
Sunday Worship



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Both of these explanations assume that the story is accurate historical reporting. The story also suggests that if our faith is strong enough, our wishes will be granted. Like the Jesus of Matthew's narrative, we too think of the other as a dog. Like the storyteller, we hope that our faith will bring us instant healing. It is a difficult story to proclaim and expound. Despite our knowledge of anatomy, the **heart** continues over the millennia to be an image for the source and center of human intention.

Ancient temples were understood to be **houses of the deity**. Architecturally similar to the Lincoln Memorial, an open structure housed a statue of the god or goddess, and sacrifices were offered before the image of the divine. After the exile, strict traditionalists urged hierarchical regulations about how close to the presence of God each type of person could come. But Third Isaiah rejects this understanding of worship, saying the house of God will welcome all peoples. Christians have thought about their churches as in some way houses of God for all peoples. Yet for Christians, God dwells in the community and in word and sacrament, not in a house, and church buildings are less like temples and more like meeting places for the communal prayer of all peoples.

As we prepare for worship, please silence your mobile devices.
We invite you to a time of silence and focus.

We cherish the presence of children in our services. If your little one needs a moment to move or reset, the library is available with toys and books, and the service is live-streamed there so you won't miss a thing.

Mission Statement

WE ARE CREATED, CALLED, AND
CHALLENGED TO BE IN RELATIONSHIP
WITH GOD, EACH OTHER, COMMUNITY,
AND ALL OF CREATION.



Welcome

PRESIDING AND PREACHING
ORGANIST
WORSHIP LEADER

REV. JILL NICHOLS-HICKS
WILL RAND
TOM FRODSHAM

How can I help
support the ministry
of Northlake
Lutheran Church?

Online Giving



AS PART OF OUR WORSHIP, WE
OFFER BACK TO GOD A PORTION OF
THE BLESSINGS WE HAVE RECEIVED,
SUPPORTING GOD'S WORK IN THE
WORLD. IF YOU WOULD LIKE TO
PARTICIPATE, YOU ARE WELCOME
TO PLACE YOUR GIFT IN THE
OFFERING PLATE AS IT IS PASSED.
YOU ARE ALSO WELCOME TO
CONTRIBUTE ONLINE.

Video and Audio Recording in Progress

OUR WORSHIP IS LIVESTREAMED AND RECORDED TO YOUTUBE SO THAT GOD'S MESSAGE
OF LOVE AND WELCOME CAN REACH BEYOND OUR WALLS. PLEASE NOTE THAT VIDEO
AND AUDIO RECORDING IS IN PROGRESS. AND THOSE PRESENT IN THE SANCTUARY MAY
APPEAR ON THE LIVESTREAM OR IN THE RECORDING.

Call to Worship

In ELCA congregations, a “call to worship” is any word, song, or action that gathers the community and invites us to recognize that God is the one who has called us together. Often this happens through an opening hymn, greeting, or brief liturgical dialogue that moves us from everyday busyness into a shared awareness of God’s presence and grace. In Lutheran understanding, worship is primarily God’s action; the call to worship simply helps us respond, with humility and joy, to the God who already welcomes us.

Prelude and Welcome

Peace of the Lord be with you. **And also with you.**

Gathering Hymn *Christians sing a gathering hymn to unite the congregation, prepare their hearts for worship, and give an audible testimony of their faith and beliefs to both God and the world.*

Oh, for a Thousand Tongues to Sing

ELW #88



- 1 Oh, for a thou-sand tongues to sing my great Re-deem-er's praise,
- 2 My gra-cious Mas-ter and my God, as-sist me to pro-claim,
- 3 The name of Je-sus charms our fears and bids our sor-rows cease,
- 4 He speaks, and lis-t'ning to his voice, new life the dead re-ceive;



the glo-ries of my God and king, the tri-umphs of his grace!
to spread through all the earth a-broad the hon-ors of your name.
sings mu-sic in the sin-ner's ears, brings life and health and peace.
the mourn-ful, bro-ken hearts re-joice, the hum-ble poor be-lieve.

- | | |
|---|---|
| 5 Look unto him, your Savior own,
O fallen human race!
Look and be saved through faith alone,
be justified by grace! | 6 To God all glory, praise, and love
be now and ever giv'n
by saints below and saints above,
the church in earth and heav'n. |
|---|---|

God Sightings *share where and how you've experienced God this past week*

Grounding *we take time to ground ourselves to hear, experience, and respond to our Christian call in Christ Jesus*

Greeting

Christians sing the Kyrie—“Lord, have mercy; Christ, have mercy; Lord, have mercy”—because it is a simple, ancient prayer that turns us honestly toward God’s compassion at the very start of worship. In ELCA teaching, this sung plea is both personal and communal: we bring our own brokenness and the world’s suffering before God, trusting that mercy, not judgment, is God’s deepest word to us in Christ. The Kyrie prepares us to hear Scripture and share the Meal by centering us in grace, and it joins our local congregation to the global church’s long, hopeful cry for healing and peace.

May the peace of the Lord be with you all. **And also with you.**

Kyrie

Leader

In peace, in peace, let us pray to the Lord.

Assembly

Lord, have mer - cy. Christ, have

For the reign of God, and for

mer - cy. Lord, have mer - cy.

peace through-out the world, for the u-ni-ty of all, let us pray to the

Lord. For your

Lord, have mer - cy. Christ, have mer - cy. Lord, have mer - cy.

peo-ple here who have come to give you praise, for the strength to live your

word, let us pray to the Lord.

Lord, have mer-cy. Christ, have mer-cy. Lord, have

Help, save, and de-fend us, O God.

mer - cy. A - men.

We include the Kyrie—“Lord, have mercy”—because Christian worship begins by honestly naming our need for God’s compassion and help, both personally and for the whole world. In ELCA practice, the Kyrie is a sung or spoken dialogue in which the assembly calls on Christ’s mercy, often linking our prayers to the suffering, injustice, and longing around us, so that worship reflects “the wideness of God’s mercy for the whole world.” This simple, repeated prayer centers us in grace, prepares us to hear the Word, and connects our local worship to the global church’s ancient cry for God’s healing and peace.

You might find it meaningful to explore how ELCA worship uses different musical styles and cultures to express the Kyrie while still keeping mercy at the heart of our common prayer.

Confession and Pardon

We have confession in Christian worship because, as Luther teaches, confession has two parts: we honestly name our sins before God and we receive God's forgiveness as sheer gift. In ELCA life, corporate confession acknowledges that we sin both individually and communally—"by what we have done and by what we have left undone"—and that of harmful oppressive systems that harm the most marginalized and vulnerable, calling for our repentance. Confession is not meant to shame us but to free us: standing in the "bright light" of God's truth, we trust that God's mercy in Christ never abandons us and that the Holy Spirit is at work to transform our lives toward love and justice.

Blessed be the holy Trinity, + one God, who forgives all our sin, whose mercy endures forever.
Amen.

Let us confess our sin in the presence of God and of one another.

(Brief moment of silence). Gracious God, **have mercy on us. We confess that we have turned from you and given into the power of sin. We are truly sorry and humbly repent. In your compassion, forgive us our sins, known and unknown, things we have done and things we have failed to do. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. Turn us again to be followers of Jesus and uphold us by your spirit, so that we may live and serve you in newness of life through Jesus Christ, our Savior and Lord.**

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of + Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith. **Amen.**

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

Canticle of Praise

The "Canticle of Praise" (such as "Glory to God in the highest" or "This is the Feast" "Now the Feast and Celebration") usually appears earlier in the liturgy, in the Gathering, to celebrate God's presence and the saving work of Christ as we begin worship.

Refrain

Now the feast and cel - e - bra - tion, all of cre - a - tion
sings for joy to the God of life and love and free-dom;
praise and glo - ry for - ev - er - more!

1 Now is the feast of the Lamb once slain, whose blood has
Refrain
freed and u - nit-ed us to be one great peo-ple of God.

2 Pow - er and rich-es, wis-dom and might, all hon - or and
Refrain
glo - ry to Christ for - ev - er.

3 For God has come to dwell with us, to make us peo-ple of
Refrain
God; to make all things new.

Prayer of the Day

God of all peoples, your arms reach out to embrace all those who call upon you. Teach us as disciples of your Son to love the world with compassion and constancy, that your name may be known throughout the earth, through Jesus Christ, our Savior and Lord. **Amen.**

Special Music — "Perfectly Loved" by Razel Timajo

Children's Message

The Word

Images in the Readings

That Jesus obliquely refers to the Canaanite woman as a **dog** has inspired much creative interpretation over the centuries. Traditionally the sentence was explained away as the technique Jesus employed to test the woman's faith. Some contemporary exegesis reads the exchange seriously and thus credits the woman with instructing Jesus about the breath of God's mercy. Both of these explanations assume that the story is accurate historical reporting. The story also suggests that if our faith is strong enough, our wishes will be granted. Like the Jesus of Matthew's narrative, we too think of the other as a dog. Like the storyteller, we hope that our faith will bring us instant healing. It is a difficult story to proclaim and expound.



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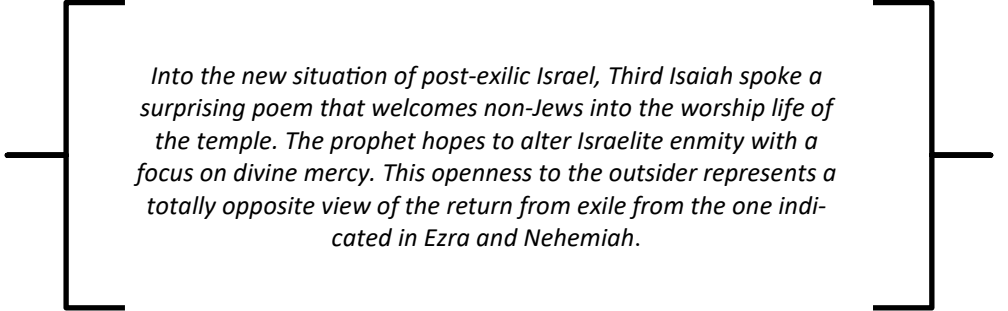
Ancient temples were understood to be **houses of the deity**. Architecturally similar to the Lincoln Memorial, an open structure housed a statue of the god or goddess, and sacrifices were offered before the image of the divine.

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First Reading - Isaiah 56:1, 6-8

Thus says the Lord: Maintain justice, and do what is right, for soon my salvation will come and my deliverance be revealed.

And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, all who keep the Sabbath and do not profane it and hold fast my covenant—these I will bring to my holy mountain and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar, for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel: I will gather others to them besides those already gathered.



Into the new situation of post-exilic Israel, Third Isaiah spoke a surprising poem that welcomes non-Jews into the worship life of the temple. The prophet hopes to alter Israelite enmity with a focus on divine mercy. This openness to the outsider represents a totally opposite view of the return from exile from the one indicated in Ezra and Nehemiah.

Psalm 67

May God be merciful to us and bless us;
may the light of God's face shine upon us.

**Let your way be known upon earth,
your saving health among all nations.**

Let the peoples praise you, O God;
let all the peoples praise you.

**Let the nations be glad and sing for joy,
for you judge the peoples with equity and guide all the nations on earth.**

Let the peoples praise you, O God;
let all the peoples praise you.

**The earth has brought forth its increase;
God, our own God, has blessed us.**

May God give us blessing,
and may all the ends of the earth stand in awe.

Second Reading - Romans 11:1-2a, 29-32

[Paul writes:] I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so also they have now been disobedient in order that, by the mercy shown to you, they also may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Holy Wisdom, Holy Word.

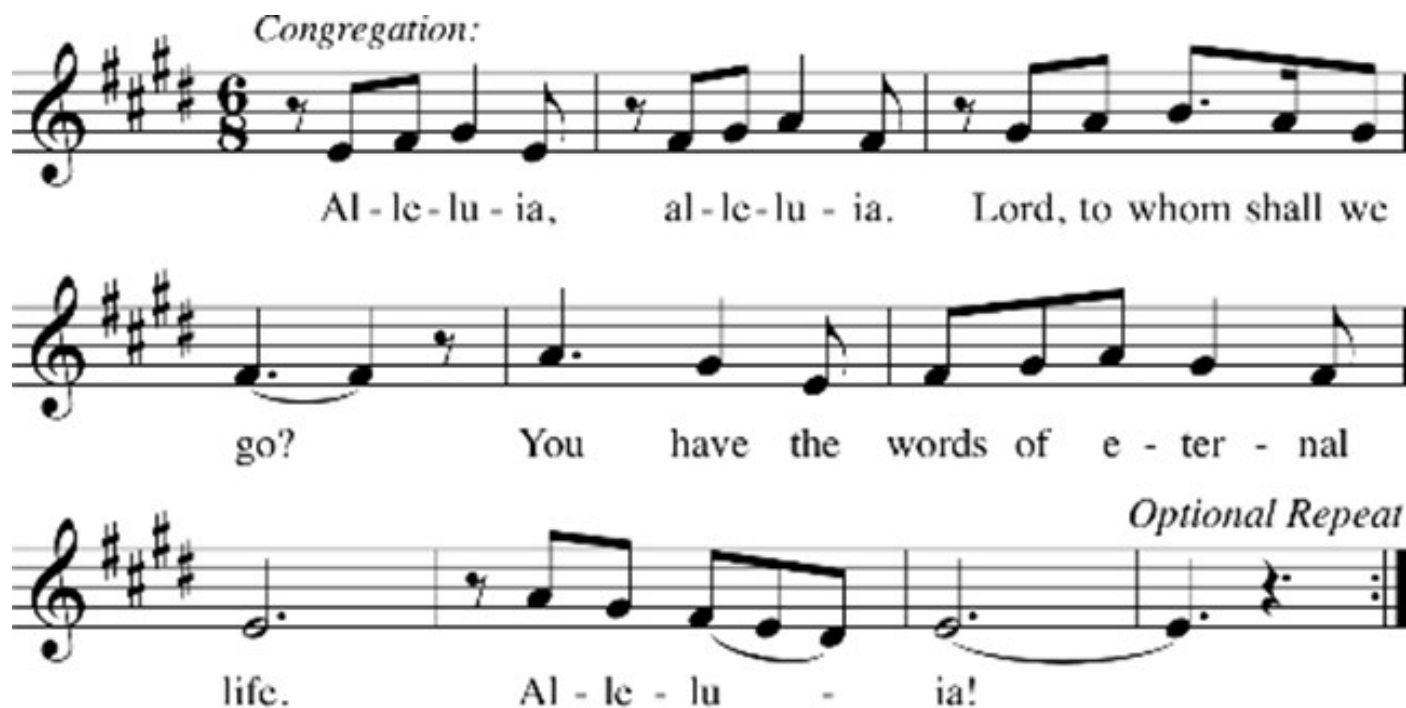
Thanks be to God.

Paul's letter to the Romans continues his argument about the relationship between Jews and Gentiles in the Christian community. Apparently, Christian openness to Gentiles had led some to assume that now the Jews had been rejected from divine mercy. In this passage, Paul stressed that while being open to Gentiles, God will also continue to bless the Jews.

Gospel Acclamation

The gospel acclamation is included in the order of worship so the assembly can stand and joyfully welcome Christ who comes to us in the reading of the gospel. In ELW and other ELCA resources, this sung alleluia or other song is treated as one of the chief acclamations of the liturgy, highlighting that the gospel reading is a special moment when the living Word is proclaimed in our midst. By singing before the gospel, we honor God's presence in scripture, connect the readings with praise, and let the whole community participate bodily and vocally in receiving the good news.

Congregation:



Al - le - lu - ia, al - le - lu - ia. Lord, to whom shall we

go? You have the words of e - ter - nal

life. Al - le - lu - ia!

Optional Repeat

Gospel—Matthew 15:[10-20] 21-28

The Holy Gospel according to Matthew.

Glory to you, O Lord.

[[Jesus] called the crowd to him and said to them, “Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” He answered, “Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” But Peter said to him, “Explain this parable to us.” Then he said, “Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, sexual immorality, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.”]

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.”

Although Matthew’s gospel repeatedly connects the Christian community with Jewish tradition, chapter 15, near to the center of the gospel, includes several of the passages that broaden the picture. According to the evangelist, Jesus altered the traditional emphasis about ritual purity to one about interior obedience to God, and in the narrative of the healing the Canaanite woman, Jesus praised the faith of a Gentile. It is likely that Matthew, writing in the 80s and not quoting Jesus verbatim, is correcting some in his community who understood the Messiah as saving only the Israelites: Matthew’s church now includes both Jews and Gentiles.

But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed from that moment.

The Gospel of the Lord.

Praise to you, O Christ.

Sermon

Pastor Jill

There is a sermon in Christian worship because God continues to speak a living, personal word of law and gospel into our present lives, not only in the past events of Scripture. In ELCA understanding, preaching is “the living and contemporary voice” that interprets the Bible’s witness to the crucified and risen Christ and proclaims both our need for grace and the free gift of that grace “for you.” A sermon is meant not just to talk about God but to be a means of grace itself, helping people actually encounter Christ, connect faith with their real struggles and joys, and be equipped for mission and service in daily life.

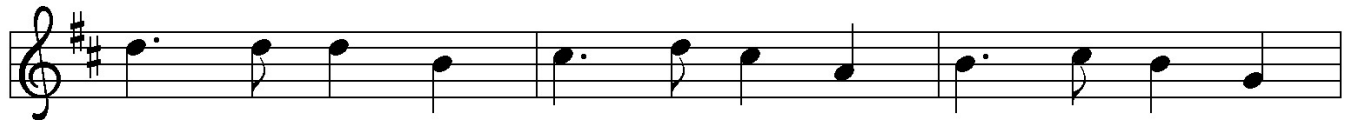
Sermon Notes

Refrain

Heal - er of our ev - 'ry ill, light of each to - mor - row,



give us peace be - yond our fear, and hope be - yond our sor - row.



1 You who know our fears and sad - ness, grace us with your
 2 In the pain and joy be - hold - ing how your grace is
 3 Give us strength to love each oth - er, ev - 'ry sis - ter,
 4 You who know each thought and feel - ing, teach us all your

Refrain

peace and glad - ness; Spir - it of all com - fort, fill our hearts.
 still un - fold - ing, give us all your vi - sion, God of love.
 ev - 'ry broth - er; Spir - it of all kind - ness, be our guide.
 way of heal - ing; Spir - it of com - pas - sion, fill each heart.

Apostles' Creed

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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.

* In the Apostles' Creed, "catholic" means "universal." It refers to the whole Church of Christ—all Christians, in every time and place—not just the Roman Catholic Church.

Prayers of Intercession

As Martin Luther emphasized, Christians are called to love and serve their neighbors in their daily vocations. The Prayers of Intercession are one way the gathered Church practices that calling, lifting before God the needs of neighbors both near and far.

With bold trust in God's unfailing provision, we pray for the church, those in need, and all of God's creation. *A brief silence.*

For believers around the world who stream to your holy mountain, that all be united in faith and harmony in the body of Christ. Let your church on earth be a witness to the beloved community of your heavenly kingdom.

Merciful God,
receive our prayer.

For your wondrous creation, that it thrives and flourishes as you intend. Raise up wise stewards to defend the natural world against carelessness and destruction. Safeguard endangered species and their habitats (*especially*).

Merciful God,
receive our prayer.

For the nations of the world and all in authority, that they heed the cry of the outcast and ensure care for the most vulnerable. Give wisdom to leaders of countries, congregations, and communities, that they lead and serve justly.

Merciful God,
receive our prayer.

For all who are lonely, grieving, or struggling with chronic pain, that they find comfort, community, and hope. Send relief to all who struggle with illness of any kind (*especially*).

Merciful God,
receive our prayer.

For this congregation, for visitors and those new to this faith community, that all may recognize the presence of Christ in each new face. Draw this community together in love and strengthen it in unwavering faith.

Merciful God,
receive our prayer.

For what else do we pray? For the saints before us whose work is done, that their faithful example continues to direct your church. May their witness remind us that your gifts and calling are irrevocable, whether in life or death.

Merciful God,
receive our prayer.

Receive our prayers and answer, O God, as you have promised. All this we ask in the name of your Son, Jesus Christ our Lord. **Amen.**

Sharing of the Peace

The peace of the Lord be with you all.

And also with you.

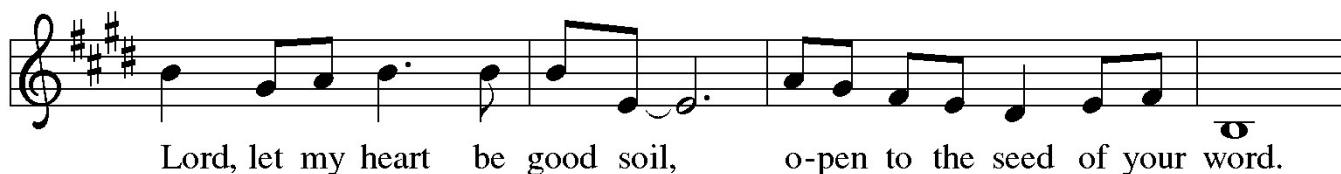
Offering

The offering is part of the order of worship because our giving is a visible, communal response to God's grace, not a "fee" for attending church. In ELCA teaching, we "gather an offering for the poor and the mission of the Church" as a way of connecting the Word we have heard with concrete love of neighbor and service in the world. The offering of money, food, bread and wine—and even music—is a sign that we offer our "selves, our time, and our possessions" back to God for life and love in the world.

As part of our worship we offer back to God a portion of the blessings we have received supporting God's work in the world. If you would like to participate, please place your gift in the offering plate as it is passed. You are also welcome to contribute online.

If you are new or visiting — welcome, we are glad you're here! We'd love to keep in touch. Just fill out a *Connect with Us Card* from the pews and place it in the offering plate to join our email list and receive updates.

Online Giving



Offertory Prayer

Let us pray...Loving God, we offer at your table the gifts of our hearts. Help us take heart in you and share freely of your love, so that all creation can taste your abundance. We ask this in the name of Jesus, through the Spirit abiding with us now and forever. **Amen.**

HOLY MEAL

*A prayer of thanks before the sacrament of the Lord's supper.
Jesus calls himself the "living bread" and is present in our spiritual meal.*

The Lord be with you. **And also with you.**

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

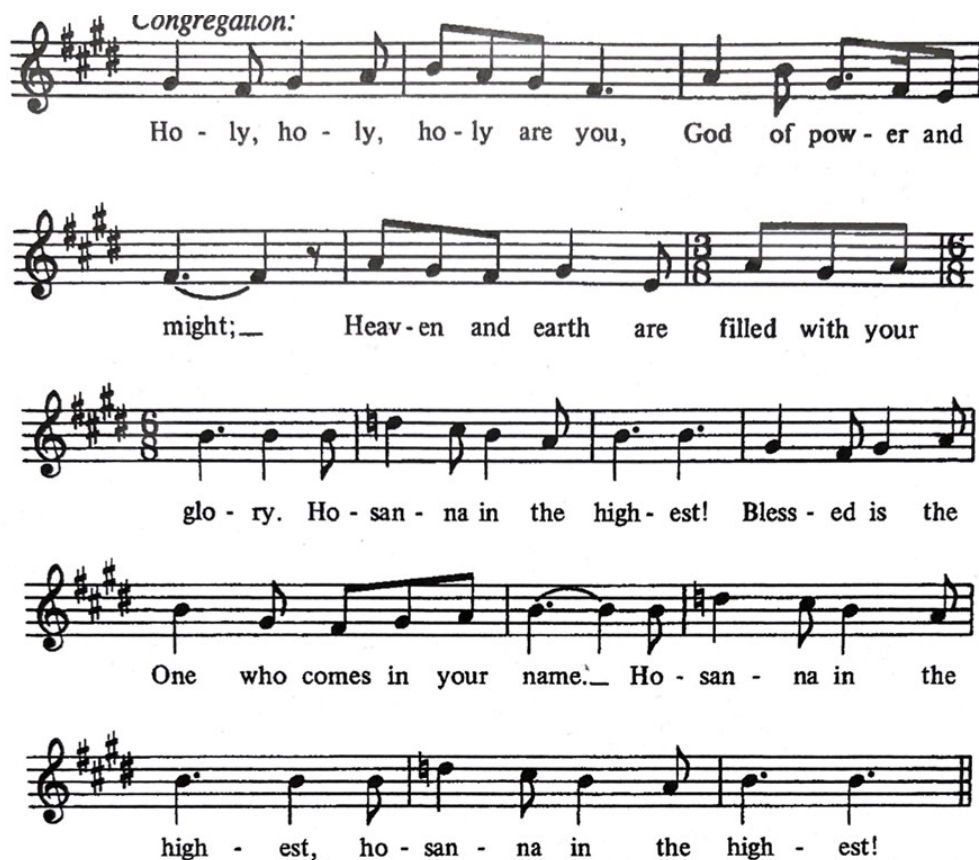
Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

It is indeed our 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:

Sanctus

Proclaiming God's holiness: the repetition of "Holy" three times emphatically declare God's unique, all-encompassing holiness, a core aspect of God that transcends human understanding.

Congregation:



Ho - ly, ho - ly, ho - ly are you, God of pow - er and
might;— Heav - en and earth are filled with your
glo - ry. Ho - san - na in the high - est! Bless - ed is the
One who comes in your name.— Ho - san - na in the
high - est, ho - san - na in the high - est!

The Words of Institution

We speak the words of institution in Holy Communion because, as Luther teaches, “the chief thing is God’s Word and ordinance,” not our feelings or actions. In the ELCA, these biblical words—“given for you” and “shed for you for the forgiveness of sin”—proclaim Christ’s promise and, joined to the bread and wine, make the sacrament what it is: the true presences in the body and blood of Christ given for us. Saying them aloud assures each communicant that this gift is personally “for you,” so that we may trust God’s forgiveness, life, and salvation offered at the table.

Holy God, you alone are holy, you alone are God.

The universe declares your praise: beyond the stars; beneath the sea; within each cell; with every breath. **We praise you, O God.**

We give you thanks for your dear Son: at the heart of human life; near to those who suffer; beside the sinner; among the poor; with us now. **We thank you, O God.**

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.

Remembering his love for us on the way, at the table, and to the end, we proclaim the mystery of faith: **Christ has died. Christ is risen. Christ will come again.**

We pray for the gift of your Spirit: in our gathering; within this meal; among your people; throughout the world.

Blessing, praise, and thanks to you, holy God, through Christ Jesus, by your Spirit, in your church, without end. **Amen.**

Lamb of God

We sing "Lamb of God" in worship because this biblical title for Jesus proclaims that the crucified and risen Christ is the one who takes away the sin of the world and gives us peace. In ELCA congregations, "Lamb of God" is often sung during Holy Communion, surrounding the meal with praise that echoes Revelation's song, "Worthy is the Lamb that was slaughtered," and reminding us that the bread and wine we receive are the self-giving love of Christ for us and for all creation. This shared song helps the whole assembly join in the church's ancient confession that our hope, forgiveness, and life rest in Jesus, God's Lamb.



1. Lamb of God, you take a - way the sin of the world;
2. Lamb of God, you break the chains of ha - tred and fear;
3. Lamb of God, you are the way of jus - tice and peace:
4. Lamb of God, you are the way of mer - cy and love:



have mer - cy on us, mer - cy on us, mer - cy on us.



Lamb of God, you take a - way the sin of the world:



grant us peace, grant us peace, grant us peace.

Lord's Prayer *Matthew 6:9-13; Luke 11:2-4*

Our Father 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 sins, as we forgive those who sin against us.

Lead us not into temptation, but deliver us from evil.

For the kingdom, the power, and the glory are yours, now and forever. Amen.

Communion

Holy Communion is included in the order of worship because, in Lutheran teaching, it is one of the central “means of grace” through which God nourishes faith, forgives sin, and sends us as witnesses to the gospel. The ELCA affirms that Word and Meal belong together as one act of worship: we hear Christ in the Scriptures and preaching, and then receive Christ’s body and blood in bread and wine, being strengthened for life, salvation, and service in the world. Celebrating Communion regularly keeps us rooted in God’s mercy and in the shared table where all are welcomed, forming us as a community of grace and justice for others

Communion is our spiritual unity and fellowship, symbolizing the unity of believers as the “body of Christ”. Just as many people share from one loaf of bread, believers are united to share their faith.

ALL ARE WELCOME.

Red wine and white grape juice are offered by individual cup. Please ask if you would like a gluten-free communion bread option. If you wish to be communed in your seat, please let one of the ushers know.

Music for reflection during Communion.



Post Communion Blessing

Post-communion blessings are included because, after we have received Christ's body and blood, the church prays that this gift will bear fruit in our lives of faith, service, and love for neighbor. In ELCA resources, the prayer after communion and the final blessing act as a "hinge point," giving thanks for the meal and asking God to send us out as Christ's body in the world, "that we may be God's hands and heart and voice at work in the world." In this way, the blessing does not add more grace than Communion already gives, but gently names and affirms the grace we have received and our calling to live it for others.

The body and blood of our Lord Jesus Christ + strengthen you and keep you in God's grace. Creator, Redeemer, Sustainer, + one God, bless, heal, and hold you today and always. **Amen.**

Prayer After Communion

Let us pray. Compassionate God, through the gifts of bread and wine our hearts are filled with the abundance of your love. Strengthen us that we, through this holy meal, may share your love freely, as you have shared with us. We ask this in the name of Jesus, through the Spirit nourishing us now and forever. **Amen.**

Announcements

SENDING

There is a Sending at the end of worship because God does not gather us only for our own comfort, but to equip and send us into the world as Christ's people. In ELCA understanding, the whole pattern—Gathering, Word, Meal, Sending—moves toward this moment when, blessed and nourished, we are told "Go in peace. Serve the Lord," or "Remember the poor," so that worship flows directly into daily discipleship and justice-seeking love. The Sending reminds us that what we have received in Word and Sacrament is for the life of the world, and that Christ goes with us into every place we live, work, and serve.

Benediction

The God of steadfastness, encouragement, and love grant you to live in harmony with one another, in accordance with Christ Jesus +. **Amen.**

Next week's readings

1st Reading—Isaiah 51:1-6; **Psalm**—Psalm 138; **2nd Reading**—Romans 12:1-8; Matthew 16:13-20

Mission Statement

We are created, called, and challenged to be in relationship with God, each other, community, and all of creation.

Sending Song *Christians sing ending songs, or recessional hymns, to conclude worship with a communal act of faith and to transition back to daily life.*

My Faith Looks Up to Thee

ELW #759



- 1 My faith looks up to thee, thou Lamb of Cal - va - ry,
- 2 May thy rich grace im - part strength to my faint - ing heart,
- 3 While life's dark maze I tread and griefs a - round me spread,
- 4 When ends life's tran - sient dream, when death's cold, sul - len stream



Sav - ior di - vine! Now hear me while I pray, take all my
my zeal in - spire; as thou hast died for me, oh, may my
be thou my guide; bid dark-ness turn to day, wipe sor-row's
shall o'er me roll; blest Sav - ior, then, in love fear and dis -



guilt a - way, oh, let me from this day be whol - ly thine!
love to thee pure, warm, and change-less be, a liv - ing fire!
tears a - way, nor let me ev - er stray from thee a - side.
trust re-move; oh, bear me safe a - bove, a ran - somed soul!

Dismissal

Go in peace. Serve the Lord! **Thanks be to God.**

Pastor Jill and Tom's Sabbath: Monday
Phone: 425-486-6977 | Email: pastor@northlakelutheran.org
Office hours: Tuesday through Friday from 10:00am-3:00pm

There are many ways to share your gifts and support our community. Consider donating to the Food Bank, helping with Coffee Hour, or sponsoring altar flowers in celebration or remembrance of a loved one.

Looking for a way to connect? Join us for our Thursday morning Bible study or become involved in one of our many committees.

A colorful poster for the IMAGINE Community Festival & Canned Food Drive. The poster features a yellow electric guitar, a blue saxophone, musical notes, and a grill with food. The text reads: "IMAGINE Community Festival & Canned Food Drive 2026", "FREE Family Fun!", "Live Music", "Food", "Bounce House", "Games", "Activities", "Canned food drive will benefit Cedar Park Church Food Bank", "Sunday, Sep 13 | 4-7 PM", "Northlake Lutheran Church", "6620 NE 185th St, Kenmore, WA 98028", and "imaginepnw.org". There is a QR code in the bottom right corner.

IMAGINE
Community Festival & Canned Food Drive 2026

FREE Family Fun!

- Live Music
- Food
- Bounce House
- Games
- Activities

Canned food drive will benefit Cedar Park Church Food Bank

Sunday, Sep 13 | 4-7 PM
Northlake Lutheran Church
6620 NE 185th St, Kenmore, WA 98028
imaginepnw.org



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IMAGINE A MINISTRY OF
NORTHLAKE LUTHERAN
BUILDING BELOVED COMMUNITY
THROUGH THE ARTS

Believing that all are one in Christ, whether believer, doubter, or seeker, and being aware that lesbian, gay, bisexual and transgender persons are excluded by some congregations, we welcome, support, and celebrate people of all genders, gender expressions, and sexual orientations, as well as black, indigenous, and all people of color, and all who suffer discrimination in any form. As followers of Christ, who calls us to reconciliation, we pledge to strive to live as a reconciling people in our life together and our outreach to the world. We welcome all to Northlake Lutheran Church.