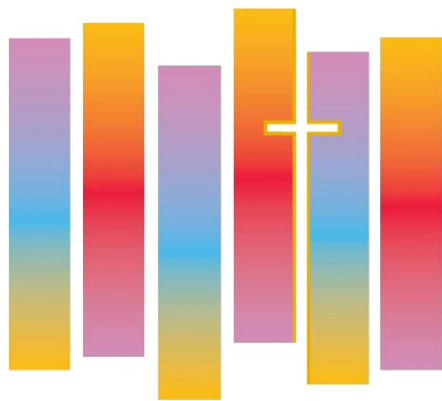


Northlake Lutheran Church
Kenmore, Washington

October 18, 2026

21st Sunday after Pentecost



NORTHLAKE
LUTHERAN CHURCH

WELCOME

ROOTED IN GOD'S GRACE AND SHAPED BY
THE TEACHINGS OF CHRIST, WE ARE A
PLACE OF WELCOME, JUSTICE, HEALING,
AND BELONGING.

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.

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



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.

What's In Your Wallet? Not Enough.

Say the word stewardship in some congregations and people are protectively guarding their wallets faster than you can say “pledge card”! Unfortunately, too often we associate stewardship exclusively with issues of money. The good news is that God wants our whole lives, wallets and all! Nevertheless, this week is prime time for stewardship campaigns in congregations across North America. Today’s gospel provides an ideal time to reflect on stewardship of all sorts—time, talent, and financial treasures.

The Pharisees approach Jesus in a thinly veiled attempt to trap him on issues of financial obligations to the Roman government. Their question of Jesus, simplified to the extreme, is, “Who gets your wallet?” If Jesus answered one way, he would be guilty of treason. If he answered the other way, he would have been considered guilty of heresy in the eyes of the religious leaders. Jesus responds by issuing a challenge of his own: “Give . . . to Caesar the things that are Caesar’s and to God the things that are God’s” (Matt. 22:21). This statement challenges us to ponder: If God created the world and everything in it, doesn’t everything belong to God? God wants a whole lot more than just your wallet. God wants your life, wallet and all.



PREACHING AND PRESIDING: Pastor Jill Nichols-Hicks
MUSICAL DIRECTION: Worship Band
WORSHIP LEADER: Tom Frodsham

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.

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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.

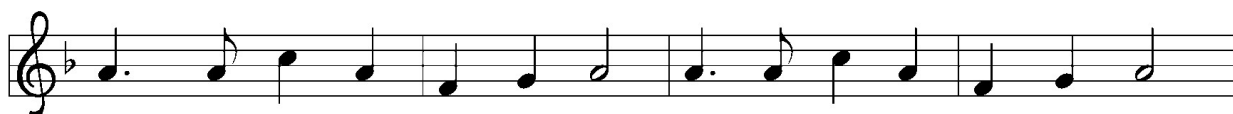
Prelude and Welcome

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.*

Come, Ye Thankful People

ELW #693



- 1 Come, ye thank-ful peo-ple, come; raise the song of har-vest home.
- 2 All the world is God's own field, fruit un-to his praise to yield;
- 3 For the Lord our God shall come and shall take his har-vest home;
- 4 E-ven so, Lord, quick-ly come to thy fi-nal har-vest home.



All be safe-ly gath-ered in ere the win-ter storms be-gin.
wheat and tares to- geth-er sown, un-to joy or sor-row grown.
from his field shall in that day all of-fens-es purge a-way;
Gath-er then thy peo-ple in, free from sor-row, free from sin,



God, our mak-er, doth pro-vide for our wants to be sup-plied.
First the blade, and then the ear, then the full corn shall ap-pear.
give his an-gels charge at last in the fire the tares to cast,
there, for-ev-er pu-ri-fied, in thy gar-ner to a-bide.



Come to God's own tem-ple, come, raise the song of har-vest home.
Lord of har-vest, grant that we whole-some grain and pure may be.
but the fruit-ful ears to store in his gar-ner ev-er-more.
Come, with all thine an-gels, come, raise the glo-rious har-vest home!

God Sightings *Briefly 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 in to 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

Sovereign God, raise your throne in our hearts. Created by you, let us live in your image; created for you, let us act for your glory; redeemed by you, let us give you what is yours, through Jesus Christ, our Savior and Lord. **Amen.**

Commitment of Our Pledges

Special Music—"We Offer These Gifts"

The Word

Images in the Readings

Typically, a **coin** is impressed with an image of the authority upon which the coin relies. In the USA, coins and bills bear the picture of presidents who function as model representatives of the sovereign people. In baptism, it is the cross of Christ that has been impressed on our bodies: he is the authority to whom we owe allegiance. As to taxes: Christians in different countries have widely ranging views about how much of our days' wages is rightly owed to the government.



The Isaiah reading plays with the idea of one's **name**. God calls Cyrus by name; God's personal name is YHWH, represented in most English-language Bibles as "the LORD." In his encouragement to the Thessalonians, Paul writes of God the Father, the Lord Jesus Christ, and the Holy Spirit. In baptism, the candidates are first called by their secular name, after which this triune name of God is placed on them. Yet in the second century, Justin Martyr wrote that to imagine that we can know and speak the very name of the almighty God is madness. Perhaps the name of God that we are given in the Bible is like a potholder, a way to hold on to something that is far too hot for bare human hands.

First Reading - Isaiah 45:1-7

Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped to subdue nations before him and to strip kings of their robes, to open doors before him—and the gates shall not be closed: I will go before you and level the mountains; I will break in pieces the doors of bronze and cut through the bars of iron; I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name. For the sake of my servant Jacob and Israel my chosen, I call you by your name; I give you a title, though you do not know me. I am the Lord, and there is no other; besides me there is no god. I arm you, though you do not know me, so that they may know, from the rising of the sun and from the west, that there is no one besides me; I am the Lord, and there is no other. I form light and create darkness, I make weal and create woe; I the Lord do all these things.

Even the enemy king who follows an alien religion can be seen by a believer as an instrument of God. The passage is chosen to complement the Matthew reading. Cyrus, like the Roman emperor, is an enemy king, who can be tolerated, even praised, by those faithful to the Lord. The Isaiah passage affirms that it is the Lord, the Creator of all, who can make use of even evil authorities. Also this passage has afforded Christians biblical support for both sides of the debate as to whether an evil government is actually serving God.

Psalms 96:1-9[10-13]

Sing to the Lord a new song;
sing to the Lord, all the earth.

**Sing to the Lord, bless the name of the Lord;
proclaim God's salvation from day to day.**

Declare God's glory among the nations
and God's wonders among all peoples.

**For great is the Lord and greatly to be praised,
more to be feared than all gods.**

As for all the gods of the nations, they are but idols;
but you, O Lord, have made the heavens.

**Majesty and magnificence are in your presence;
power and splendor are in your sanctuary.**

Ascribe to the Lord, you families of the peoples,
ascribe to the Lord honor and power.

**Ascribe to the Lord the honor due the holy name;
bring offerings and enter the courts of the Lord.**

Worship the Lord in the beauty of holiness;
tremble before the Lord, all the earth.

**[Tell it out among the nations: "The Lord is king!
The one who made the world so firm that it cannot be moved will judge the
peoples with equity."**

Let the heavens rejoice, and let the earth be glad;
let the sea thunder and all that is in it; let the field be joyful and all that is
therein.

**Then shall all the trees of the wood shout for joy at your coming, O Lord,
for you come to judge the earth.**

You will judge the world with righteousness
and the peoples with your truth.]

Second Reading - 1 Thessalonians 1:1-10

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy from the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia but in every place your faith in God has become known, so that we have no need to speak about it. For they report about us what kind of welcome we had among you and how you turned to God from idols to serve a living and true God and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.

Holy Wisdom, Holy Word.

Thanks be to God.

Today begins five Sundays of a semicontinuous reading of 1 Thessalonians. Especially if we know the political situation of Thessalonica, the reading from Paul is poignant on this Sunday. In a city famous for its loyalty to the Roman emperor, a young Christian community that is being persecuted is praised as a model of faithfulness to Christ Jesus. Jesus, not Emperor Claudius, is Lord.

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 22:15-22

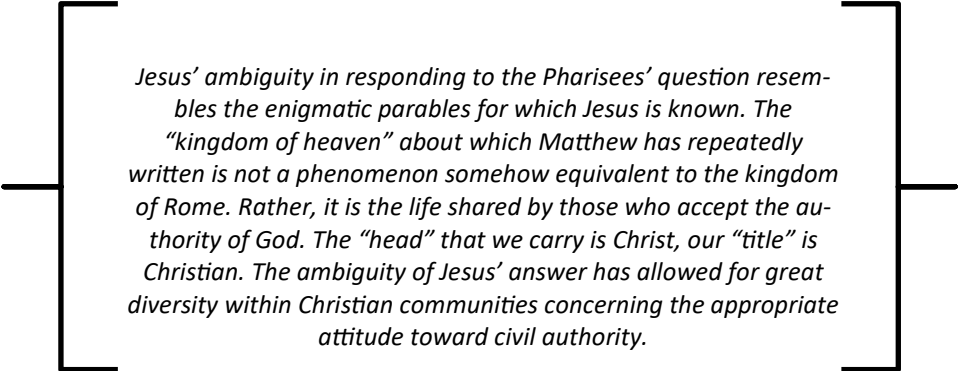
The Holy Gospel according to Matthew.

Glory to you, O Lord.

The Pharisees went and plotted to entrap [Jesus] in what he said. So they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one, for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to Caesar or not?” But Jesus, aware of their malice, said, “Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.” And they brought him a denarius. Then he said to them, “Whose head is this and whose title?” They answered, “Caesar’s.” Then he said to them, “Give therefore to Caesar the things that are Caesar’s and to God the things that are God’s.” When they heard this, they were amazed, and they left him and went away.

The Gospel of the Lord.

Praise to you, O Christ.



Jesus’ ambiguity in responding to the Pharisees’ question resembles the enigmatic parables for which Jesus is known. The “kingdom of heaven” about which Matthew has repeatedly written is not a phenomenon somehow equivalent to the kingdom of Rome. Rather, it is the life shared by those who accept the authority of God. The “head” that we carry is Christ, our “title” is Christian. The ambiguity of Jesus’ answer has allowed for great diversity within Christian communities concerning the appropriate attitude toward civil authority.

Sermon

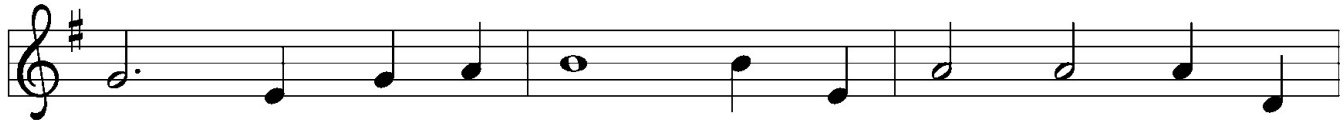
Pastor Jill

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 Je - sus calls us; o'er the tu - mult of our
 2 As of old Saint An - drew heard it by the
 3 Je - sus calls us from the wor - ship of the
 4 In our joys and in our sor - rows, days of
 5 Je - sus calls us! By your mer - cy, Sav - ior,



life's wild, rest - less sea, day by day his clear voice
 Gal - i - le - an lake, turned from home and toil and
 vain world's gold - en store, from each i - dol that would
 toil and hours of ease, still he calls, in cares and
 may we hear your call, give our hearts to your o -



sound - ing, say - ing, "Chris - tian, fol - low me:"
 kin - dred, leav - ing all for Je - sus' sake.
 keep us, say - ing, "Chris - tian, love me more."
 plea - sures, "Chris - tian, love me more than these."
 be - dience, serve and love you best of all.

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.

Seeking the Spirit of God who makes all things new, we pray for the church and the world.
A brief silence.

Living and true God, you inspire us to share the message of the gospel. Give your spirit of love to seminarians and those beginning their lives in ordained ministry (*local seminarians or newly called ministers may be named*).

Hear us, O God.

Your mercy is great.

We give you thanks for the majesty of our oceans. Protect the abundant life within them and sustain all those who work to preserve them.

Hear us, O God.

Your mercy is great.

We seek your wisdom in all things. Direct all who hold positions of authority around the world, that they act with compassion, seeking the good of all.

Hear us, O God.

Your mercy is great.

We pray for all people who work in dangerous or degrading environments. Grant them safety and courage, and heal all those who are injured, sick, or suffering (*especially*).

Hear us, O God.

Your mercy is great.

We ask your blessing on those who do the quiet, unseen work of the church (*congregational ministries may be named*). Encourage them in their work of faith and labor of love.

Hear us, O God.

Your mercy is great.

For what else do we pray? We thank you for our ancestors who have been called hom to you (*especially*).

Hear us, O God.

Your mercy is great.

Trusting in your boundless grace, O God, we lift these spoken prayers and those in our hearts. **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



Take My Life/All of Me

Take My Life. Text: Frances R. Havergal, 1836-1879, alt. Tune: Tom Frodsham ©2008
All of Me/ Words & Music: Tom Frodsham ©2005

Take my life, that I may be; consecrated Lord, to Thee;
Take my moments and my days; let them flow in ceaseless praise.

Take my hands and let them move, at the impulse of Thy love;
Take my feet and let them be; swift and beautiful for Thee.

All of me, Lord take all of me. All of me, I offer myself to Thee.

Take my voice and let me sing, always, only, for my King;
Take my lips and let them be; filled with messages from Thee.

Take my silver and my gold, not a mite would I with-hold;
Take my intellect, and use; ev'ry pow'r as Thou shalt choose.

All of me, Lord take all of me. All of me, I offer myself to Thee.

Offertory Prayer

Let us pray...God of creation, 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 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.

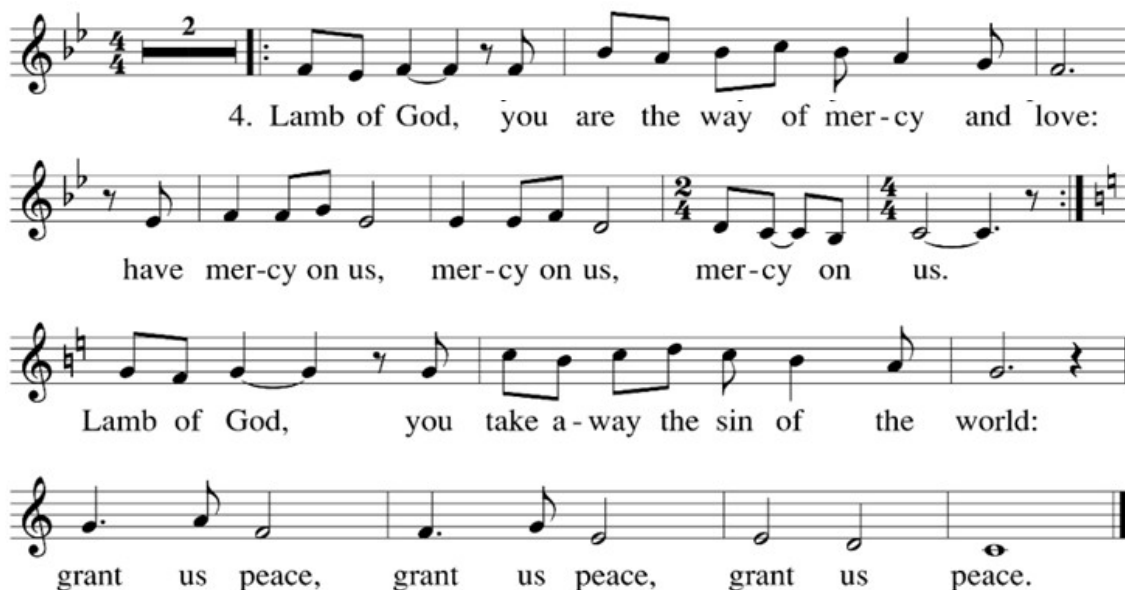
Remembering his love for us on the way, at the table, and to the end, we proclaim the mystery of faith: **Christ has died. Christ is risen. Christ will come again.**

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.



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 God of love draw you into the full accord and of one mind, in the body of Christ Jesus. The God of hope grant you strength and joy in all circumstances through the interceding of the Spirit. **Amen.**

Prayer After Communion

Sustaining God, 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.**

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 grace + bless you now and forever. **Amen.**

Next week's readings

1st Reading—Jeremiah 31:31-34, **Psalm**—Psalm 46; **2nd Reading**—Romans 3:19-28; **Gospel**: John 8:31-36

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.*

For the Fruit of All Creation

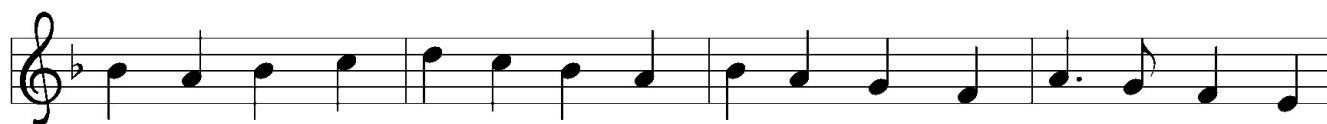
ELW #679



1 For the fruit of all cre - a - tion, thanks be to God.
2 In the just re - ward of la - bor, God's will is done.
3 For the har - vests of the Spir - it, thanks be to God.



For these gifts to ev - 'ry na - tion, thanks be to God.
In the help we give our neigh - bor, God's will is done.
For the good we all in - her - it, thanks be to God.



For the plow - ing, sow - ing, reap - ing, si - lent growth while we are sleep - ing,
In our world - wide task of car - ing for the hun - gry and de - spair - ing,
For the won - ders that as - tound us, for the truths that still con - found us,



fu - ture needs in earth's safe - keep - ing, thanks be to God.
in the har - vests we are shar - ing, God's will is done.
most of all, that love has found us, thanks be to God.

Dismissal

Go in joy. Be led forth in peace. **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.

The Week Ahead at NLC

S	M	T	W	T	F	S
10:00am - Worship <i>Sanctuary</i>				10:00am - Bible Study <i>Conference Room</i>		
11:00am - Coffee Hour <i>Fellowship Hall</i>		6:00pm - Church Council Meeting <i>Zoom</i>				

BE SURE TO TAKE A BULLETIN HOME. SHARE THE GOOD NEWS!



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