eternal God, **C: you show perpetual lovingkindness to us your servants. Because we cannot rely on our own abilities, grant us your merciful judgment, and train us to embody the generosity of your Son, Jesus Christ, our Savior and Lord. Amen.**

*The assembly may be seated.*

## **WORD**

First Reading: Jonah 3:10-4:11

A: A reading from the book of Jonah.

A: When God saw what [the people of Ninevah] did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them, and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning, for I knew that you are a gracious and merciful God, slow to anger, abounding in steadfast love, and relenting from punishment. And now, O Lord, please take my life from me, for it is better for me to die than to live." And the Lord said, "Is it right for you to be angry?" Then

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.

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.

Jonah went out of the city and sat down east of the city and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush and made it come up over Jonah, to give shade over his head, to save him from his discomfort, so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.” But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left and also many animals?”

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

### Psalm 145:1-8

A: We will read the Psalm responsively.

A: I will exalt you, my God and king, and bless your name forever and ever.

**C: Every day will I bless you and praise your name forever and ever.**

A: Great is the Lord and greatly to be praised! There is no end to your greatness.

**C: One generation shall praise your works to another  
and shall declare your power.**

A: I will speak of the glorious splendor of your majesty  
and all your marvelous works.

**C: They shall tell of the might of your wondrous acts,  
and I will recount your greatness.**

A: They shall publish the remembrance of your great  
goodness; they shall sing joyfully of your righteousness.

**C: The Lord is gracious and full of compassion,  
slow to anger and abounding in steadfast love**

### Second Reading: Philippians 1:21-30

A: A reading from the book of Philippians.

A: For to me, living is Christ and dying is gain. If I am to  
live in the flesh, that means fruitful labor for me, yet I  
cannot say which I will choose. I am hard pressed  
between the two: my desire is to depart and be with  
Christ, for that is far better, but to remain in the flesh is  
more necessary for you. Since I am convinced of this, I  
know that I will remain and continue with all of you for  
your progress and joy in faith, so that, by my presence  
again with you, your boast might abound in Christ  
Jesus because of me. Only, live your life in a manner  
worthy of the gospel of Christ, so that, whether I come  
and see you or am absent and hear about you, I will  
know that you are standing firm in one spirit, striving  
side by side with one mind for the faith of the gospel  
and in no way frightened by those opposing you. For  
them, this is evidence of their destruction but of your  
salvation. And this is God's doing. For he has  
graciously granted you the privilege not only of  
believing in Christ but of suffering for him as well, since  
you are having the same struggle that you saw I had  
and now hear that I still have.

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.

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).

Gospel Acclamation: ELW pg. 188

Gospel Reading: Matthew 20:1-16

P: The Holy Gospel according to St. Matthew, the 20<sup>th</sup> Chapter. **C: Glory to you, O Lord.**

P: "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius for the day, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around, and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who

have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last." P: The Gospel of our Lord. **C: Praise to you, O Christ.**

*The assembly may be seated.*

### Sermon

*Please rise in body or spirit.*

Song of the Day: "In the Fields of the Lord"

### 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 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.

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: Hold your church accountable for our unwillingness to share your good news and our anger at your generosity to others. Nourish us by your grace to be witnesses to your love. Hear us, O God. **C: Your mercy is great.**

P: Guide scientists and researchers studying responses to the climate crisis so that all your creation may inspire us to give thanks for your great goodness. Hear us, O God. **C: Your mercy is great.**

A: Show employers the benefits of equal pay standards for all their employees. Reconcile conflicts between employees. Fill places of employment with camaraderie, and bring an end to employment disparity. Hear us, O God. **C: Your mercy is great.**

P: Encourage any who cannot work or who cannot work a full day with the truth that their value comes from your everlasting love for them. Provide for those who are injured, ill, and for all in any 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: Strengthen all those in this congregation whose labor serves the needs of others in the community. Inspire all in this congregation to support community endeavors with our time and talents. Hear us, O God. **C: Your mercy is great.**

P: Comfort us with the promise of the resurrection as we remember all our loved ones whose desire to be with Jesus is fulfilled. 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:

“Goodness of God”

Give Me Jesus ELW #770

*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.

### School Kit Blessing

P: God, our neighbors around the world are in need of hope. Your Spirit is a mighty force, your whispers of hope bring light into the world. Open our hearts and hands to see your presence in our neighborhoods and across the world. **C: Jesus, help us speak words of hope to our neighbors.**

P: God, we give you thanks for the items collected for the kits. May their presence be a sign of hope, may quilts wrap our neighbors in unending love, and may these kits offer dignity and healing. **C: Jesus, help us reach out in hope to our neighbors.**

P: God, we give thanks for all the hands that fashioned hope, for the hands that collected and sorted, for the hands that continually open wider so that no one feels left out. **C: Jesus, help us see hope in our neighbors.**

P: God, be with our neighbors who will receive these gifts. Whether or not we know their names or where they live, they are our neighbors in Christ. We pray all this in the name of Jesus, the One who is our hope. **C: Amen.**

Sending Song: *Take My Life...* ELW #583

### 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 Paul Gebo

**Musicians:** Gerad Von Holten and the Praise Band

**Worship Assistants:** Glen Hughes

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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 Schulte Memorial fund.

## WEEK AT A GLANCE

Today ~ Sunday, 9/20:

Sunday School / Youth Group 9:30 am – 10:30 am

Worship Service 10:45 am

Monday, 9/21:

Prayer Team 10:30 am

Joint Book Study at Immanuel 5:00 pm

Tuesday, 9/22:

Joint Staff meeting 8:00 am at St. Paul

Line Dancing 9:00 am

Wednesday, 9/23:

Care Ministry meeting 10:00 am

*Please submit October Epistle items*

Thursday, 9/24:

Joint Book Study at Immanuel 11:00 am

Chair Yoga 11:00 am

Saturday, 9/26:

Worship 5:30 pm at St. Paul worship assistant: Patti Larsen

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

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>

Thank you to those who helped at the Dixon Habitat for Humanity  
Joint work day!

THANK YOU TO ALL WHO HELPED MAKE  
THE RUMMAGE SALE A SUCCESS!

Mark your calendar ...

Thursday, October 8<sup>th</sup> WELCA Lunch at noon  
More details to follow!!



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](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.



From Immanuel...Some of the quilts that were made this year will be out on display on September 20<sup>th</sup> at Immanuel. They will be available for purchase for \$20. Buy one for yourself or someone you love, or donate your \$20 and we will give a quilt to a charity here in Dixon.

It's time for the ingathering of quilts in our area. We need to get our quilts, health kits, baby kits and school kits to Zion Lutheran Church in Rockford on October 3<sup>rd</sup> or 4<sup>th</sup>. If you can help in this mission by providing a truck or trailer to transfer them to Rockford, or by providing your muscles to help get the boxes into the vehicle, it would be greatly appreciated. Please give Kirsten a call or text to volunteer. (815-973-1855)

# 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*

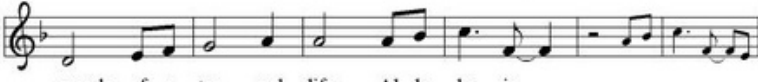


let us pray to the Lord, let us pray to the Lord.

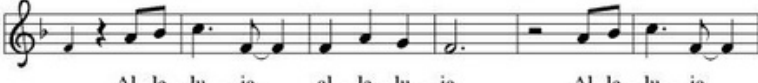
## Gospel Acclamation



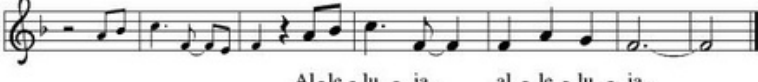
Al-le-lu-ia. Lord, to whom shall we go? You have the



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.'

# 10,000 Reasons (Bless The Lord)

Chorus: Bless the Lord O my soul O my soul. Worship His holy name. Sing like never before O my soul, I'll worship Your holy name

Verse 1: The sun comes up it's a new day dawning. It's time to sing Your song again. Whatever may pass and whatever lies before me, Let me be singing when the evening comes

CHORUS

Verse 2: You're rich in love and You're slow to anger. Your name is great and Your heart is kind. For all Your goodness I will keep on singing ten thousand reasons for my heart to find

CHORUS

Verse 3: And on that day when my strength is failing, the end draws near and my time has come. Still my soul will sing Your praise unending, ten thousand years and then forevermore

CHORUS

Tag: Worship Your holy name. Lord I'll worship Your holy name

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## In The Field of the Lord

The musical score is written for a single melodic line in treble clef, key of D major (indicated by two sharps), and 4/4 time. The melody consists of eighth and quarter notes, with some rests. Chord symbols are placed above the staff at various points: Bm, A/C#, D, G, A sus, A, Bm, A/C#, D, G, A sus, A, Bm, A/C#, D, D/F#, G, A, Bm, A/C#, D. The lyrics are arranged in four systems, each corresponding to a line of the melody. The lyrics are: 1. In the fields of the Lord our work is rest. He is  
2. In the vine - yards of the Lord our work is light. He is  
3. In the gar - den of the Lord our work is sound. He is  
4. At the har - vest of the Lord the fields are white. He will  
mo - ving in our hands and feet to bless. In the  
tend - ing e - very leaf and e - very vine. In the  
weav - ing e - very thorn in - to a crown. In the  
wipe a - way the tears from ev' - ry eye. At the  
fields of the Lord, in the fields of the Lord, in the  
vine - yards of the Lord, in the vine - yards of the Lord, in the  
gar - den of the Lord, in the gar - den of the Lord, in the  
har - vest of the Lord, at the har - vest of the Lord, at the  
fields of the Lord our work is rest.  
vine - yards of the Lord our work is light.  
gar - den of the Lord our work is sound.  
har - vest of the Lord the fields are white.

Words and Music by: Audrey Assad & Isaac Wardell  
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# Goodness Of God

Verse 1: I love You Lord. Oh Your mercy never fails me. All my days I've been held in Your hands. From the moment that I wake up, until I lay my head. I will sing of the goodness of God

Chorus: All my life You have been faithful. All my life You have been so, so good. With every breath that I am able, I will sing of the goodness of God

Verse 2: I love Your voice. You have led me through the fire. In darkest night you are close like no other. I've known You as a father. I've known You as a friend. I have lived in the goodness of God

Chorus

Bridge: Your goodness is running after, It's running after me. Your goodness is running after, It's running after me. With my life laid down, I'm surrendered now. I give You everything. Your goodness is running after, It's running after me

Chorus

Words and Music: Ben Fielding, Brian Johnson, Ed Cash, Jason Ingram, Jenn Johnson. © 2018 Capitol CMG Paragon; SHOUT! Music Publishing Australia; Fellow Ships Music; So Essential Tunes; Bethel Music Publishing

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## Give Me Jesus



1 In the morn-ing when I rise, in the morn-ing when I rise,  
2 Dark . . . mid-night was my cry, dark . . . mid-night was my cry,  
3 Just a - bout the break of day, just a - bout the break of day,  
4 Oh, . . . when I come to die, oh, . . . when I come to die,  
5 And . . . when I want to sing, and . . . when I want to sing,



in the morn - ing when I rise, give me Je - sus.  
dark . . . mid - night was my cry, give me Je - sus.  
just a - bout the break of day, give me Je - sus.  
oh, . . . when I come to die, give me Je - sus.  
and . . . when I want to sing, give me Je - sus.

### Refrain



Give me Je - sus, give me Je - sus.



You may have all the rest, give me Je - sus.

# Take My Life, That I May Be

*Refrain/Estribillo*



To - ma, oh Dios, mi vo - lun - tad, y haz - la tu - ya, na - da más;  
Take my life, that I may be con - se - crat - ed, Lord, to thee;



to - ma, sí, mi co - ra - zón y tu tro - no en él ten - drás.  
take my mo - ments and my days; let them flow in cease - less praise.



|   |                                     |                  |
|---|-------------------------------------|------------------|
| 1 | Que mi vi - da en - te - ra es - té | con - sa - gra - |
| 1 | Take my hands and let them move     | at the im -      |
| 2 | Take my sil - ver and my gold,      | not a mite       |
| 3 | Take my voice and let me sing       | al - ways, on -  |
| 4 | Take my will and make it thine;     | it shall be      |



|              |              |                          |
|--------------|--------------|--------------------------|
| da a ti,     | Se - ñor;    | que a mis ma - nos pue - |
| pulse of     | thy love;    | take my feet and let     |
| would I      | with - hold; | take my in - tel - lect  |
| ly for       | my King;     | take my lips and let     |
| no lon - ger | mine;        | take my heart, it is     |

*Refrain/Estribillo*



|            |                            |                |
|------------|----------------------------|----------------|
| da guiar   | el im - pul - so           | de tu a - mor. |
| them be    | swift and beau - ti - ful  | for thee.      |
| and use    | ev - 'ry pow'r as thou     | shalt choose.  |
| them be    | filled with mes - sag - es | from thee.     |
| thine own; | it shall be thy roy - al   | throne.        |

Text: Frances R. Havergal, 1836-1879, adapt.; Spanish text: Vicente Mendoza, 1875-1955

Music: William Dexeimer Pharris, b. 1956; arr. Mark Sedio, b. 1954

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TOMA MI VOLUNTAD

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