

WELCOME!

We are glad to welcome you today as we gather together to worship God! Please be sure you complete the salmon insert inside your bulletin and turn it in to the collection plate at the time of communion.

This bulletin will assist you in participating in worship. All parts spoken by the congregation are listed in **bold print and preceded by "C:"**

There are also instructions printed in *italics* that will indicate other helpful descriptions of the service. Large Print Hymns are available. Please see an usher.

Thank you for turning off your cell phones or putting them on "silent" during the service.



*We are committed to **invite** and **welcome** all to Jesus Christ, to **equip** all with an active faith that works in real life, and together go into the world to **serve** in Jesus' name.*

WELCOME AND ANNOUNCEMENTS

PRELUDE: Londonderry Air

arr. by Noel Rawsthorne

The Irish folk tune Londonderry Air is most famous as the tune for “Danny Boy.” However, like many folk tunes, it has been used as the melody for numerous hymns. This arrangement is by British organist and composer Noel Rawsthorne (1929 – 2019).

Please stand

INVOCATION, CONFESSION and FORGIVENESS

P: In the name of the Father, and of the +Son, and of the Holy Spirit.

C: Amen.

P: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C: Amen.

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

[Silence for reflection and self-examination]

P: Most merciful God,

C: We confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by His authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the +Son, and of the Holy Spirit.

C: Amen.

HYMN 848 “Give to Our God Immortal Praise”

Give to Our God Immortal Praise!

848

1 Give to our God im - mor - tal praise! Mer - cy and
2 He sent his Son with pow'r to save from guilt and
3 Give to the Lord of lords re - nown; the King of

truth are all his ways. Won - ders of grace to
dark - ness and the grave. Won - ders of grace to
kings with glo - ry crown. His mer - cies ev - er

God be - long; re - peat his mer - cies in your song.
God be - long; re - peat his mer - cies in your song.
shall en - dure when lords and kings are known no more!

The image shows a three-part musical score in G major (one sharp) and 4/4 time. It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are printed below the vocal lines. The first system contains three verses of lyrics. The second system continues the lyrics. The third system concludes the lyrics with a double bar line and repeat signs at the end of the piano part.

APOSTOLIC GREETING

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

C: And also with you.

HYMN OF PRAISE

Refrain

The image shows a musical score for a hymn. It consists of ten staves of music, each with a treble clef and a key signature of two flats (B-flat and E-flat). The time signature is 3/4. The lyrics are written below the notes. The first staff begins with a 'Refrain' label. The lyrics are: 'Glo-ry to God in the high - est, and peace to God's peo-ple on earth. Glo-ry to God in the high - est, and peace to God's peo-ple on earth. Lord God, heav-en - ly King, al - might - y God and Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a - way the sin of the world; have mer - cy on us; you sit at the right hand of the Fa-ther; re - ceive our prayer. Glo - ry to God in the high - est, and peace to God's peo-ple on earth.' The second and eighth staves also have 'Refrain' labels above them.

Glo-ry to God in the high -
est, and peace to God's peo-ple on earth. Glo-ry to
God in the high - est, and peace to God's
peo-ple on earth. Lord God, heav-en - ly King, al -
might - y God and Fa-ther, we wor-ship you, we give you thanks, we
praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord
God, Lamb of God, you take a - way the sin of the world; have
mer - cy on us; you sit at the right hand of the Fa-ther; re -
ceive our prayer. Glo - ry to God
in the high - est, and peace to God's peo-ple on earth.

— Glo-ry to God — in — the high - est, and —
 peace to God's peo-ple on earth. — For you a - lone are the
 Ho - ly One, you are the Lord, you are the Most High, Je - sus
 Christ, with the Ho - ly Spir - it, in the glo - ry of God the — Fa -
Final refrain
 ther. — Glo - ry to God — in — the high -
 est. A - - men, a - - men. —

PRAYER OF THE DAY

Direct us, O Lord God, in all our doings with your continual help, that in all our works, begun, continued, and ended in you, we may glorify your holy name; and finally, by your mercy, bring us to everlasting life, through Jesus Christ, our Savior and Lord.

C: Amen.

FIRST READING: Deuteronomy 30:15-20

See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today

that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

R: The Word of the Lord.

C: Thanks be to God.

SECOND READING: SECOND READING: Philemon 1-21

Paul, a prisoner of Christ Jesus, and Timothy our brother,

To Philemon our dear friend and co-worker, to Apphia our sister, to Archippus our fellow-soldier, and to the church in your house:

Grace to you and peace from God our Father and the Lord Jesus Christ. When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith towards the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother. For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you for a while, so that you might have him back for ever, no longer as a slave but as more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my

own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

R: The Word of the Lord.

C: **Thanks be to God.**

GOSPEL ACCLAMATION

Al - le - lu - ia,
— Lord, to whom — shall we go? — You have the words
— of e - ter - nal life. — Al - le lu - ia. —

P: The Holy Gospel according to the 14th chapter of Luke.

C: **Glory to You, O Lord.**

HOLY GOSPEL: Luke 14:25-33

Now large crowds were travelling with him; and he turned and said to them, 'Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, "This fellow began to build and was not able to finish." Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions.

P: The Gospel of the Lord.

C: **Praise to You, O Christ.**

ANTHEM: My Lord, What a Mornin'

by Harry T. Burleigh
Mark Meuser, baritone
Pastor Seth Jersild, piano

SERMON

Pastor Patti Morlock

HYMN 620 "How Sweet the Name of Jesus Sounds" (vs. 1-4)

1 How sweet the name of Je - sus sounds in
2 It makes the wound - ed spir - it whole and
3 Dear name! The rock on which I build, my
4 By thee my prayers ac - cep - tance gain al -

a be - liev - er's ear! It soothes our sor - rows,
calms the heart's un - rest; 'tis man - na to the
shield and hid - ing place; my nev - er - fail - ing
though with sin de - filed. The dev - il charg - es

heals our wounds, and drives a - way all fear.
hun - gry soul and to the wea - ry, rest.
treasure, filled with bound - less stores of grace.
me in vain, and I am owned a child.

APOSTLES' CREED

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

I believe in Jesus Christ, His only Son, our Lord. He was conceived by the

power of the Holy Spirit and born of the Virgin Mary.
 He suffered under Pontius Pilate, was crucified, died, and was buried.
 He descended into hell. On the third day he rose again.
 He ascended into heaven, and is seated at the right hand of the Father.
 He will come again 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.

PRAYERS OF THE CHURCH

Response: P: ...Lord in your mercy, **C: Hear our prayer.**

GREAT THANKSGIVING

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

P: Let us give thanks to the Lord, our God.

C: It is right to give our thanks and praise.

P: It is indeed right, our duty, and our joy...

...we praise your name and join their unending hymn:

HOLY HOLY HOLY



Ho - ly, ho - ly, ho - ly Lord,



Lord God of pow-er and might, — heav-en and earth are full of your glo - ry. Ho-



san - na in the high - est. Bless-sed is he who comes in the name of the Lord.

— Ho - san - na in the high - est.

WORDS OF INSTITUTION

THE LORD’S PRAYER

C: Our Father, Who art 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 trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation, but deliver us from evil;
 for Thine is the kingdom, and the power, and the glory,
 forever and ever. Amen.

HOLY COMMUNION

- ◆ *Persons who know Jesus Christ as their Lord and Savior and believe in his real presence in the sacrament are invited to commune.*
- ◆ *Grape juice is available in the center of the tray.*
- ◆ *Adults who do not commune may come forward for a blessing. Please indicate you desire a blessing by crossing your arms over your chest.*
- ◆ *Children not yet communing may come forward with an adult to receive a blessing.*
- ◆ *If you are not able to come forward to receive communion, please let the pastor know by raising your hand as he/she scans the congregation. The pastor will come to you.*

BLESSING, PRAYER and BENEDICTION

HYMN 537 “On Our Way Rejoicing”

1 On our way re - joic - ing glad - ly let us go.
 2 Un - to God the Fa - ther joy - ful songs we sing;

Christ our Lord has con - quered; van - quished is the foe.
un - to God the Sav - ior thank - ful hearts we bring;

Christ with - out, our safe - ty; Christ with - in, our joy;
un - to God the Spir - it bow we and a - dore,

who, if we be faith - ful, can our hope de - stroy?
on our way re - joic - ing now and ev - er - more.

Refrain
On our way re - joic - ing; as we for - ward move,

hear - ken to our prais - es, O blest God of love!

DISMISSAL

P: Go in peace. Serve the Lord!

C: **Thanks be to God!**

POSTLUDE: Grand Choer

by Charles Sergisson

Listening for the Promise

WEEKLY DEVOTIONAL

Thirteenth Sunday after Pentecost (Proper 18) – September 4, 2022

“Therefore choose life... loving the LORD your God, obeying his voice and holding fast to him. For he is your life and length of days.”

–Deuteronomy 30:19a-20a–

In these verses, Moses’ plea to the Israelites reflects God’s desires for them as they prepare to enter the Promised Land under Joshua’s leadership: Choose life, not death; choose blessings, not curses (see Deut. 30:15-20).

Moses then tells the Israelites (and us) what choosing life looks like: “loving the LORD your God, obeying his voice and holding fast to him.” In other words, the life God calls them/us to live consists of a loving relationship with him in which they/we daily hold fast, “cling,” “stay close,” “follow closely,” “stick to,” and “stick with” (Blue Letter Bible’s definition of the Hebrew word קָבַץ, transliterated *dāḥaq*, in verse 20) him. And as we קָבַץ/*dāḥaq* him, he calls us to listen for his voice in all the various ways he speaks, and to obey him.

These verses testify to the relationship God desires with all his children. They point to the fact that Christianity/following Jesus consists not of religious ritual and rules, but of relationship with the one who is life itself. As Moses proclaims, “For he is your life.” Jesus himself confirms Moses’ statement when he declares, “I am the way, and the truth, and the life” (John 14:6), and teaches that he gives abundant and eternal life to all who walk in loving, obedient relationship with him (see Jn. 10:10, 14:23).

Jesus, like Moses in the above verses, also taught that this is a life and death choice. In the Gospel of Matthew Jesus states: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it [death], but whoever loses their life for me will find it [life]” (Matt. 16:24b-25a, NIV, brackets mine). In Luke 14:27 Jesus again explains: “Whoever does not bear his own cross and come after me [life] cannot be my disciple [death]” (brackets mine).

So, both the Old and New Testaments depict God graciously offering and encouraging us to choose life in him. He makes known his desires and promises for a loving relationship in which he speaks to us and guides us in his ways as we קָבַץ/*dāḥaq* him. And he gives us himself – abundant and eternal life –when we choose life.