

Northlake Lutheran Church  
Kenmore, Washington

September 6, 2026

15th Sunday after Pentecost



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.

# Called to Community

Jesus says, “For where two or three are gathered in my name, I am there among them” (Matt. 18:20). In these Sundays after Pentecost, we are repeatedly reminded that God has not abandoned us and that Christ’s resurrection and ascension are a beginning for us, not an end. The readings this week focus on the practical work of the gathered Christian community: turning from sin to repentance, from conflict to reconciliation. The question is as relevant today as it was for the disciples and the first Christians: How do we live together, work together, as the body of Christ? We have been saved by grace, liberated by God’s love to love one another. What does it mean for us and for our community to “put on the Lord Jesus Christ” (Rom. 13:14) and to clothe ourselves in love?

We keep asking these questions because the way we gather as Christians continues to be profoundly countercultural. We do not gather as a social club, drawn and kept together only by shared demographics and interests. If church is only a social club, there is no reason to continue to gather if conflict arises, if uncomfortable issues are raised, or if “the way it’s always been” begins to change. If church is only a social club, there is no reason to do the hard work of reconciliation and forgiveness.



God calls us into community knowing that being in community is hard. In scripture we can find practical guidance for gathering through good and hard times. The Holy Spirit is always at work—in, through, and among us—to gather and regather us again. In community we meet and become Christ’s body in ways that are impossible for us as individuals; all the commandments are fulfilled in this call to neighbor-love (Rom. 13:9).

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.*

### As We Gather At Your Table

ELW #522



1 As we gath-er at your ta-ble, as we lis-ten to your word,  
2 Turn our wor-ship in-to wit-ness in the sac-ra-ment of life;  
3 Gra-cious Spir-it, help us sum-mon oth-er guests to share that feast



help us know, O God, your pres-ence; let our hearts and minds be stirred.  
send us forth to love and serve you, bring-ing peace where there is strife.  
where tri-um-phant Love will wel-come those who had been last and least.



Nour-ish us with sa-cred sto-ry till we claim it as our own;  
Give us, Christ, your great com-pas-sion to for-give as you for-gave;  
There no more will en-vy blind us nor will pride our peace de-stroy,



teach us through this ho-ly ban-quet how to make Love’s vic-t’ry known.  
may we still be-hold your im-age in the world you died to save.  
as we join with saints and an-gels to re-peat the sound-ing joy.

**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

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*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

O God, in whom we live and move and have our being, in Christ you created the worlds, and your Spirit breathes life into the universe. We praise you for your wondrous creation. Bless us and all your handiwork with your infinite light, and direct our lives to the care of this good earth, through your Son, Jesus Christ, our Savior and Lord. **Amen.**

## Children's Message

# The Word

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## Images in the Readings

We are **bound**, we are **loosed**: these are strong images describing the powers that hold us captive and the gift of God's Spirit that frees us for a life of love. The responsibility for correction, discipline, and forgiveness belongs to the community.

**Tax collectors** were despised collaborators who were infamous for cheating. Mercifully, Jesus is described as eating with tax collectors. This is good news for all of us.



Ezekiel calls us to be **sentinels**, those assigned to watch from the city walls for both any approaching dangers and any welcome visitors. The life of the Christian is an active life, watching in the world for the bad and the good and reporting to the community what we see.

Paul calls us to wake up; the **day** has come; get dressed, wearing Christ; for today there might be a battle.

In his mixing of metaphors, Paul blends the robe of baptism with the **armor** of a warrior. It's a dangerous world out there, everywhere affected by human sin.

## First Reading - Ezekiel 33:7-11

So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, “O wicked ones, you shall surely die,” and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. But if you warn the wicked to turn from their ways and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.

Now you, mortal, say to the house of Israel: Thus you have said: “Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?” Say to them: As I live, says the Lord God, I have no pleasure in the death of the wicked but that the wicked turn from their ways and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?

*History shows that Christians find it difficult to balance the proclamation of divine judgment and divine mercy. Sunday worship attempts to respond to the whole of Ezekiel's call with both a rite of confession and forgiveness and the sacrament of holy communion. The preeminent eleventh-century rabbi Rashi interpreted Exodus 20:5-6 in creative math and benign exegesis so as to affirm that God has 500 times more mercy than justice.*

## Psalm 119:33-40

Teach me, O Lord, the way of your statutes,  
and I shall keep it to the end.

**Give me understanding, and I shall keep your teaching;  
I shall keep it with all my heart.**

Lead me in the path of your commandments,  
for that is my desire.

**Incline my heart to your decrees  
and not to unjust gain.**

Turn my eyes from beholding falsehood;  
give me life in your way.

**Fulfill your promise to your servant,  
which is for those who fear you.**

Turn away the reproach that I dread,  
because your judgments are good.

**Behold, I long for your commandments;  
by your righteousness enliven me.**

## Second Reading - Romans 13:8-14

Owe no one anything, except to love one another, for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet,” and any other commandment, are summed up in this word, “You shall love your neighbor as yourself.” Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

Besides this, you know what time it is, how it is already the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone; the day is near. Let us then throw off the works of darkness and put on the armor of light; let us walk decently as in the day, not in reveling and drunkenness, not in illicit sex and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Holy Wisdom, Holy Word.

**Thanks be to God.**

*The commandments have not gone away, but they are gathered up into the love seen in Christ's crucifixion and are realized by living in the light of baptism. Christ donned humanity that we may wear Christ. Our holy communion feeds us with strength for the day. As usual, Paul alludes to the power of sinful selfishness.*

## 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 18:15-20

The Holy Gospel according to Matthew.

**Glory to you, O Lord.**

[Jesus said to the disciples:] “If your brother or sister sins against you, go and point out the fault when the two of you are alone. If you are listened to, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If that person refuses to listen to them, tell it to the church, and if the offender refuses to listen even to the church, let such a one be to you as a gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

The Gospel of the Lord.

**Praise to you, O Christ.**

*Christians have used this passage to lay out the process of church discipline and to affirm the power of communal prayer. Most who hear this text on Sunday morning are indeed Gentiles, and in some ways we are all “tax collectors.” The gospel is that when we gather, the risen Christ is present in the word, in the sacraments, and in the assembly.*

## 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



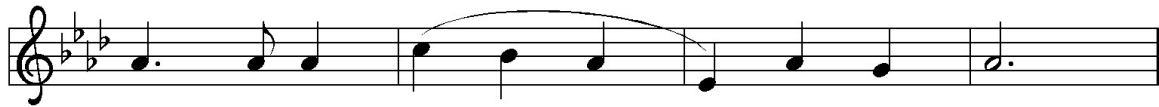
1 Earth and all stars! Loud rush - ing plan - ets!  
 2 Trum - pet and pipes! Loud clash - ing cym - bals!  
 3 En - gines and steel! Loud pound - ing ham - mers!  
 4 Class-rooms and labs! Loud boil - ing test tubes!  
 5 Knowl-edge and truth! Loud sound - ing wis - dom!



Sing to the Lord a new song!  
 Sing to the Lord a new song!  
 Sing to the Lord a new song!  
 Sing to the Lord a new song!  
 Sing to the Lord a new song!



Hail, wind, and rain! Loud blow - ing snow - storm!  
 Harp, lute, and lyre! Loud hum - ming cel - los!  
 Lime - stone and beams! Loud build - ing work - ers!  
 Ath - lete and band! Loud cheer - ing peo - ple!  
 Daugh - ter and son! Loud pray - ing mem - bers!



Sing to the Lord a new song!  
 Sing to the Lord a new song!  
 Sing to the Lord a new song!  
 Sing to the Lord a new song!  
 Sing to the Lord a new song!



God has done mar - vel - ous things.



I too sing prais - es with a new song!

## 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

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*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.*

Reminded of God's gracious and abundant love, we offer our prayers, confident that God hears us. *A brief silence.*

Proclaiming God, empower your church throughout the world to announce the words you gave us. Open us to receive your word in unexpected ways.

Hear us, O God.

**Your mercy is great.**

Forming God, renew the cycles of your creation that provide for the needs of all. Protect grasslands, marshes, swamps, and all places of transition. Heal communities crying out after disaster (*especially*).

Hear us, O God.

**Your mercy is great.**

Governing God, turn all who create, enforce, or interpret legislation away from selfish gain and toward your promise of good for all, especially the good of all who labor.

Hear us, O God.

**Your mercy is great.**

Attending God, wake us up to any around us who are in need. Restore broken relationships, failing health, frayed emotions, and the hurts we carry with us. (*We pray especially for...*).

Hear us, O God.

**Your mercy is great.**

Gathering God, resolve conflicts in this community through your righteousness and grace. Reconcile us to each other, making your good news known even through our imperfections.

Hear us, O God.

**Your mercy is great.**

*For what else do we pray?* Loving God, all who die in faith have life with you. We give you thanks for the nearness of your salvation for (*name/s, and*) all who have gone before us.

Hear us, O God.

**Your mercy is great.**

Grant the prayers we have offered, what we have forgotten to ask, and whatever else you see that we need. We ask this in Jesus' name. **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

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.**

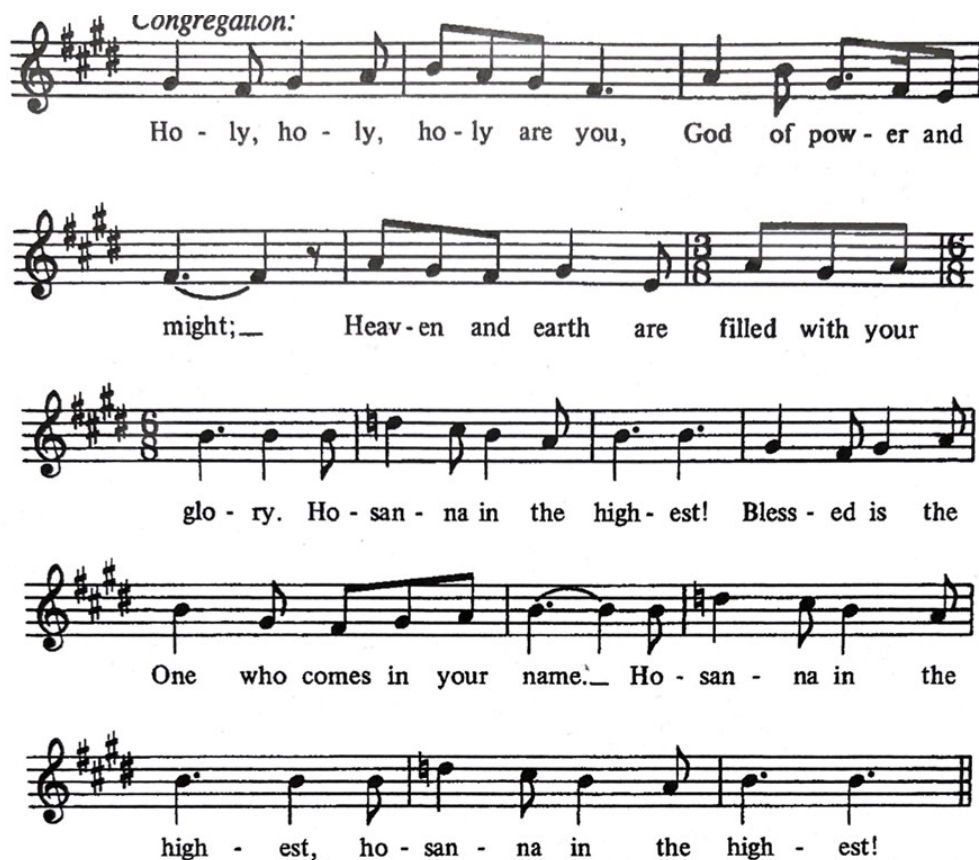
Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

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

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*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.

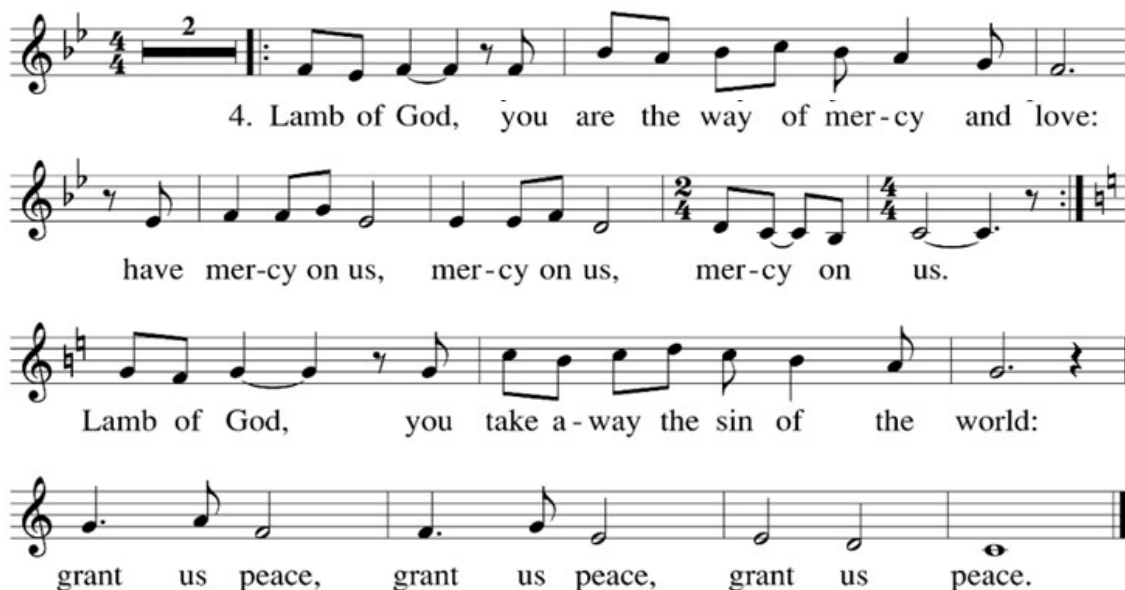
Remembering his love for us on the way, at the table, and to the end, we proclaim the mystery of faith: **Christ has died. Christ is risen. Christ will come again.**

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

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*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

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*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

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

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*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**—Genesis 50:15-21; **Psalm**—Psalm 103:[1-7]8-13; **2nd Reading**—Romans 14:1-12; **Gospel**: Matthew 18:21-35

### 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.*

*Go, My Children, With My Blessing*

ELW #543



- 1 "Go, my chil - dren, with my bless - ing, nev - er a - lone.
- 2 "Go, my chil - dren, sins for - giv - en, at peace and pure.
- 3 "Go, my chil - dren, fed and nour - ished, clos - er to me.



Wak - ing, sleep - ing, I am with you, you are my own.  
Here you learned how much I love you, what I can cure.  
Grow in love and love by serv - ing, joy - ful and free.



In my love's bap - tis - mal riv - er I have made you mine for - ev - er.  
Here you heard my dear Son's sto - ry, here you touched him, saw his glo - ry.  
Here my Spir - it's pow - er filled you, here my ten - der com - fort stilled you.



Go, my chil - dren, with my bless - ing, you are my own."  
Go, my chil - dren, sins for - giv - en, at peace and pure."  
Go, my chil - dren, fed and nour - ished, joy - ful and free."

**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](mailto: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 -<br>Worship<br><i>Sanctuary</i><br><br>11:00am -<br>Coffee Hour<br><i>Narthex</i> |   | 6:00pm-<br>Executive<br>Committee<br>Meeting<br><i>Conference Room</i> |   | 10:00am -<br>Bible Study<br><i>Conference Room</i> |   |   |

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



**NORTHLAKE**  
LUTHERAN CHURCH

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 A MINISTRY OF NORTHLAKE LUTHERAN  
 BUILDING BELOVED COMMUNITY  
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