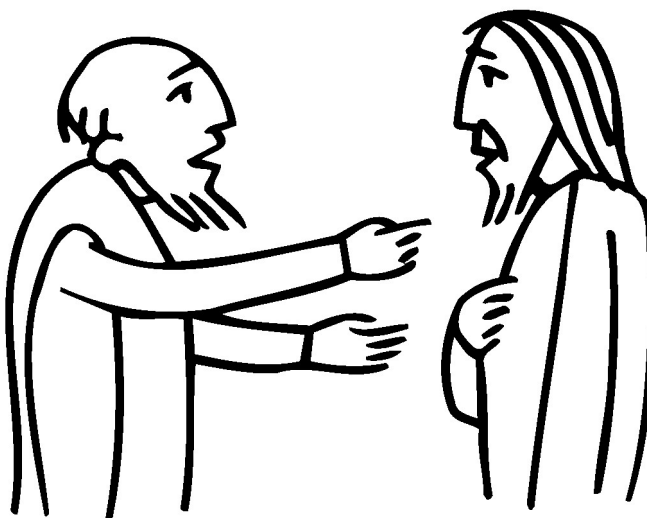

Sunday Worship



In late August, students are preparing to go back to school, and many churches gear up for a new year of Christian education. It is a good time to be reminded of the heart of Christian formation: con-formation and transformation (Rom. 12:2).

Disciples are formed over time—shaped by learning, worship, and all aspects of Christian life in community. As it was for Peter, part of our formation is learning to confess Jesus as the Messiah, not only with the right words but also through an experience of the living God in Christ. And along with Peter, through such formation we also discover who we are in relation to God: After Peter “confesses” Jesus’ identity of Messiah, Jesus “confesses” Peter’s identity by calling out his name and vocation.

Traditionally, Lutheran worship contains two confessions which keep forming us: a confession of sin and a confession of faith. In the first, we acknowledge who we are as sinner and saint, and in the second, we acknowledge who God is in the mystery of the Trinity. Like Peter’s, our own identity is revealed in those truths. And, we might say, we are continually formed by and through them.

Peter’s confession is not a precondition for following Jesus; it comes in the middle of his journey of discipleship. Our formation too is a long process—lifelong, in fact—which begins at baptism (and even before!) and is guided by those who travel before and with us. At this time of year, as we explore our own formation, identity, and vocation as disciples of Jesus, Isaiah entreats us, “Look to the rock from which you were hewn” (51:1). Envisioning Peter the “rock” (Matt. 16:18), we might also consider how we are “chips off the old block” of our forebears in faith.

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
WENDY DELONG
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.*

Christ is Made the Sure Foundation

ELW #64



1 Christ is made the sure foun - da - tion, Christ, our head and
2 To this tem - ple, where we call you, come, O Lord of
3 Here be - stow on all your ser - vants what they seek from
4 Praise and hon - or to the Fa - ther, praise and hon - or



cor - ner - stone, cho - sen of the Lord and pre - cious,
hosts, and stay; come with all your lov - ing - kind - ness,
you to gain; what they gain from you, for - ev - er
to the Son, praise and hon - or to the Spir - it,



bind - ing all the church in one; ho - ly Zi - on's
hear your peo - ple as they pray; and your full - est
with the bless - ed to re - tain; and here - af - ter
ev - er three and ev - er one: one in might and



help for - ev - er and our con - fi - dence a - lone.
ben - e - dic - tion shed with - in these walls to - day.
in your glo - ry ev - er - more with you to reign.
one in glo - ry while un - end - ing a - ges run!

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



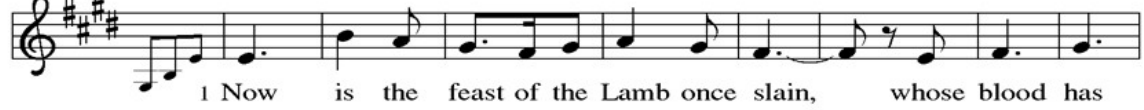
Now the feast and cel - e - bra - tion, all of cre - a - tion



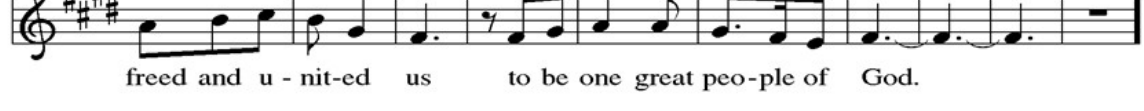
sings for joy to the God of life and love and free-dom;



praise and glo - ry for - ev - er - more!



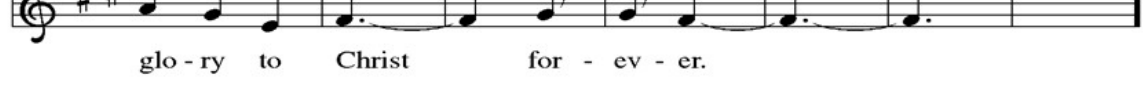
1 Now is the feast of the Lamb once slain, whose blood has



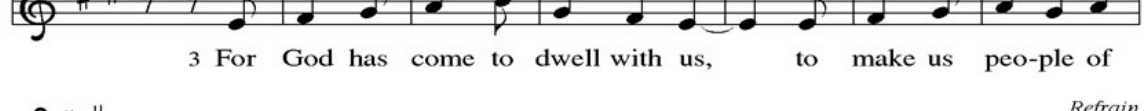
freed and u - nit-ed us to be one great peo-ple of God. *Refrain*



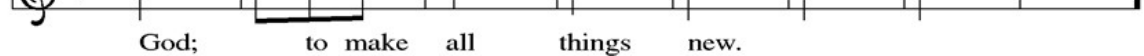
2 Pow - er and rich-es, wis-dom and might, all hon - or and



glo - ry to Christ for - ev - er. *Refrain*



3 For God has come to dwell with us, to make us peo-ple of



God; to make all things new. *Refrain*

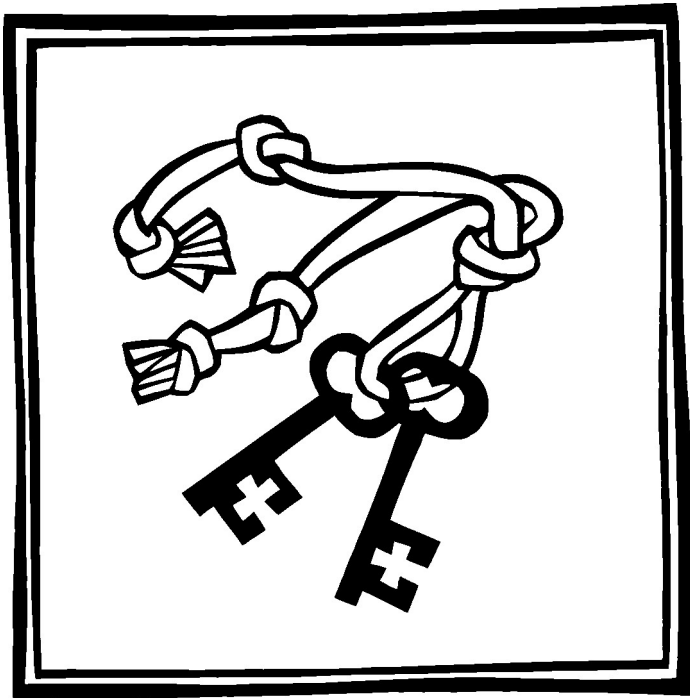
Prayer of the Day

O God, with all your faithful followers of every age, we praise you, the rock of our life. Be our strong foundation and form us into the body of your Son, that we may gladly minister to all the world, through Jesus Christ, our Savior and Lord. **Amen.**

The Word

Images in the Readings

As with the readings of Lectionary 9, **rock** is an image for the day. The psalms speak of the safety accorded by the rock; the prophet likens his religious heritage to a rock; Simon gets the name Peter, “Rocky.” The Sermon on the Mount speaks of Jesus’ teaching as a rock on which we are to build, and Paul writes in 1 Corinthians 4 that the rock from which water flowed was Christ. According to Jewish legend, the miraculous rock followed the Israelites throughout their nomadic decades, perpetually providing water. For Christians, the water of baptism follows the body of Christ, watering us throughout our journey.



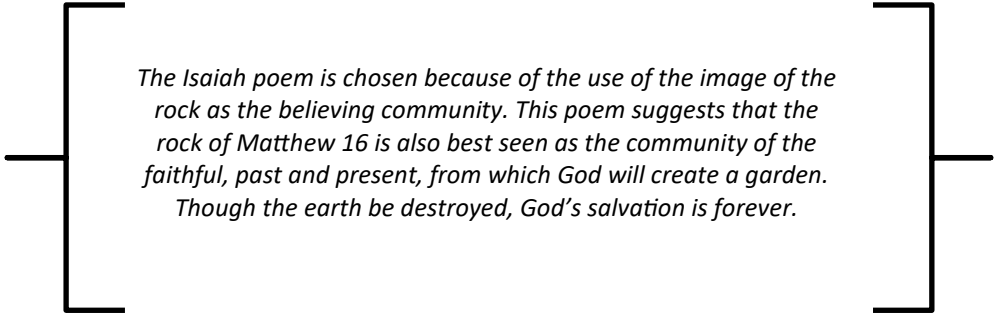
According to the worldview of the New Testament, **Hades**, the lowest of the three levels of the universe, housed the dead. Matthew uses the category Hades to indicate the challenge that confronts the Christian community: to fight against the power of death. Especially Eastern Orthodox Christians recall this worldview in their beloved icon of the resurrection, in which Christ is standing on the broken doors of Hades and is raising from death into his arms both Adam and Eve.

The Isaiah reading includes the image of the **arm of the LORD**. In the Old Testament, God is described in terms humans know: God has ears, eyes, a mouth, fingers, hands, and strong arms. In the story of Noah’s flood, God even smells the pleasant odor of the animal sacrifices. Our task is to ensure that these bodily images do not demote the divine into merely a superman. Christians can apply these very images to **the body** of Christ.

First Reading - Isaiah 56:1-6

Listen to me, you who pursue righteousness, you who seek the Lord. Look to the rock from which you were hewn and to the quarry from which you were dug. Look to Abraham your father and to Sarah, who bore you, for he was but one when I called him, but I blessed him and made him many. For the Lord will comfort Zion; he will comfort all her waste places and will make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song.

Listen to me, my people, and give heed to me, my nation, for a teaching will go out from me and my justice for a light to the peoples. I will bring near my deliverance swiftly; my salvation has gone out, and my arms will rule the peoples; the coastlands wait for me, and for my arm they hope. Lift up your eyes to the heavens and look at the earth beneath, for the heavens will vanish like smoke, the earth will wear out like a garment, and those who live on it will die like gnats, but my salvation will be forever, and my deliverance will never be ended.



The Isaiah poem is chosen because of the use of the image of the rock as the believing community. This poem suggests that the rock of Matthew 16 is also best seen as the community of the faithful, past and present, from which God will create a garden. Though the earth be destroyed, God's salvation is forever.

Psalm 138

I will give thanks to you, O Lord, with my whole heart;
before the gods I will sing your praise.

**I will bow down toward your holy temple and praise your name, because of your steadfast love and faithfulness;
for you have glorified your name and your word above all things.**

When I called, you answered me;
you increased my strength within me.

**All the rulers of the earth will praise you, O Lord,
when they have heard the words of your mouth.**

They will sing of the ways of the Lord,
that great is the glory of the Lord.

**The Lord is high, yet cares for the lowly,
perceiving the haughty from afar.**

Though I walk in the midst of trouble, you keep me safe;
you stretch forth your hand against the fury of my enemies; your right hand shall save me.

You will make good your purpose for me;

O Lord, your steadfast love endures forever; do not abandon the works of your hands.

Second Reading - Romans 12:1-8

I appeal to you therefore, brothers and sisters, on the basis of God's mercy, to present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable act of worship. Do not be conformed to this age, but be transformed by the renewing of the mind, so that you may discern what is the will of God—what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the encourager, in encouragement; the giver, in sincerity; the leader, in diligence; the compassionate, in cheerfulness.

Holy Wisdom, Holy Word.

Thanks be to God.

This Sunday the second reading is well coordinated with the gospel. Paul's description of the body of Christ presents a different picture from Matthew's prescription for the church, yet both refer to the faith in Christ that is the grounding of the church's existence.

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 16:13-20

The Holy Gospel according to Matthew.

Glory to you, O Lord.

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist but others Elijah and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

The Gospel of the Lord.

Praise to you, O Christ.

Every Sunday is Easter, and Peter speaks for us all the resurrection faith: that Jesus is the Christ, the Son of God. Roman Catholics and Protestants have quarreled over the referent of “the rock”: yet for all Easter communities who hear this reading, the Rock is Christ, as well as the faith in that Christ and the believers who share that faith. Enlivened by that rock, we will conquer Hades, an archaic way to speak of the realm of death.

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



1 My hope is built on noth - ing less than
 2 When dark - ness veils his love - ly face, I
 3 His oath, his cov - e - nant, his blood sus -
 4 When he shall come with trum - pet sound, oh,



Je - sus' blood and righ - teous - ness; no mer - it of my
 rest on his un - chang - ing grace; in ev - 'ry high and
 tain me in the rag - ing flood; when all sup - ports are
 may I then in him be found, clothed in his righ - teous -



own I claim, but whol - ly lean on Je - sus' name.
 storm - y gale my an - chor holds with - in the veil.
 washed a - way, he then is all my hope and stay.
 ness a - lone, re - deemed to stand be - fore the throne!

Refrain



On Christ, the sol - id rock, I stand; all oth - er ground is sink - ing sand.

Apostles' Creed

Christians in the ELCA say the Apostles' Creed in worship because it is a shared, ancient summary of the Christian faith that unites us with believers across time and around the world. When we confess "I believe," we are not proving our worthiness but gratefully trusting the triune God who creates, redeems, and makes us holy, as Luther explains in the Small Catechism's teaching on the Creed. Speaking the Creed together in the liturgy helps shape our worldview, guides how we read Scripture, and comforts us with the promise that our lives are held in God's grace.

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.*

God, our rock, you are the foundation on which the church is built. Strengthen and encourage your faithful people everywhere they gather, that they boldly proclaim your word of life to all the world.

Merciful God,
receive our prayer.

You spoke and all creation came into being. Field and forest, wetland and wilderness — all reveal your glory. Sustain and nourish your creation (*local areas of ecological concern may be named*). Teach us to be wise stewards of all you have made.

Merciful God,
receive our prayer.

You bring deliverance to nations and peoples. Come to the aid of nations experiencing war, conflict, disease, famine, and disaster (*especially*). Guide the work of relief agencies and peacemaking organizations.

Merciful God,
receive our prayer.

You regard the lowly and hear us when we cry out to you. Be present among all who struggle with addiction, housing insecurity, incarceration, and mental illness, that they know they are not alone. Hear our prayers for all in need this day (*especially*).

Merciful God,
receive our prayer.

You draw together people with differing gifts. Lift up the many and varied gifts and talents of this congregation and strengthen the bonds of fellowship that all may be united as the body of Christ.

Merciful God,
receive our prayer.

For what else do we pray? Your steadfast love endures forever. We give thanks for the faithful who died in the hope of this promise. Strengthen us in faith until the day we join them at your eternal banquet.

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



Lord, let my heart be good soil, o-pen to the seed of your word.

Lord, let my heart be good soil, where love can grow and peace is un-der-stood.

When my heart is hard, break the stone a - way. When my heart is cold,

warm it with the day. When my heart is lost, lead me on your way.

Lord, let my heart, Lord, let my heart, Lord, let my heart be good soil.

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.**

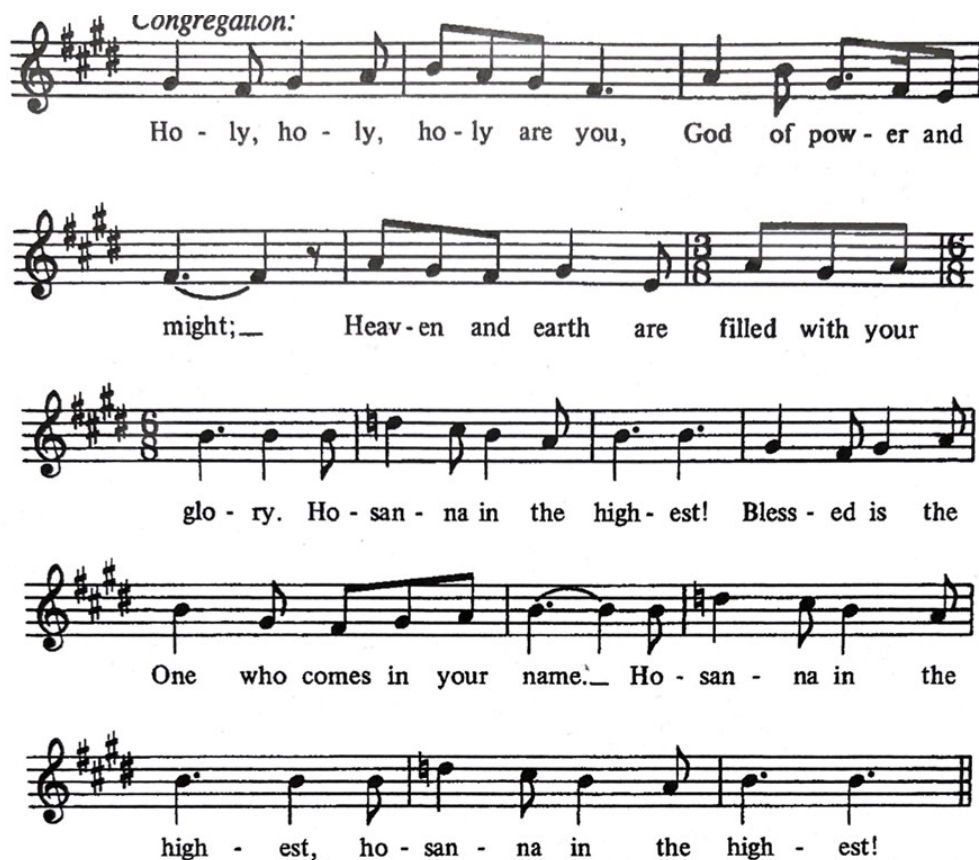
Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

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

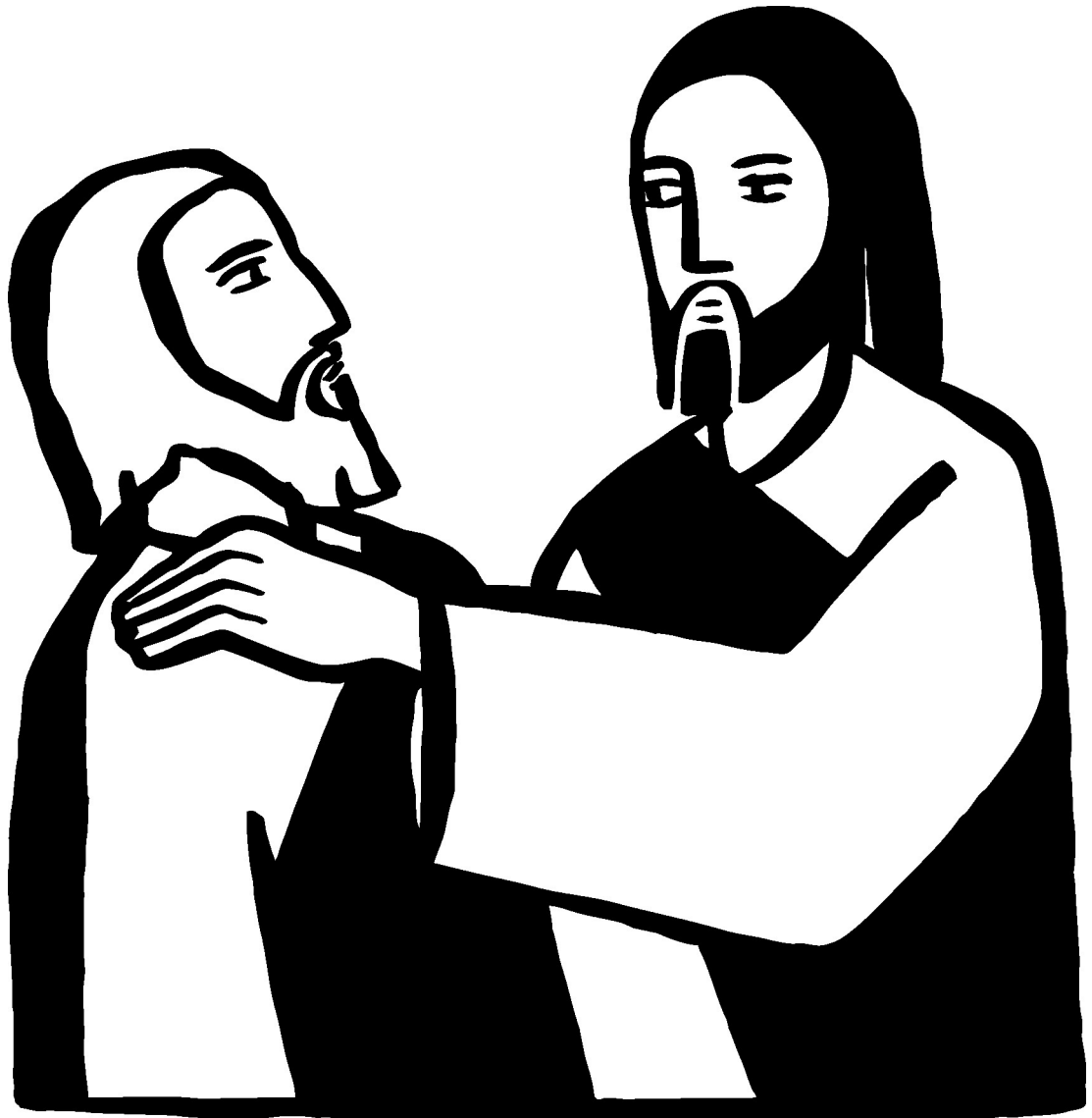
Holy Communion is included in the order of worship because, in Lutheran teaching, it is one of the central “means of grace” through which God nourishes faith, forgives sin, and sends us as witnesses to the gospel. The ELCA affirms that Word and Meal belong together as one act of worship: we hear Christ 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—Jeremiah 15:15-21; **Psalm**—Psalm 26:1-8; **2nd Reading**—Romans 12:9-21; Matthew 16:21-28

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.*

O Savior, Precious Savior

ELW #820



- 1 O Sav - ior, pre - cious Sav - ior, whom yet un - seen we love;
- 2 O bring - er of sal - va - tion, who won - drous - ly hast wrought,
- 3 In thee all full - ness dwell - eth, all grace and pow'r di - vine;
- 4 Oh, grant the con - sum - ma - tion of this our song a - bove,



O name of might and fa - vor, all oth - er names a - bove:
thy - self the rev - e - la - tion of love be - yond our thought:
the glo - ry that ex - cel - leth, O Son of God, is thine.
in end - less ad - o - ra - tion and ev - er - last - ing love;



we wor - ship thee; we bless thee; to thee a - lone we sing;
we wor - ship thee; we bless thee; to thee a - lone we sing;
We wor - ship thee; we bless thee; to thee a - lone we sing;
then shall we praise and bless thee where per - fect prais - es ring,



we praise thee and con - fess thee, our ho - ly Lord and King.
we praise thee and con - fess thee, our gra - cious Lord and King.
we praise thee and con - fess thee, our glo - rious Lord and King.
and ev - er - more con - fess thee, our Sav - ior and our King!

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.



IMAGINE
Community Festival & Canned Food Drive **2026**

FREE Family Fun!

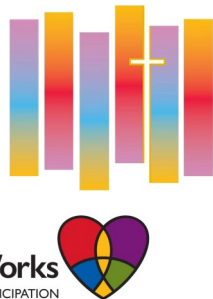
- Live Music
- Food
- Bounce House
- Games
- Activities

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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