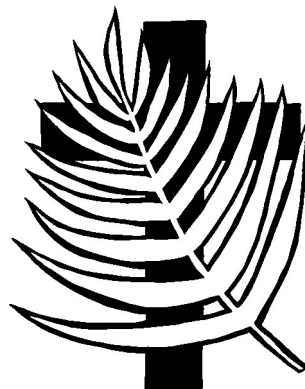


August 30, 2026

Sunday Worship



Peter may be the “rock” on which Christ will build the church (Matt. 16:18), but when Jesus reveals the suffering that will come first, Peter becomes a tempter and stumbling block. Assuming God must have a different way to save the world, Peter protests Jesus’ suffering and death. Jesus explains to Peter and all his disciples that, in fact, this is the way to life—losing one’s life in order to find it.

By tempting Jesus to an easier way than his journey through suffering to resurrection, Peter personifies a temptation common to all generations of Jesus’ disciples: seeking a way to avoid “losing oneself” instead of surrendering all to and with the one we follow. Rather than losing our lives—our selves, possessions, and time—we hold on more tightly, afraid of what will happen to our comfort, success, and identity if we let go. Those things we hold onto then become, like Peter, stumbling blocks along the way of self-giving love.

But while “saving one’s life” sounds sensible, those things also stand in the way of the new life into which Jesus beckons us to follow him. Perhaps Peter’s problem is that he sees only the suffering and death, without grasping the new life that comes through it. In times when we too are tempted by worldly ways of comfort and success, convinced that *surely* God must have an easier way than the way of self-giving love, this gospel reminds us that resurrection and life await on the other side of suffering and death.

This is the way of our God who becomes human in Jesus: emptying himself of power and dignity, losing his very own life for the sake of the world’s life. Seen through the lens of resurrection just ahead on the journey, what other way could there be?

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

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

Mission Statement

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



Welcome

PRESIDING AND PREACHING
ORGANIST
WORSHIP LEADER

REV. JILL NICHOLS-HICKS
WENDY DELONG
TOM FRODSHAM

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

Online Giving



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

Video and Audio Recording in Progress

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

Call to Worship

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

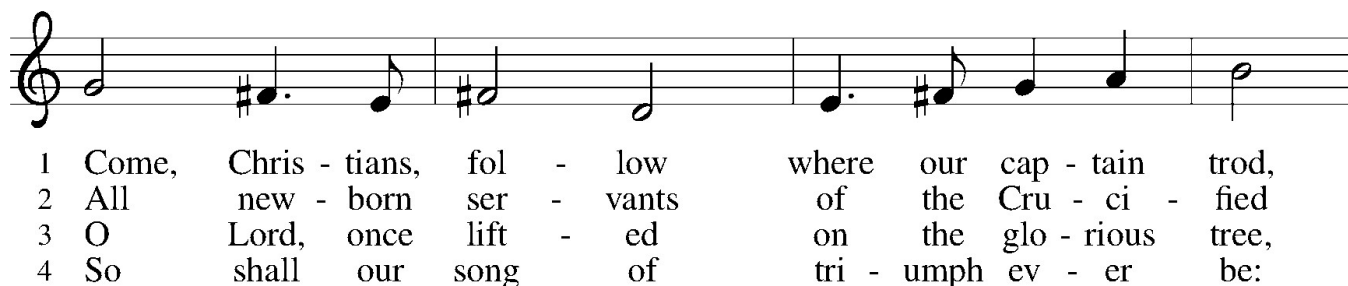
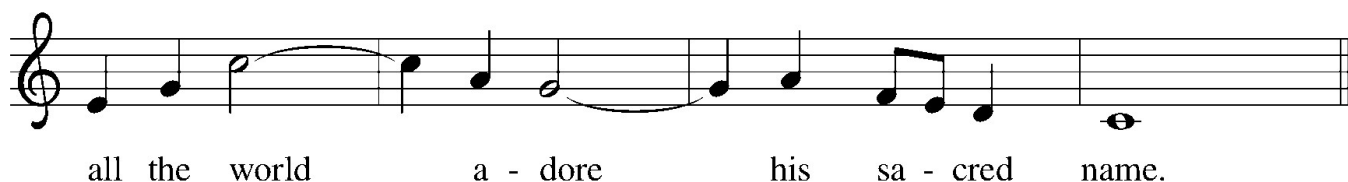
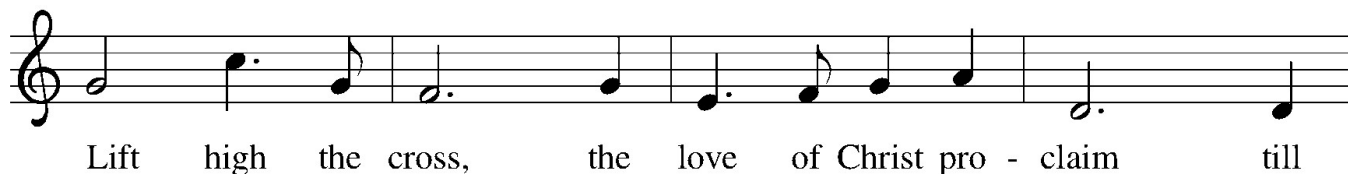
Prelude and Welcome

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

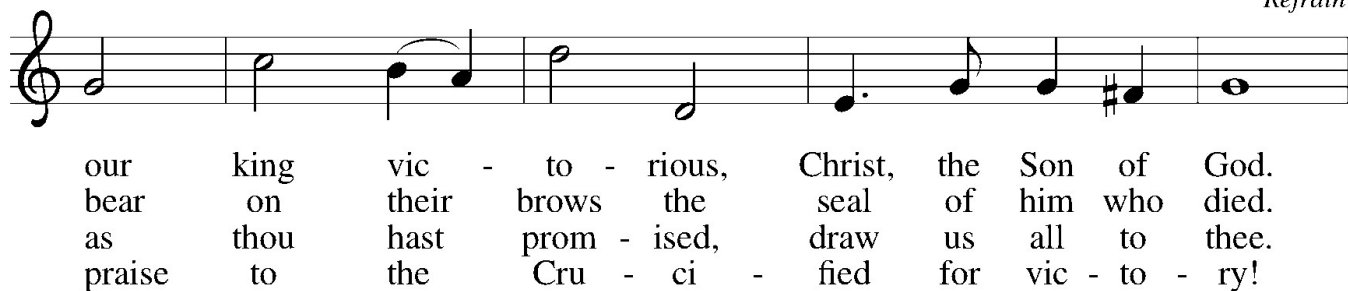
Gathering Hymn *Christians sing a gathering hymn to unite the congregation, prepare their hearts for worship, and give an audible testimony of their faith and beliefs to both God and the world.*

Lift High the Cross

ELW #660



Refrain



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

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

Greeting

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

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

Kyrie

Leader

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

Assembly

Lord, have mer - cy. Christ, have

For the reign of God, and for

mer - cy. Lord, have mer - cy.

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

Lord. For your

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

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

word, let us pray to the Lord.

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

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

mer - cy. A - men.

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

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

Confession and Pardon

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

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

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

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

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

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

Canticle of Praise

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

Refrain



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

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

Refrain

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

Refrain

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

Refrain

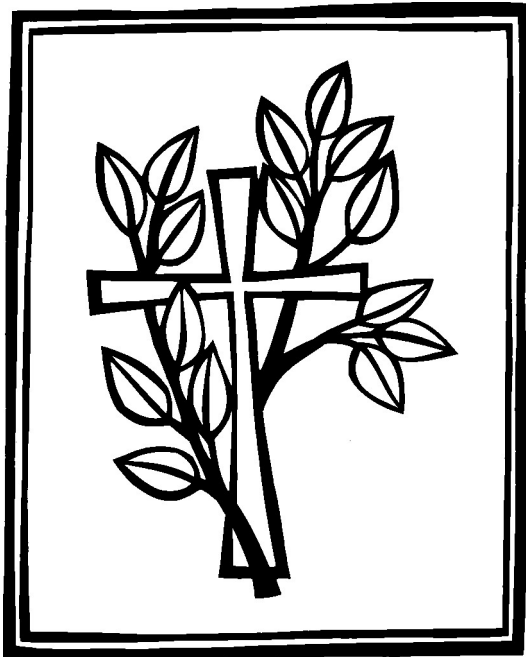
Prayer of the Day

O God, we thank you for your Son, who chose the path of suffering for the sake of the world. Humble us by his example, point us to the path of obedience, and give us strength to follow your commands, through Jesus Christ, our Savior and Lord. **Amen.**

The Word

Images in the Readings

That believers are to deny themselves, take up their **cross** and follow Jesus has been a commonplace message throughout Christian centuries. Care must be taken that more privileged persons do not mouth these words to the less privileged, to those with minimal power to affect their own situation, as if what Jesus meant was to suffer in silence. All the baptized have been marked by the cross, and in the mystery of the resurrection, this cross is the way to life. Perhaps the cross we are called to carry is someone else's, which we willingly help to carry. One possibility is that Matthew was referring to the Tau, the sign of the end time for those who await the return of Christ.



Jesus calls Peter **Satan**, the one who opposes God. Ancient Israel knew no supernatural power of evil. In the Book of Job, the Satan is in God's throne room, goading God and accusing the righteous. By the time of Jesus, largely through influence of their Zoroastrian neighbors, Jews had come to believe in a supernatural being who personified evil and who, like the medieval devil, tempted persons to immoral behavior. Yet Christian theology has always resisted the popular dualist idea that there is a good god and a bad god and that human life is the battlefield between God and the devil. According to the New Testament, evil, although still present, has already been conquered in Christ's resurrection. Satan is behind us. Watch the remarkable film *The Apostle*, in which during the final sermon the Holiness preacher calls out to the devil, "Get behind me! Get behind me!"

The **burning coals** is an image for the shame that evildoers will experience when they encounter Christian forgiveness and generosity. In Romans 12:20, Paul is quoting Proverbs 25:21-22, an example of the degree to which Christian ethics repeats the teachings of the Hebrew Scriptures.

First Reading - Isaiah 15:15-21

O Lord, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O Lord, God of hosts. I did not sit in the company of merrymakers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation. Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail.

Therefore thus says the Lord: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who will turn to them. And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the Lord. I will deliver you out of the hand of the wicked and redeem you from the grasp of the ruthless.

Jeremiah lived during a turbulent time of continuous warfare in the Middle East. Speaking and writing the words of God between 626 bce and 586 bce, Jeremiah announced that the evil people were suffering was punishment because of their unfaithfulness to God. The idea is that since only God has such power, God must be the just source of such sorrow. For this unpopular position, Jeremiah was continuously opposed. In the poem of 15:15-21, Jeremiah complains about how he is treated, but he trusts in God's promises, and he "eats" God's word with joy. Once again, the believer hears from God, "I am with you."

Psalm 26:1-8

Give judgment for me, O Lord, for I have lived with integrity;
I have trusted in the Lord and have not faltered.

**Test me, O Lord, and try me;
examine my heart and my mind.**

For your steadfast love is before my eyes;
I have walked faithfully with you.

**I have not sat with the worthless,
nor do I consort with the deceitful.**

I have hated the company of evildoers;
I will not sit down with the wicked.

**I will wash my hands in innocence, O Lord,
that I may go in procession round your altar,**
singing aloud a song of thanksgiving
and recounting all your wonderful deeds.

**Lord, I love the house in which you dwell
and the place where your glory abides.**

Second Reading - Romans 12:9-21

Let love be genuine; hate what is evil; hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal; be ardent in spirit; serve the Lord. Rejoice in hope; be patient in affliction; persevere in prayer. Contribute to the needs of the saints; pursue hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice; weep with those who weep. Live in harmony with one another; do not be arrogant, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God, for it is written, "Vengeance is mine; I will repay, says the Lord." Instead, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink, for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

Holy Wisdom, Holy Word.

Thanks be to God.

Writing to the church in Rome, Paul makes clear that Christians should attend in love to each other and work to alleviate the sufferings of others, never adding to human misery by acts of reprisals. Christians continue the work of Christ by overcoming evil with good.

Gospel Acclamation

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

Congregation:



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

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

life. Al - le - lu - ia! *Optional Repeat*

Gospel—Matthew 16:21-28

The Holy Gospel according to Matthew.

Glory to you, O Lord.

From that time on, [after Peter confessed that Jesus was the Messiah,] Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes and be killed and on the third day be raised. And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.” But he turned and said to Peter, “Get behind me, Satan! You are a hindrance to me, for you are setting your mind not on divine things but on human things.”

Then Jesus told his disciples, “If any wish to come after me, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? ”For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”

The Gospel of the Lord.

Praise to you, O Christ.

Reading through Matthew we glimpse some of the struggles about leadership in the early Christian community, for although last week Matthew accorded Peter authority in the early Christian community, this second half of the episode tells of Jesus chastising Peter for forgetting that the Christian life leads to the cross. The Rock is now Satan. Matthew writes believing that the end of the world is imminent. The Son of Man, an eschatological figure who hovers between God and the human race, will come to judge the world. Thus believers need no longer live for this world.

Sermon

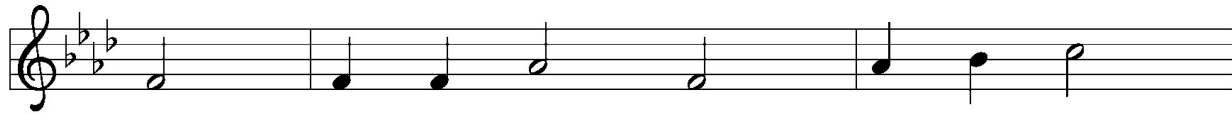
Pastor Jill

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.

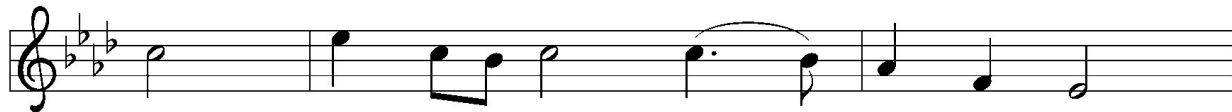
Sermon Notes



1 "Take up your cross," the Sav - ior said,
 2 Take up your cross; let not its weight
 3 Take up your cross, nor heed the shame,
 4 Take up your cross and fol - low Christ,



"if you would my dis - ci - ple be;
 per - vade your soul with vain a - larm;
 nor let your fool - ish heart re - bel;
 nor think till death to lay it down;



for - sake the past, and come this day,
 his strength shall bear your spir - it up,
 for you the Lord en - dured the cross
 for those who hum - bly bear the cross



and hum - bly fol - low af - ter me."
 sus - tain your heart, and nerve your arm.
 to save your soul from death and hell.
 one day will wear the glo - rious crown.

Apostles' Creed

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.

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic* church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

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

Prayers of Intercession

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

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

For the church in every land, that its mission and ministry is anchored in the love of Christ. When threats or challenges arise, teach us to take up our cross and follow you in faith.
Merciful God,
receive our prayer.

For the well-being of your creation, that all that lives and grows on the earth may thrive. Bring relief to areas ravaged by droughts, floods, fires, storms, and other disasters (*especially*).
Merciful God,
receive our prayer.

For the nations and all in authority, that they seek to live in peace with one another. Bless the work of international and diplomatic organizations and all who work to bring peace to a world scarred by violence.
Merciful God,
receive our prayer.

For all those in need, that they be satisfied. Ensure all your children have safe access to food, water, shelter, and medical care. Bring healing to all who bear wounds in body, mind and spirit (*especially*).
Merciful God,
receive our prayer.

For the congregation gathered here to serve you, that they remain strong in faith and united in purpose. Guide our committees, study groups, and other meetings toward honesty and humility, always seeking genuine love.
Merciful God,
receive our prayer.

For what else do we pray? For the faithful departed, that their witness continues to strengthen and guide the church. Renew our hope in your promises in this life and the life to come.
Merciful God,
receive our prayer.

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

Sharing of the Peace

The peace of the Lord be with you all.

And also with you.

Offering

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

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

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

Online Giving



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

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

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

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

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

Offertory Prayer

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

HOLY MEAL

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

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

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

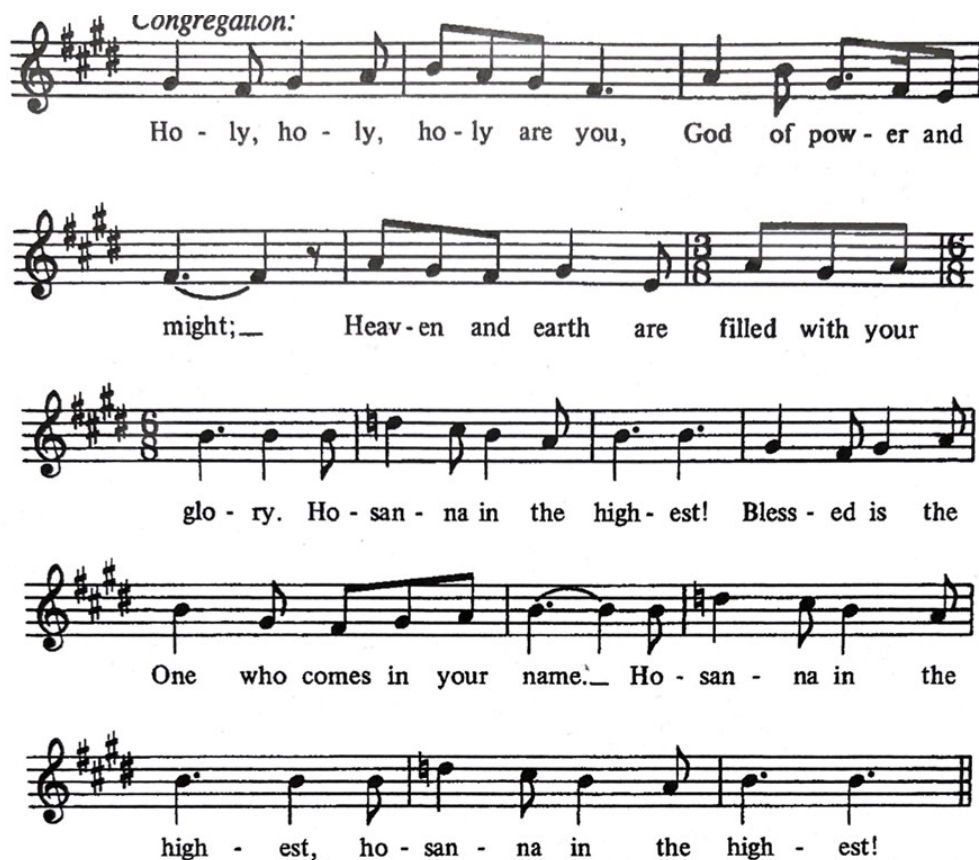
Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

It is indeed our right, our duty, and our joy that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Sanctus

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

Congregation:



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

The Words of Institution

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

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

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

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

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

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

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

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

Lamb of God

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



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



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



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



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

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

Our Father in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our sins, as we forgive those who sin against us.

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

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

Communion

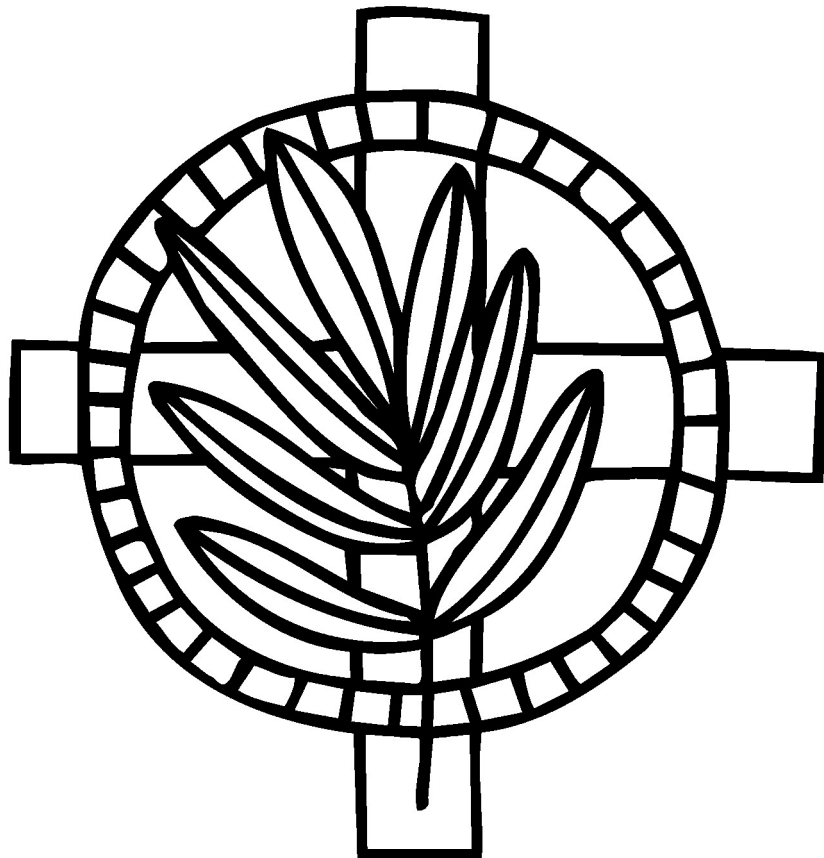
Holy Communion is included in the order of worship because, in Lutheran teaching, it is one of the central “means of grace” through which God nourishes faith, forgives sin, and sends us as witnesses to the gospel. The ELCA affirms that Word and Meal belong together as one act of worship: we hear Christ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

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

ALL ARE WELCOME.

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

Music for reflection during Communion.



Post Communion Blessing

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

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

Prayer After Communion

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

Announcements

SENDING

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

Benediction

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

Next week's readings

1st Reading—Ezekiel 33:7-11; **Psalm**—Psalm 119:33-40; **2nd Reading**—Romans 13:8-14; Matthew 18:15-20

Mission Statement

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

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

Hope of the World

ACS #1085



1 Hope of the world, O Christ of great com - pas - sion,
2 Hope of the world, God's gift from high - est heav - en,
3 Hope of the world, a - foot on dust - y high - ways,
4 Hope of the world, who by your cross did save us
5 Hope of the world, Christ ris'n from death vic - to - rious,



speak to our fear - ful hearts by con - flict rent.
bring - ing to hun - gry souls the bread of life:
show - ing to wan - d'ring souls the path of light:
from death and deep de - spair, from guilt and sin:
who by this tri - umph con - quered grief and pain:



Save us, your peo - ple, from con - sum - ing pas - sion,
still let your Spir - it un - to us be giv - en
walk close be - side us lest the tempt - ing by - ways
we ren - der back the love your mer - cy gave us;
we would be faith - ful to your gos - pel glo - rious;



who by our own false hopes and aims are spent.
to heal earth's wounds and end all bit - ter strife.
lure us a - way from you to end - less night.
work through our lives to bring your pur - pose in.
you are our Lord and will for - ev - er reign!

Dismissal

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

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

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

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



IMAGINE
Community Festival & Canned Food Drive 2026

FREE Family Fun!

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

Canned food drive will benefit Cedar Park Church Food Bank

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



ReconcilingWorks
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