

Northlake Lutheran Church
Kenmore, Washington

September 13, 2026

God's Work, Our Hands Sunday



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.

Receiving the Forgiveness, We Resist

In the book of Matthew, Peter asks Jesus if he should forgive those who sin against him as many as seven times. Hearing this, Jesus says something extreme and shocking: “Not seven times, but, I tell you, seventy seven times.” Forgiveness is not finite. In the parable that follows, a servant is forgiven a substantial debt, then refuses to forgive a small one in return. The servant has forgotten the mercy, love and kindness he received. His memory erases what others have given him. How can we graciously return what God gives us? When we forget the love we have been given, the grace poured out for us and the mercy offered when we least deserve it, we become not of God. When we remember and emulate the forgiveness God had shown us, forgiveness can flow to others. We can stop counting and start caring.

Forgiveness should not be seen as a private act. The text tells us the opposite; in fact, forgiveness is communal. As we celebrate “God’s work. Our hands.” Sunday this year, working together on projects as a church and a community, we must remember that when we stay connected and share in forgiveness, it can transform our life together. When we are connected to one another, we see how forgiveness sustains a community amid differences, how a family withstands challenges. We see that, when we fail to forgive as generously as God does, grace is nevertheless poured out freely.

“Considerations for Preaching” provided by the Rev. Ralen Robinson.



PREACING AND PRESIDING: Pastor Jill Nichols-Hicks
ORGANIST: Wendy DeLong
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.

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.

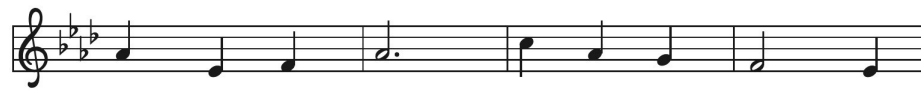
Prelude and Welcome

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.*

God’s Work, Our Hands

ACS #1000



1 God's work, our hands: work - ing to - geth - er,
2 God's work, our feet: trav - 'ling to - geth - er,
3 God's work, our voice: sing - ing to - geth - er,
4 God is at work in and a - round us:



build - ing a fu - ture, re - pair - ing the world,
fol - low - ing Je - sus to plac - es un - known,
prais - ing, pro - claim - ing to all who will hear,
seed - lings are sprout - ing and bread's on the rise!



rais - ing up homes, plant - ing new gar - dens,
walk - ing as friends, march - ing for free - dom,
pray - ing for peace, shout - ing for jus - tice,
Washed and set free, hum - bled and hon - ored,



feed - ing the hun - gry and shelt - 'ring the cold.
run - ning the race with God's fu - ture the goal.
claim - ing God's love for the lost and the least.
gift - ed by grace, we re - spond in God's love.



Bless, God, our hands as we work in your name,
Bless, God, our feet as we fol - low your way,
Bless, God, our voice as we speak in your name,
Bless, God, our lives as we an - swer your call,



shar - ing the good news of your gos - pel.
shar - ing the good news of your gos - pel.
shar - ing the good news of your gos - pel.
shar - ing the good news of your gos - pel.

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 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.**

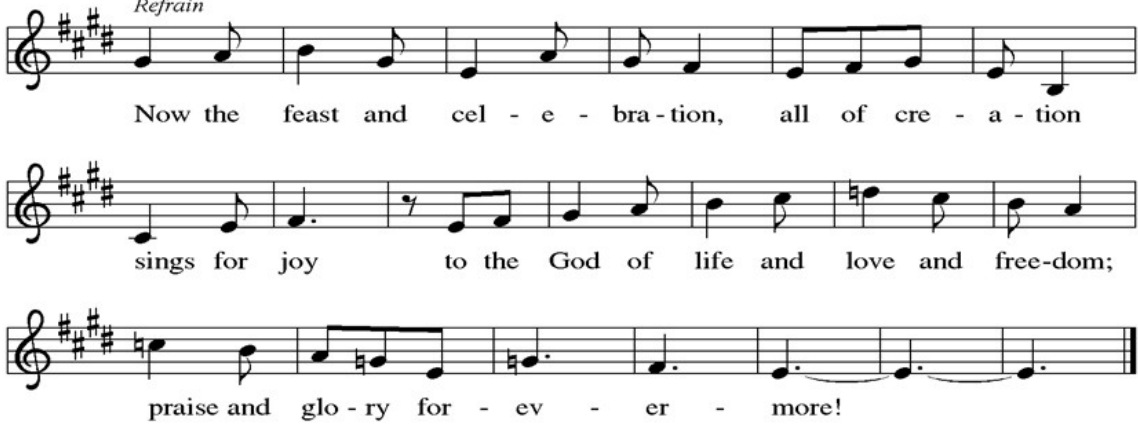
God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of + Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.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

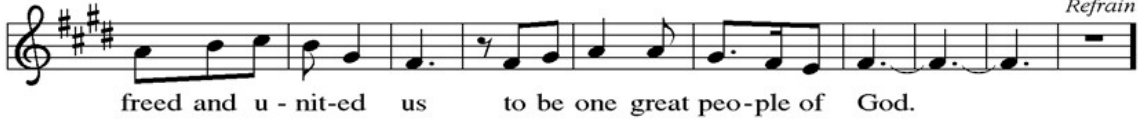
The "Canticle of Praise" (such as "Glory to God in the highest" or "This is the Feast" "Now the Feast and Celebration") usually appears earlier in the liturgy, in the Gathering, to celebrate God's presence and the saving work of Christ as we begin worship.

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

Holy One, you stretch wide your tent that all may be welcomed in, and in Jesus you stretched out your hands in expansive love for a weary and wounded world. Help us to reach out with your own wounded hands of love, that through us your life may be known in the world, through Jesus Christ, our Savior and Lord. **Amen.**

Special Music—"We Are His Hands"

Children's Message

The Word

Images in the Readings

Seventy-seven plays with the ancient idea that seven is the number of fullness and perfection, because seven combines three, a number that suggests divinity, and four, recalling the corners of the flat earth. So with seventy-seven, Jesus multiplies the number of total perfection.

Matthew's allegory utilizes imagery from the economic system of the first century: a **lord** was the owner of land and of all those who work the land, and a **slave** was one perpetually in the service of another. In our English-language Bibles, "Lord" translates the Hebrew and the Greek words that denote such a masculine societal authority figure. Christian faith in Christ's resurrection occasions the claim that "Jesus is Lord." "LORD" is the usual circumlocution used in our Bibles to render YHWH, God's first name. That we are slaves of God is New Testament imagery, albeit not a currently popular metaphor.



By the mysterious design of God, **Joseph** brought life to his people. Early Christian preachers saw in the Joseph story a parallel to Jesus, who was first brought low but was then raised to power and authority so as to forgive everyone and to feed the world.

First Reading - Genesis 50:15-21

Realizing that their father was dead, Joseph's brothers said, "What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?" So they approached Joseph, saying, "Your father gave this instruction before he died, 'Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.' Now therefore please forgive the crime of the servants of the God of your father." Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, "We are here as your slaves." But Joseph said to them, "Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones." In this way he reassured them, speaking kindly to them.

Psalm 103:[1-7]8-13

[Bless the Lord, O my soul,
and all that is within me, bless God's holy name.

**Bless the Lord, O my soul,
and forget not all God's benefits—**
who forgives all your sins
and heals all your diseases;
**who redeems your life from the grave
and crowns you with steadfast love and mercy;**
who satisfies your desires with good things
so that your youth is renewed like an eagle's.

**O Lord, you provide vindication
and justice for all who are oppressed.**
You made known your ways to Moses
and your works to the children of Israel.]
**Lord, you are full of compassion and mercy,
slow to anger and abounding in steadfast love;**
you will not always accuse us,
nor will you keep your anger forever.

**You have not dealt with us according to our sins,
nor repaid us according to our iniquities.**
For as the heavens are high above the earth,
so great is your steadfast love for those who fear you.

**As far as the east is from the west,
so far have you removed our transgressions from us.**
As a father has compassion for his children,
so you have compassion for those who fear you, O Lord.

The conclusion of the Joseph legends was chosen to parallel Matthew's story of the unforgiving slave. The Christian insistence that we are to forgive one another repeats the message in the Hebrew Bible that calls for forgiveness within the community. Indeed, the popular notion that forgiveness is a virtue invented by Christians is false.

Second Reading - Romans 14:1-12

Welcome those who are weak in faith but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat, for God has welcomed them. Who are you to pass judgment on slaves of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it for the Lord. Also those who eat, eat for the Lord, since they give thanks to God, while those who abstain, abstain for the Lord and give thanks to God.

For we do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each one of us will be held accountable.

Holy Wisdom, Holy Word.

Thanks be to God.

Paul's refusal to lay down a Christian law and his call to forbearance within the community come as a "word of life" to us as in our own time we fiercely debate conflicted issues. What binds us into one is the death and resurrection of Christ, not uniformity in open questions. We are to trust that it is God who judges.

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 18:21-35

The Holy Gospel according to Matthew.

Glory to you, O Lord.

Peter came and said to [Jesus,] “Lord, if my brother or sister sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him, and, as he could not pay, the lord ordered him to be sold, together with his wife and children and all his possessions and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii, and seizing him by the throat he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

The Gospel of the Lord.

Praise to you, O Christ.

This fourth discourse provides a response to the first discourse in Matthew, the Sermon on the Mount: Christians do not, in fact, live in godly perfection, but continuously need the mercy of God and the forgiveness of the community. The use of the imagery of debt suggests that we actually owe to one another both ethical living and gracious forgiveness.

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

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.

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.

Trusting God at work in and among us, we raise our hearts and voices in prayer for the needs of the world. *A brief silence.*

For your work in the church, we give thanks. Plant and tend relationships among faith communities, both ecumenical and interfaith, that in faithful listening, speech, and action, our hands work to bear fruit for the sake of all in need. God of grace, we pray, **hear us when we call.**

For your work in creation, we give thanks. Sustain peoples and places affected by climate change, ecological devastation and natural disasters. Prosper the work of creation-care ministries locally and globally, that with our minds and hearts opened, our hands work to lovingly care for the earth. God of life, we pray, **hear us when we call.**

For your work among the nations, we give thanks. Direct leaders in paths of honest service, that both their words and actions are carried out on behalf of those whom they serve. God of righteousness, we pray, **hear us when we call.**

For your work in places of need, we give thanks. Sustain all who are wearied by unemployment or lack of adequate food or housing, that we advocate for relief and just policy. Bring healing to all who are sick through the skillful hands and compassionate hearts of physicians, nurses, therapists and caregivers. (*We pray especially for...*). God of restoration, we pray, **hear us when we call.**

For your work in our neighborhoods, towns, and cities, we give thanks. Guide our common life together so that children, youth and adults of all ages flourish. Teach us to listen attentively to our neighbors, that any new endeavors consider those who may be left out or underserved. God of wisdom, we pray, **hear us when we call.**

For your work in this worshipping community, we give thanks. Bless the service project(s) of this day and throughout the year. Foster deeper connections among those who serve and a spirit of accompaniment as we work alongside those in our community. Strengthen our faith, that we trust in God moving in and among us. God of love, we pray, **hear us when we call.**

For what else do we pray? For your work among those who came before us, we give thanks. We remember those who have died and are held forever in your loving hands (*especially*). Hold us in your presence now and always. God of heaven and earth, **hear us when we call.**

Receive these and all our prayers, gracious God. We pray in the name of Jesus and by the power of the Holy Spirit. **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



Refrain



As the grains of wheat once scat-tered on the hill were



gath-ered in - to one to be - come our bread; so may all your peo-ple from



all the ends of earth be gath-ered in - to one in you.

1 As this cup of bless-ing is shared with-in our midst,
2 Let this be a fore-taste of all that is to come when



Refrain

may we share the pres-ence of your love.
all cre - a - tion shares this feast with you.

Offertory Prayer

Holy God, giver of all good things, receive the gifts we bring, fruit of the earth and the work of human hands, that they may be used to your purposes for life and love in the world. **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.**

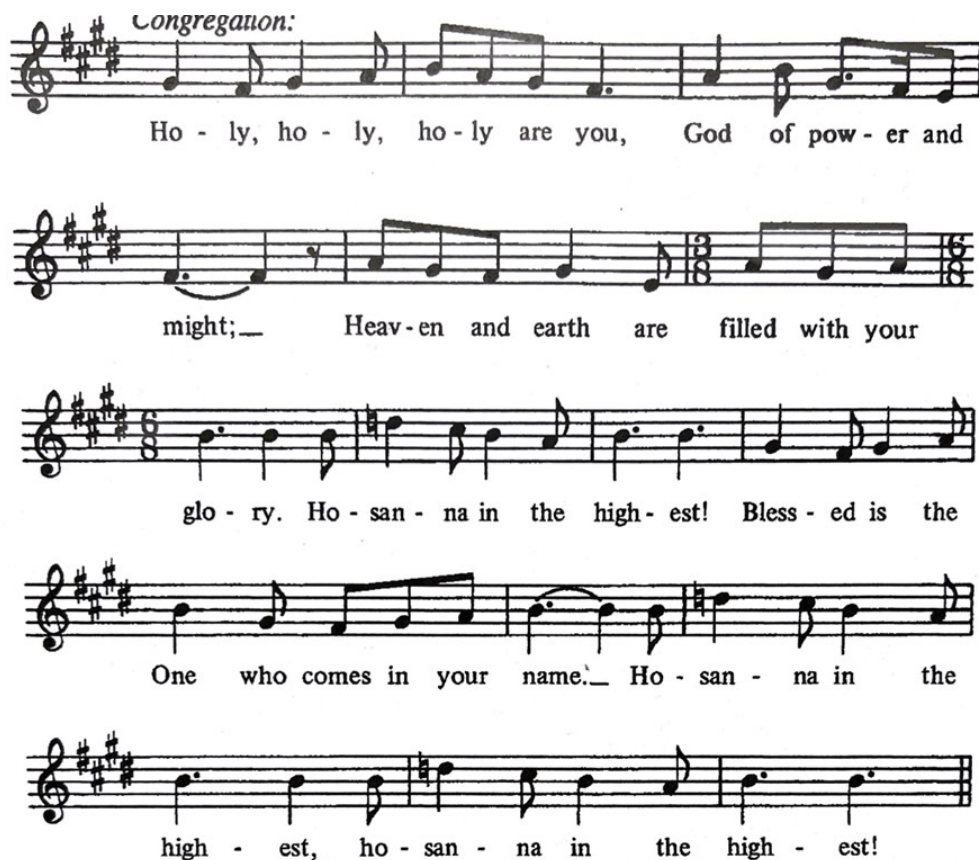
Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

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.

Honor, praise, glory and thanksgiving to you, God, our loving Creator.

In the beginning you reached your hands into the earth and formed humanity in your own image. You breathed into us your own breath of love and gave us hearts and hands and voices to live your loving purpose in the world.

Seeing the lonely creature of earth, you created a partner that we would know the joy of community. Throughout the history of your people, you never abandoned us, but brought us into community with one another and with you, and guided us through your prophets. With endless patience and love, you called to us time and again to return to life with you.

In the fulfillment of all things, you came to us in Jesus, born into a human family, raised in a hometown, who gathered around himself a community formed by your love, and yearned to gather all people under the loving wings of a mother hen. Sitting at dinner with friends and knowing one among them would break the bonds of love, 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.

In the same way 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 sins. Do this for the remembrance of me.

Trusting in his promise to be among us whenever we gather in his name, we proclaim the mystery of faith: **Christ has died. Christ is risen. Christ will come again.**

Gathered as your people, meeting in Jesus’ name, and preparing ourselves to feast upon Jesus’ very body and blood, we plead with all creation: **Come, Lord Jesus.**

Send your Spirit upon this meal, the body and blood of Jesus, that we overflow with your selfless love. Turn us to face our neighbors, that by us and through us your love may be known in the world. Again, we beg: **Come, Holy Spirit.**

All honor and praise and glory to you, God of creative, dirty hands, God of holy, wounded hands, God who strengthens and guides our hands, now and forever. **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.

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.

God who sets forth the law of love, Jesus who fulfills the law for you, and the Spirit through whom you are called to love, + bless you this day, that you may be God's hands and heart and voice at work in the world. **Amen.**

Prayer After Communion

Holy Jesus, in this meal you have fed and nourished us to work in your beloved world. Send us now, filled with yourself and strengthened by your Spirit to live your love for others. **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

Loving and merciful God, by the power of the Spirit you have knit us your servants into the one body of your Son, Christ Jesus. Look with favor upon us in our commitment to serve in Christ's name. Give us courage, patience, and vision; and strengthen us all in our Christian vocation of witness to the world and of service to others; through Jesus Christ our Lord. **Amen.**

Next week's readings

1st Reading—Jonah 3:10-4:11; Psalm—Psalm 145:1-8; 2nd Reading—Philippians 1:21-30; Gospel: Matthew 20:1-16

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.*

Listen, God Is Calling

ELW #513

Refrain
Leader All



Ne - no, ne - no la - ke Mu - ngu la - ku - i - ta we - we,
Lis - ten, lis - ten, God is call - ing, through the Word in - vit - ing,

1 2



ne - no la wo - ko - vu, te - na je - ma. ma.
of - fer - ing for - give - ness, com - fort, and joy. joy.

Leader All



Ye - su a - li - se - ma, Mka - hu - bi - ri.
1 Je - sus gave his man - date: share the good news
2 Let none be for - got - ten through - out the world.
3 Help us to be faith - ful, stand - ing stead - fast,

Leader All *Refrain*



Ne - no la - ke Mu - ngu la wo - ko - vu.
that he came to save us and set us free.
In the tri - une name of God go and bap - tize.
walk - ing in your pre - cepts, led by your Word.

Dismissal

Go in peace. You are God's hands at work in the world! **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> 11:00am - Coffee Hour <i>Narthex</i> 3:00pm - IMAGINE Community Festival <i>Grounds</i>		6:00pm- Church Council Meeting <i>Online</i>		10:00am - Bible Study <i>Conference Room</i>		

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



NORTHLAKE
LUTHERAN CHURCH

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