

Connected by the love of Jesus, we at First Lutheran Church welcome people of all ages, races, sexual orientations, gender identities or expressions, abilities; of any socio-economic status, citizenship status, or political affiliation. Committed to inclusivity, racial equity, anti-racism and justice, we are centered in the love of God through Jesus and gather as beloved in Christ.

We affirm that in Christ, "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:28)

GATHERING

The Holy Spirit calls us together as the people of God.

WELCOME

The assembly stands.

CONFESSION AND FORGIVENESS

*As these words
are spoken,
anyone who wishes
to do so may
make the sign of
the cross on their
own body, as
indicated by the
small red cross
shown among the
printed words.
The act recalls
that in baptism
we were immersed
into the death of
Christ and
marked with the
cross forever.*

Blessed be the holy Trinity, ☩ one God,
who creates, redeems, and sustains us and all of creation.
Amen.

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

The assembly kneels. Silence is kept for reflection.

Most merciful God,
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.

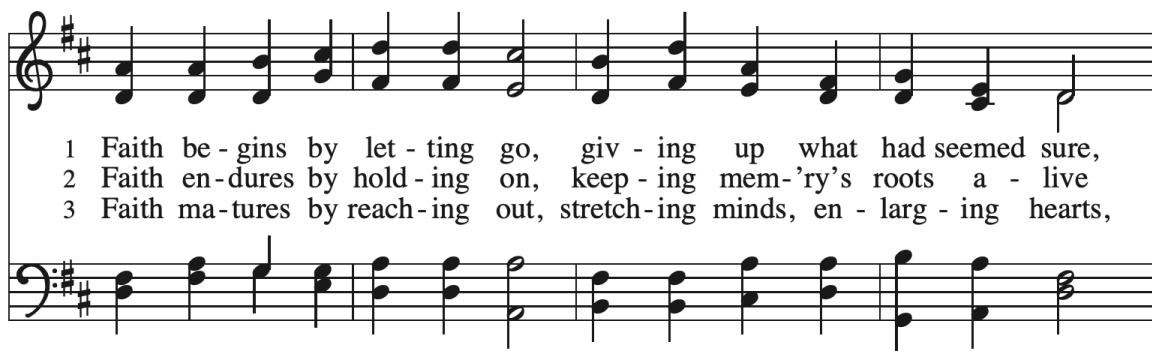
By water and the Holy Spirit God gives you a new birth, and through the death and resurrection of ☩ Jesus Christ, God forgives you all your sins. The God of mercy and might strengthen you in all goodness and keep you in eternal life.
Amen.

The assembly stands.

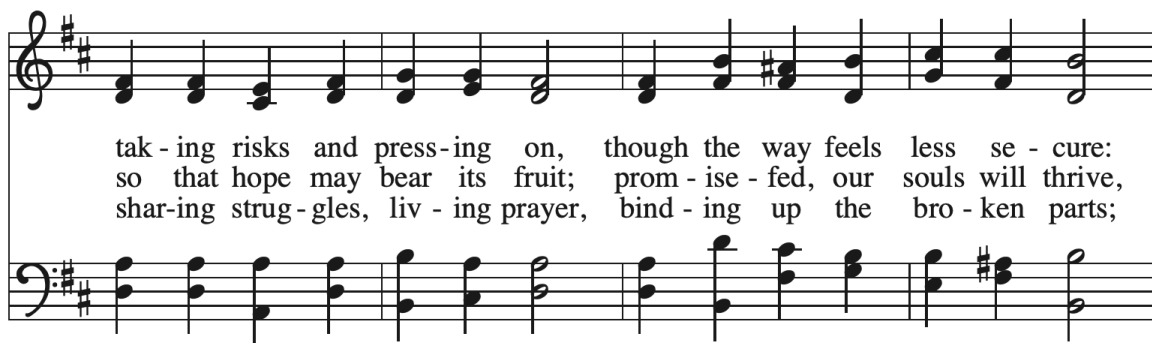
GATHERING HYMN

Ratisbon by Johann Gottlob Werner (1777-1822)

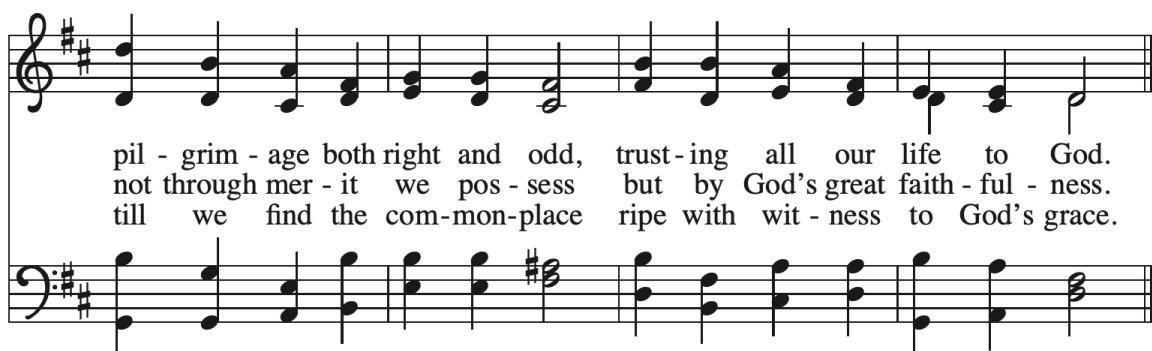
This text affirms that faith is not a state of being but a process of becoming what we are called to be in relationship to God, other people, and the world. The movement from one stage of faith to another is suggested by gestures of the hand: letting go, holding on, reaching out.



1 Faith be - gins by let - ting go, giv - ing up what had seemed sure,
 2 Faith en - dures by hold - ing on, keep - ing mem - 'ry's roots a - live
 3 Faith ma - tures by reach - ing out, stretch - ing minds, en - larg - ing hearts,



tak - ing risks and press - ing on, though the way feels less se - cure:
 so that hope may bear its fruit; prom - ise - fed, our souls will thrive,
 shar - ing strug - gles, liv - ing prayer, bind - ing up the bro - ken parts;



pil - grim - age both right and odd, trust - ing all our life to God.
 not through mer - it we pos - sess but by God's great faith - ful - ness.
 till we find the com - mon - place ripe with wit - ness to God's grace.

Carl P. Daw, Jr. (b. 1944)

CANTICLE OF PRAISE: *Glory to God*

Used regularly in Christian worship since at least the sixth century, this hymn echoes the words of the angels over the fields of Bethlehem.

The musical score is written for a single voice part in treble clef with a key signature of one sharp (F#). It consists of ten staves of music. The lyrics are written below the notes. There are three triplet markings (indicated by a '3' over a bracket) on the staves containing the words 'Lord God, heav-en - ly king', 'Lord God, Lamb of God', and 'world: have mer - cy on us;'. The lyrics are: Glo- ry to God, glo - ry to God, glo - ry to God in the high - est; glo - ry to God, glo - ry to God, and peace to God's peo- ple on earth. Lord God, heav-en - ly king, al- migh- y God and Fa- ther, we wor- ship you, we give you thanks, we praise you for your glo - ry. Glo- ry to God, glo - ry to God, glo - ry to God in the high - est; glo - ry to God, glo - ry to God, and peace to God's peo- ple on earth. 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 are seat - ed at the right hand of the Fa - ther: re- ceive our prayer.

Glo- ry to God, glo - ry to God, glo - ry to God in the high - est;

glo - ry to God, glo - ry to God, and peace to God's peo- ple on earth.

Lord God, heav-en - ly king, al- migh- y God and Fa- ther, we

wor- ship you, we give you thanks, we praise you for your glo - ry.

Glo- ry to God, glo - ry to God, glo - ry to God in the high - est;

glo - ry to God, glo - ry to God, and peace to God's peo- ple on earth.

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 are seat - ed at the

right hand of the Fa - ther: re- ceive our prayer.

continued on the next page

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

This prayer, based on one in the seventh-century Gelasian Sacramentary, asks that, in view of continual failings and perpetual dangers, we receive the life that only our merciful God can provide.

PRAYER OF THE DAY

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.

O Lord God, enliven and preserve your church with your perpetual mercy. Without your help, we mortals will fail; remove far from us everything that is harmful, and lead us toward all that gives life and salvation, through Jesus Christ, our Savior and Lord.

Amen.

The assembly is seated. Children are invited to the crossing.

CHILDREN'S MOMENT

Children may leave for the Children's Chapel afterward.

WORD

*God speaks to us in scripture reading,
preaching, and song.*

FIRST READING: Ezekiel 33:7-11

In his writings, the sixth-century exile Ezekiel both condemns the nations, including his own, and, beginning in chapter 33, promises Israel's coming restoration. Ezekiel's self-identification as a prophet, that is, a mouthpiece for God, is stated in this excerpt: he must speak both God's judgment and God's mercy. Yet God prefers to render mercy.

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?

Word of God, word of life.

Thanks be to God.

SECOND READING: Romans 13:8-14

St. Paul writes:

St. Paul's understanding that the end was near undergirds his metaphors describing the Christian life: wake up; it is day; Christ's light is our armor against sin; we wear Jesus Christ.

By "flesh" he means the body misused by the power of sin, human life turned in upon itself. His Christianization of the commandments as "love" recalls Leviticus 19:18: "you shall love your neighbor as yourself."

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.

Word of God, word of life.

Thanks be to God.

The assembly stands to welcome the gospel.

GOSPEL ACCLAMATION

The acclamation is sung by all.

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

Al - le - lu - ia. You have the words of e - ter - nal life.

Al - le - lu - ia, al - le - lu - ia.

GOSPEL: Matthew 18:15-22

The holy gospel according to Matthew.

Glory to you, O Lord.

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.

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."

Then Peter came and said to him, "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."

The gospel of the Lord.

Praise to you, O Christ.

The assembly is seated at the invitation of the preacher.

SERMON

Silence for reflection follows the sermon.

The assembly stands to proclaim the word of God in song.

HYMN OF THE DAY

Fredericktown by Charles R. Anders (1929-2020)

The first, second, and last stanzas are cries to God for help, and the third stanza tells why the cries will be heard. All the stanzas lead to the refrain, which is both a petition and address to the source of mercy and peace.



1 In all our grief and fear we turn to you.
2 Help us to put a - side the an - gry word,
3 You did not e - ven spare your on - ly Son.
4 God, when we suf - fer all that we can bear,



O God, you know all that we think or do,
the clench - ing fist, the wish and will to hurt.
He lived our griefs and bore all e - vil done,
then let us know that you in truth are near



you know the pain we put each oth - er through.
Teach us the way in which love best is served.
but through his cross, re - demp - tion has been won.
and will not leave us lost in all our fear.

Refrain



Lord, have mer - cy, Christ, have mer - cy, Lord, grant us peace.

Sylvia G. Dunstan (1955-1993)

The word "creed" comes from the Latin "credo" for "I believe." The Apostles' Creed, contrary to an old tradition, was not composed by the apostles but is a summary of the apostolic teaching.

CREED

**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.**

PRAYERS OF INTERCESSION

With the whole people of God in Christ Jesus,
let us pray for the church, those in need, and all of God's creation.

The assembly kneels. Silence is observed.

After each petition:

Lord, in your mercy,
hear our prayer.

After the final petition:

Into your hands, gracious God, we commend ourselves and all for whom we pray,
trusting in your mercy; through Jesus Christ, our Savior.
Amen.

The assembly stands.

The peace of Christ be with you always.
And also with you.

The people may greet one another with a sign of Christ's peace.

The assembly is seated while the table is prepared.

MEAL

God feeds us with the presence of Jesus Christ.

TITHES AND OFFERINGS



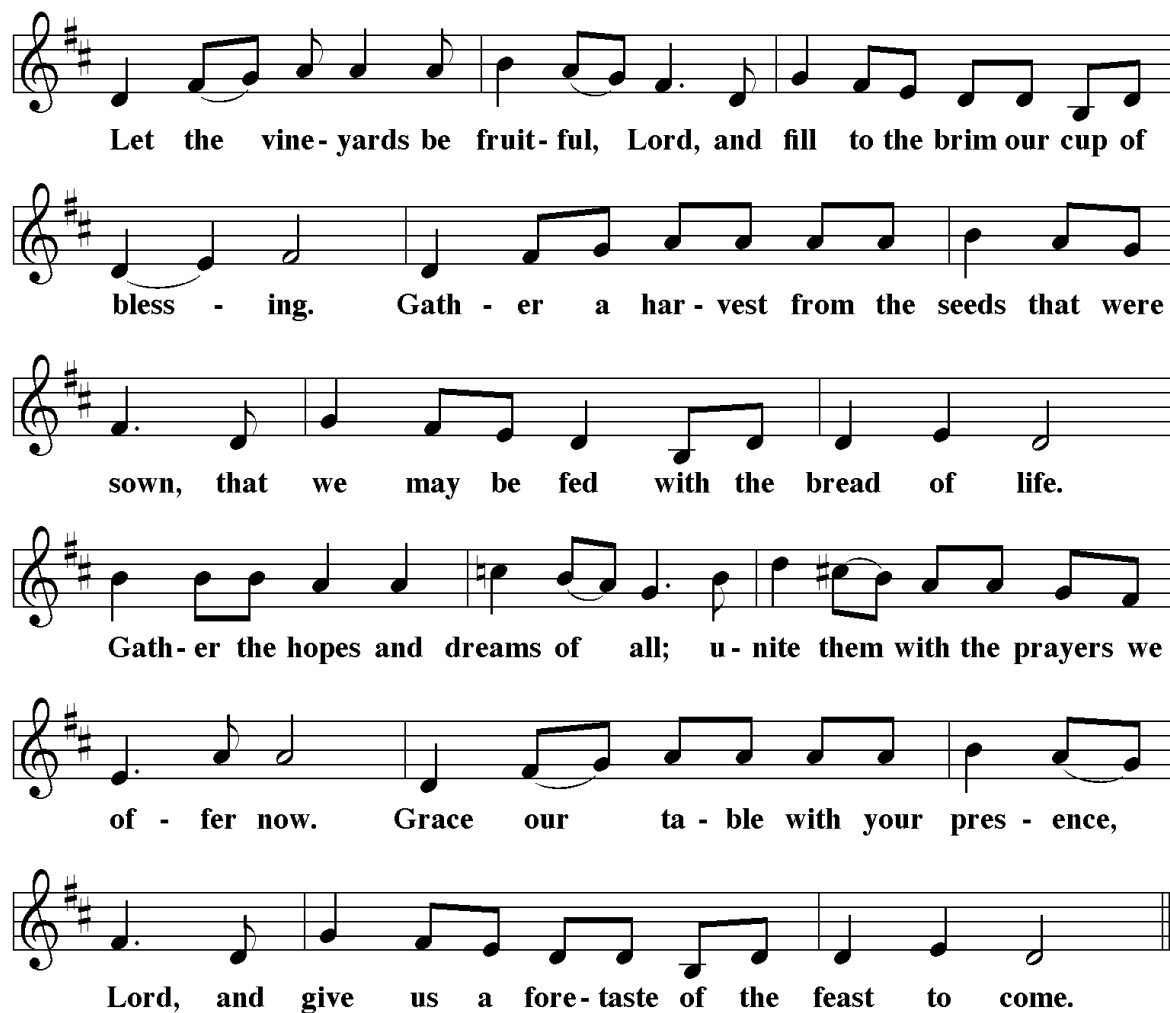
Free-will gifts are gratefully received to benefit the mission of the church, including the care of those in need. For your convenience, you may text the amount you wish to give to 844-927-1044. Alternatively, electronic giving is also available by scanning the QR code. Cash or checks may be placed in an offering plate located at each entrance.

The assembly stands as the gifts are presented.

The peace is the link between the proclamation of the Word and the sharing of the Lord's Supper. Our unity and mutual forgiveness come from Christ whose Word has first been proclaimed and whose meal we now prepare to share. We wish the peace of the Lord for each other.

OFFERTORY CANTICLE

The canticle is sung by all.



Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of
bless - ing. Gath - er a har - vest from the seeds that were
sown, that we may be fed with the bread of life.
Gath - er the hopes and dreams of all; u - nite them with the prayers we
of - fer now. Grace our ta - ble with your pres - ence,
Lord, and give us a fore-taste of the feast to come.

OFFERTORY PRAYER

God of mercy and grace, the eyes of all wait upon you,
and you open your hand in blessing.
Fill us with good things at your table
that we may come to the help of all in need,
through Jesus Christ, our redeemer and Lord.
Amen.

GREAT THANKSGIVING

The sacrament of Holy Communion is also known as the Eucharist, from the Greek word for "thanksgiving." Jesus repeatedly gave thanks when he took the bread and wine and gave it to his disciples.

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 our thanks and praise.

It is indeed 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:

Ho - ly, ho - ly, ho - ly 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 - ed is he who
comes in the name of the Lord. Ho - san - na in the
high - est. Ho - san - na in the high - est.

The text of the Sanctus is based on Isaiah 6:3 and Matthew 21:9. This is the highest part of the entire liturgy. As we join our voices with others around the world and with the choirs of angels, heaven and earth become one.

Holy, mighty, and merciful Lord,
heaven and earth are full of your glory.

In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.

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, therefore, his death, resurrection, and ascension,
we await his coming in glory.

Pour out your Holy Spirit, that by this Holy Communion we may know
the unity we share with all your people
in the body of your Son, Jesus Christ our Lord.

Through him, with him, in him, in the unity of the Holy Spirit,
all glory and honor is yours, almighty Father, now and forever.
Amen.

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those who sin against us.**

**Save us from the time of trial
and deliver us from evil.**

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

*The Lord's Prayer
is based on
Matthew 6:9-13
and Luke 11:2-4.*

The presiding minister invites the assembly to the table, saying:

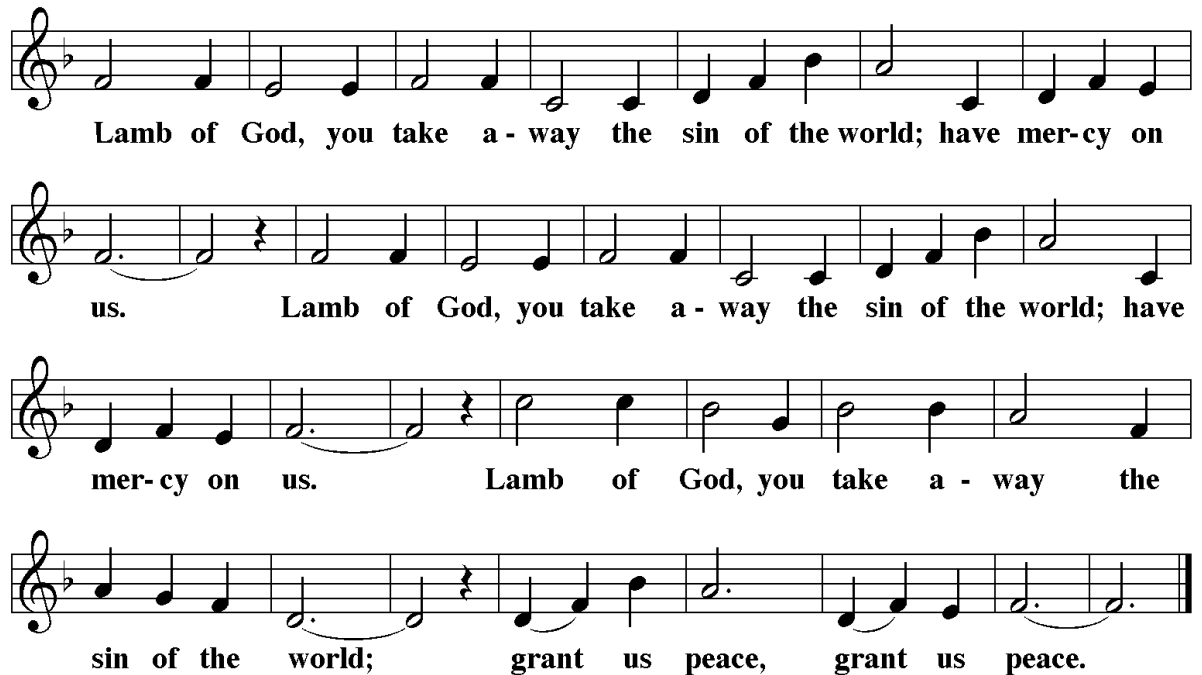
Taste and see that the Lord is good.

The assembly is seated.

Those joining us via livestream may now consume the bread and wine.

*In John 1:29,
John the Baptist
says of Jesus,
"Behold the
Lamb of God who
takes away the sin
of the world."*

*Before Holy
Communion, we
sing these same
words, asking that
Christ would have
mercy, take away
our sins, and
grant us peace.*



The musical notation is written on four staves in a single system. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is simple and hymn-like, using quarter and half notes. The lyrics are printed below the notes.

Lamb of God, you take a - way the sin of the world; have mer-cy on
us. Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace, grant us peace.

Holy Communion is freely offered to all who are hungry and long for the living presence of our Savior, Jesus Christ. If you do not want to receive communion, you may still come forward for a blessing, if you desire.

*At the invitation of the ushers, please proceed to the altar.
Trays of cups are available as you approach the communion rail.
For grape juice, please select a stainless steel cup;
for wine, a clear glass.
Gluten-free wafers are available.*

*If it is more convenient to receive the sacrament from your seat,
please let an usher know and a communion minister will gladly bring it to you.*

COMMUNION HYMN

Restoration from Southern Harmony, 1835

This hymn confronts the assumption that the church is a place for facile faith with a text that invites questions, ideas, and exploration. For hymnwriter David Bjorlin, complicated questions and disconcerting answers create room for the Holy Spirit to lead God's people into wisdom and a richer faith. The first three stanzas begin with the words "ask," "seek," and "knock," a reference to

Matthew 7:7-8. The text is set to the shape-note tune restoration, which sets a tone of resolve and commitment and inspires singers to find the courage to wonder.

1 Ask the com - pli - cat - ed ques - tions.
 2 Seek the dis - con - cert - ing an - swers,
 3 Knock on doors of new i - de - as,
 4 For in strug - gle we dis - cov - er

Do not fear to be found out; for our God makes
 fol - low where the Spir - it blows; test com - pet - ing
 test as - sump - tions long grown stale, for Christ calls from
 truth both sim - ple and pro - found; in the knock - ing,

strong our weak - ness, forg - ing faith in fires of doubt.
 truths for wis - dom, for in ten - sion new life grows.
 shores of won - der, dar - ing us to try and fail.
 ask - ing, seek - ing, we are o - pened, an - swered, found.

David Bjorlin (b. 1984)

COMMUNION HYMN

Lafferty by Karen Lafferty (b. 1948)

The author and composer wrote the first stanza and folk-style tune after attending a Bible study on Matthew 6:33. The later stanzas, based respectively on Matthew 7:7 and Matthew 4:4, emerged anonymously. Such meditative singing of scripture is an important form of sung prayer.

Descant

Al - le - lu - ia, al -

1 Seek ye first the king - dom of God and its
2 Ask and it shall be giv - en un - to you; seek and

le - lu - ia, al - le -

righ - teous - ness, and all these things shall be
you shall find; knock and the door shall be

lu - ia, al - le - lu - ia.

add - ed un - to you. Al - le - lu, al - le - lu - ia.
o - pened un - to you. Al - le - lu, al - le - lu - ia.

*After all who desire to commune have returned to their places,
the assembly stands at the invitation of the presiding minister.*

The body and blood of our Lord Jesus Christ
strengthen you and keep you in his grace.

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.

SENDING

God blesses us and sends us in mission to the world.

BLESSING

The God of love draw you into full accord and one mind,
in the body of Christ Jesus.

Amen.

The God of hope
grant you strength and joy in all circumstances
through the intercession of the Spirit.

Amen.

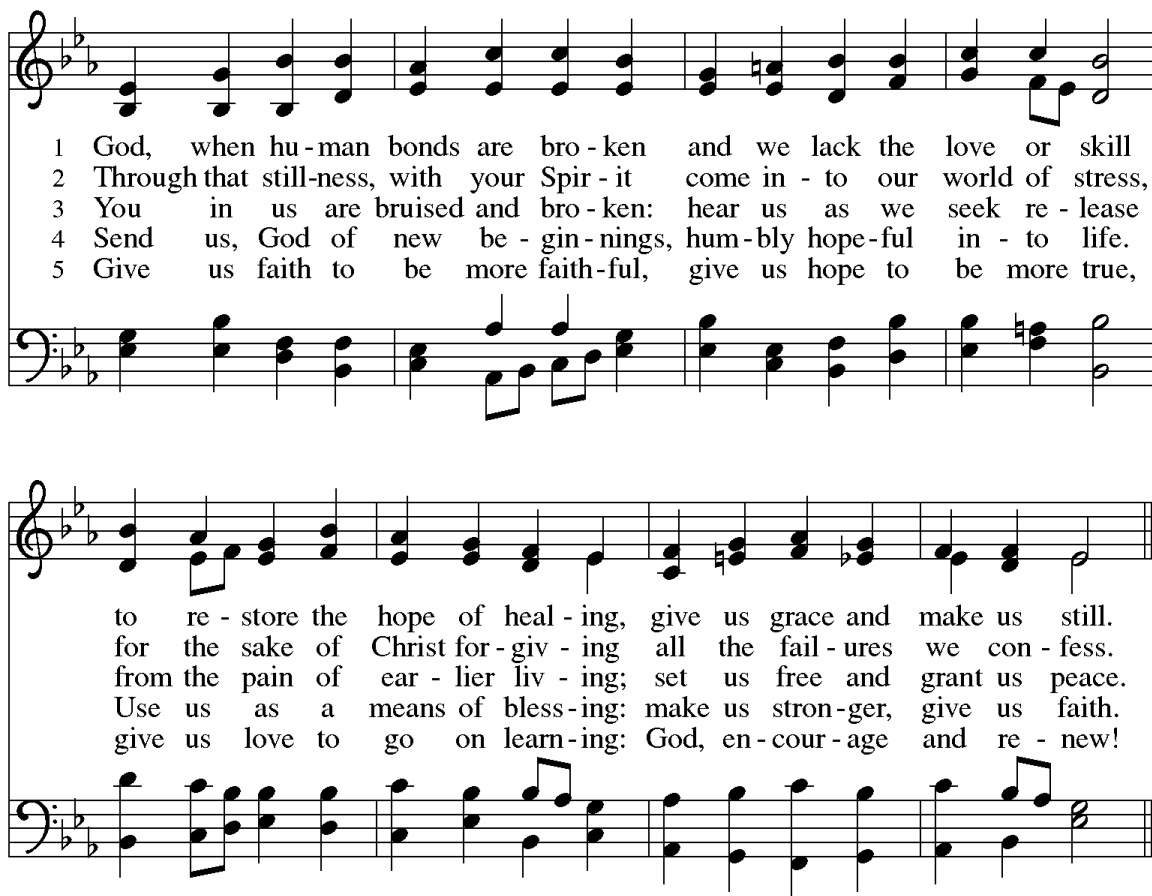
The God of grace
bless ☩ you now and forever.
be upon you and remain with you always.

Amen.

SENDING HYMN

Merton by William H. Monk (1823-1889)

The author penned this text in 1988 for the United Reformed Church in the United Kingdom as part of its efforts to minister to divorced Christians. The words convey the truth of human sorrow and the hope for divine assistance.



1 God, when hu-man bonds are bro-ken and we lack the love or skill
 2 Through that still-ness, with your Spir-it come in-to our world of stress,
 3 You in us are bruised and bro-ken: hear us as we seek re-lease
 4 Send us, God of new be-gin-nings, hum-bly hope-ful in-to life.
 5 Give us faith to be more faith-ful, give us hope to be more true,

to re-store the hope of heal-ing, give us grace and make us still.
 for the sake of Christ for-giv-ing all the fail-ures we con-fess.
 from the pain of ear-lier liv-ing; set us free and grant us peace.
 Use us as a means of bless-ing: make us stron-ger, give us faith.
 give us love to go on learn-ing: God, en-cour-age and re-new!

Fred Kaan (1929-2009)

DISMISSAL

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

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SERVING THE ASSEMBLY

Presiding Minister..... The Rev. Scott A. Mims
Assisting Minister Rich Whittecar
Altar Guild..... Dolly Mayo Hinton
Altar Servers..... Violet Washington-Jacobo, Pei Williams
Communion Ministers
Flower Guild Joanna Griffin and Joy LaLonde Kelly
Greeters
Reader Dorothy Shaffer
Tech Ministers..... Steve Delaney; Angelo, Ardie, and Eddie Ilardi; Marcus Janik; Steve Velotas
Ushers Jay Gill, Robert Green, Don Strehlow, John Wittmann
Coffee Fellowship Host..... LGBTQIA+ Committee
Nursery Attendants.....

Ryan-Michael Blake, *organ & piano*



PRAYERS OF INTERCESSION

With the whole people of God in Christ Jesus,
let us pray for the church, those in need, and all of God's creation.

The assembly remains standing for prayer. Silence for reflection.

Lord Jesus, your love surrounds us with mercy and grace. Help us to extend that same grace to one another. Through your Spirit, lead us to share the truth with one another in love. Make us quick to listen and slow to speak. Teach us how to work towards mutual understanding, navigate our disagreements gracefully, and to forgive one another as you have forgiven us.

Lord, in your mercy,
hear our prayer.

O God of mystery, mercy, and might, we thank you for the beauty and wonder of creation. Inspire your people from across the globe in caring for the earth. We pray that this bounteous creation will receive continued divine blessing, that the air be wholesome, that the waters be plentiful and clean, that the land be treasured, and that creatures and habitats be protected. Grant that what has been despoiled will be healed, and that all the baptized will nurture a zeal for the wellbeing of creation.

Lord, in your mercy,
hear our prayer.

Gracious Father, deliver those who find themselves afflicted today by any kind of need. Be with all who endure unrest, violence, famine, and warfare, and especially with those in Ukraine, Gaza, Iran, Lebanon, Afghanistan, Haiti, and Venezuela. Protect, strengthen, and guide all who work to bring medical and food aid to those in peril, and be with all who labor for just and lasting peace.

Lord, in your mercy,
hear our prayer.

Enlarge our vision, O Lord, that we may recognize our shared humanity and interdependence. Guide the leaders of the world, including Governor Spanberger, President Trump, and all whom we have elected, that they may work for the well-being of our Commonwealth and nation. Shine the light of your truth and free us from corruption and injustice. Frustrate the plans of the wicked and raise up leaders who will labor with vision and integrity.

Lord, in your mercy,
hear our prayer.

Gracious God, you have called all people to meaningful work and to rest from it. As we remember those who struggled for fair wages, safe conditions, and Sabbath rest, keep us mindful of workers still waiting for that same justice, and make us instruments of it. As we prepare for a

full and busy fall, we ask you to bless our Labor Day activities with joy and peace.

Lord, in your mercy,
hear our prayer.

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. Send your comfort and healing to those named on our prayer list, including _____.

Lord, in your mercy,
hear our prayer.

You have made known your wonderful works in every generation. We give you thanks for all who have gone before us in faith. As we await the renewal of all things, keep us steadfast, that with all your saints we may give you glory forever.

Lord, in your mercy,
hear our prayer.

the prayers conclude on page 11

PRAYER LIST as of 09.03	Margo Griffin (mother of Steve Griffin)	The Oleson Family	Ellis
family of Wirt Rexford Duff (father of Angela Hogan)	Ed & Karen Grogan	John S. Perry	Frank
family of John F. Hogan (father of Chris Hogan)	John Grogan	Joshua Quigley	Glenn
	Jen Guffey	Beverly Rhodes	Harrison
	Marion Ingersoll	Wilma Robinson	Hilah
	Marilyn Jersild	Inga & Nathaniel Schaus	Jerod & Mikaila
David Ackley	Joy Kelly	Millani Serenity Semler	Julie
Margaret & Ronald Ackley	Donna & John Kennard	and family	Kaitlin
Mary Addison	James Kennedy	Gail Simos	Karen
Howard Ansorge	Joann Klotz	Laura & Peter Siwik	Katrina
Nichole Blaisure Bailey	Timothy Korchak	Norma Venavage	Kenny
Tess Barlow	Bill Kraiger	Randall Wiele	Kevin
David & Judy Basco	Pauline Kussart	Dallas Williams	Landon
Angela Blue	(mother of Kat Foster)	Charlie Wilson	Margot
Don Buckley	Joe & Shirley Leafe	Melissa Zaletski	Matthew
Steve Delaney	Jesse Loera		Meghan
Chris Dial	Don & Joanne Lundquist	Alan and Susan	Miriam & Nick
Gabe Dulong	Kaye & Kacy McGinnis	Billie	Pedro
Lynda Falkiner	Rema McMannus	Chad & Meredith	Robert
William Forts	Cathy Mims	Chris	Rosalind
Steve Fox	Kelley Minschke	Chris & Megan	Stephanie
Jeff Fraley & Craig Nichol	Lorna Moss	(family of The Zaletskis)	Steve
Gabe Gottesmann	Bill & Diane Newlon	Claudia	Sue and family
Nikki Gottesmann	Bill Oehlkers	Dan & Nicole	Tracy
& Caroline Kiernan	(family of Ellen Bowlin)	David	Veronica
		Ellen	Victoria



ANNOUNCEMENTS

Submissions are due by 12:00 p.m. on the Wednesday prior to publication.

SHARED MINISTRY Q&A SESSIONS Today and September 20 | 11:25 a.m.

For all who have questions about the proposed ministry partnership with St. Timothy Lutheran, Norfolk. Additional sessions will be held before and after worship on Sunday, September 20.

GOD'S WORK. OUR HANDS. Sunday, September 13

We are sending care packages to our military service personnel who are serving overseas. Consider dropping off the following items in the Welcome Center:

- candy (but nothing that melts)
- chips and crackers
- coffee
- cookies
- granola bars
- gum
- individually-packaged snacks
- deodorant
- foot powder
- menstrual products
- plain black ankle socks
- travel-size hygiene items
- books
- playing cards

Additional activities, including the Grace Car Wash and preparations for the Enchanted Forest event will take place after worship. Plan so stick around and see how you can help.

HAPPENING THIS WEEK

Sunday, September 6

- 9:00 a.m. Faith Formation (various locations)
- 10:00 a.m. Worship (Nave)
- 11:25 a.m. Shared Ministry Q&A (Nave)

Tuesday, September 8

- 8:30 a.m. Breakfast via NSCP (Strickler Hall)
- 5:30 p.m. Dinner Ministry (Strickler Hall)
- 7:00 p.m. Finance Committee (Conf. Room)
Small Group (Zoom)

Wednesday, September 9

- 7:00 a.m. Bible Study @ IHOP
- 12:00 p.m. Lunch Ministry (Strickler Hall)
- 7:00 p.m. Music Rehearsal (Music Room)

Thursday, September 10

- 6:30 p.m. *GriefShare* Support Group
(Reception Room)

Saturday, September 12

- 4:00 p.m. Food Truck Rodeo (Courtyard)

Sunday, September 13

- 9:00 a.m. Faith Formation (various locations)
- 10:00 a.m. Worship (Nave)
- 11:45 a.m. Grace Car Wash (Porte Cochère)

PRAYER REQUESTS can be made by using the prayer request station in the Welcome Center, the prayer wall in Strickler Hall, by speaking to a pastor after this service, and by contacting the office via phone or email. Requests will remain on the list for one month, unless otherwise indicated.

ALTAR FLOWERS

Sundays in 2026 are now available for flower memorials. [Sign-up online](#), use the QR code below, or contact Elizabeth Moll. Sponsorship is \$100 for two vases on the gradine of the altar.



FLOWER DELIVERIES

After worship the altar flowers are distributed to those celebrating birthdays or anniversaries, to the sick or homebound, and to guests. Volunteers are needed. Contact Clara Strehlow.

WORSHIP LEADERSHIP

Those willing to serve as acolytes, communion ministers, hospitality ministers (fellowship hosts, greeters, ushers), and readers can [sign-up online](#) or connect with the pastors for more information and training.



Worship Help

COMMUNITY SERVICE @ FLC

all events take place in Strickler Hall

Mondays	12:00 p.m.	"Help Me Think" NA
	4:30 p.m.	Happy Hour AA
	5:00 p.m.	Happy Hour AA
	7:00 p.m.	SAA
Tuesdays	8:30 a.m.	Breakfast via NSCP
	5:30 p.m.	Dinner
Wednesdays	12:00 p.m.	Lunch
	5:00 p.m.	Just for Today AA
	7:00 p.m.	Acro Yoga 757
Thursdays	6:00 p.m.	Women in Ghent AA
	7:30 p.m.	SAA
Fridays	12:00 p.m.	"Continuing Quest" NA
	8:00 p.m.	Candlelight AA
Saturdays	5:30 p.m.	"Back to Life" NA
Sundays	5:30 p.m.	Mixed Groups

STAY CONNECTED WITH FLC

Are you receiving the [weekly newsletter](#)?
How about the weekend Worship Connection?

Use this QR code to subscribe:



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www.flcnorfolk.org



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All are welcome in this place.