



Luther Memorial Church

## Holy Communion

THIRTEENTH SUNDAY AFTER PENTECOST

SUNDAY, SEP. 4, 2022 | 10:30 AM

## Welcome!

*Please silence your cell phone in the nave.*

### LIVESTREAM BROADCAST

This service is livestreamed on our website at [www.luthermem.org](http://www.luthermem.org) and YouTube. Cameras are installed in the nave, and worshipers may occasionally be visible on this broadcast.

### PARKING

Free parking is available Sundays in the Grainger Hall parking ramp, one block east of the church, off Brooks Street. For closer access, parking is available in the garage under the church off Conklin Place alley.

### RESOURCES

T-coil audio is available in the nave. Ushers can provide hearing assistance and a wheelchair, if needed. Prayer shawls are available in the narthex.

### CHILDCARE

Infants and children are welcome in worship. Changing tables are located in the restrooms. A staffed nursery is available Sundays 9:15–11:45 am.

### LEARN MORE

If you would like a pastor to call, or want to learn more:

- Please fill out a pew card and place in the offering plate
- Visit us online at [www.luthermem.org](http://www.luthermem.org) or Facebook

PRELUDE Second Benedictus | Alex Rowley

## GATHERING

### CONFESSION AND FORGIVENESS

In the name of the Father, and of the † Son, and of the Holy Spirit.

**Amen.**

God of all mercy and consolation, come to the help of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that we may confess our sin, receive your forgiveness, and grow into the fullness of Jesus Christ, our Savior and Lord.

**Amen.**

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

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.**

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.

**Amen.**

*Please turn and face the cross as the procession approaches the altar.*

#880 PROCESSIONAL HYMN O God beyond All Praising

### APOSTOLIC GREETING

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.**

## HYMN OF PRAISE

Assisting minister



Glo - ry to God in the high - est, and peace to God's peo-ple on earth.

All

Lord God, heav'n-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, O 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. 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.

## PRAYER OF THE DAY

Let us pray.

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 Lord.

**Amen.**



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 forever, no longer as a slave but 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.

The word of the Lord.

**Thanks be to God.**

*Please stand.*

**GOSPEL**



*Verse (sung by choir):* Let your face shine upon your servant, and teach me your statutes.

**GOSPEL** *Luke 14:25-33*

**Glory to you, O Lord.**

Now large crowds were traveling with Jesus; 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.”

The Gospel of the Lord.

**Praise to you, O Christ.**

*Please sit.*

**SERMON**

*Please stand.*

#667 HYMN OF THE DAY Take Up Your Cross, the Savior Said

**APOSTLES' 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**

... Lord in your mercy,  
**Hear our prayer.**

**PEACE**

The peace of Christ be with you always.  
**And also with you.**  
*Please greet your neighbor: Peace be with you.*

**MEAL**

*Please sit.*

**OFFERING**

**MUSIC AT THE OFFERING** Dear Lord and Father of Mankind | C. Hubert H. Parry

*Please stand.*

**OFFERTORY PRAYER**

Let us pray.  
**God of all creation, all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, that we might be for the world signs of your gracious presence in Jesus Christ, our Savior and Lord.  
Amen.**

## GREAT THANKSGIVING

The Lord be with you. And al - so 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.

The musical notation consists of four staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are primarily quarter and eighth notes, often beamed together. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes.

## HOLY, HOLY, HOLY

Ho - ly, ho - ly, ho - ly Lord, God of pow'r 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.

The musical notation consists of five staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The melody is characterized by long, sweeping lines with many slurs, indicating a continuous, flowing line of music. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes.


## THANKSGIVING AT THE TABLE

You are indeed holy... until he comes.

Christ has died. Christ is ris - en. Christ will come a - gain.


The musical notation consists of a single staff of music in a single system. It begins with a treble clef and a key signature of one flat (B-flat). The notes are primarily quarter and eighth notes, often beamed together. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes.

Remembering, therefore... now and forever.



A - men, a - men. A - men, a - men.

### LORD'S PRAYER




Our Fa-ther, who art in heav- en, hal- low- ed be



thy name, thy king-dom come, thy will be done,




on earth as it is in heav- en. Give us this day our




dai- ly bread; and for- give us our tres- pass- es,



as we for- give those who tres- pass a- gainst us; and lead us



not in- to temp- ta- tion, but de- liv- er us from e- vil.



For thine is the king- dom, and the pow- er, and the



glo- ry, for- ev- er and ev- er. A- men.

*Please sit.*

## LAMB OF GOD

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. A - men.

## THE COMMUNION

*All baptized Christians are welcomed to receive Holy Communion. We receive the Body of Christ (bread\*) in our open hands. Christ is fully present in both bread and cup; persons who choose not to drink wine are encouraged to abstain from the cup and receive Christ in the bread. The Blood of Christ (wine) may be received in any of three ways: by drinking from the first chalice, by dipping the bread (intinction) into the chalice, or by drinking from an individual glass poured from a second chalice.*

*\*Gluten-free bread is available on request.*

## COMMUNION HYMNS

- #685 Take My Life, That I May Be
- #802 Let Us Ever Walk with Jesus

*Please stand.*

## PRAYER AFTER COMMUNION

O God, we give you thanks that you have set before us this feast, the body and blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our Lord.

**Amen.**

## SENDING

## BLESSING

Almighty God, Father, † Son, and Holy Spirit, bless you now and forever.

**Amen.**



*Please turn and face the cross as the procession approaches the font.*

**#772 RECESSIONAL HYMN** Oh, That the Lord Would Guide My Ways

**DISMISSAL**

Go in peace. Serve the Lord.

**Thanks be to God.**

**POSTLUDE** Praeludium in G Major | Nicolaus Bruhns





## TODAY FROM THE LIFE OF THE CHURCH

“Heaven and earth shall pass away, but my words shall not pass away.” The civilisation of antiquity was the whole world; and men no more dreamed of its ending than of the ending of daylight. They could not imagine another order unless it were in another world. The civilisation of the world has passed away and those words have not passed away. In the long night of the Dark Ages feudalism was so familiar a thing that no man could imagine himself without a lord; and religion was so woven into that network that no man would have believed they could be torn asunder. Feudalism itself was torn to rags and rotted away in the popular life of the true Middle Ages; and the first and freshest power in that new freedom was the old religion. Feudalism had passed away, and the words did not pass away. The whole medieval order, in many ways so complete and almost cosmic a home for man, wore out gradually in its turn; and here at last it was thought that the words would die. They went forth across the radiant abyss of the Renaissance and in fifty years were using all its light and learning for new religious foundations, new apologetics, new saints. It was supposed to have been withered up at last in the dry light of the Age of Reason; it was supposed to have disappeared ultimately in the earthquake of the Age of Revolution. Science explained it away; and it was still there. History disinterred it in the past; and it appeared suddenly in the future. Today it stands once more in our path; and even as we watch it, it grows.

G. K. Chesterton (1874–1936)

## SERVING TODAY

PRESIDER	Pastor Emily Tveite
PREACHER	Pastor Brad Pohlman
ORGANIST	Andrew Schaeffer
ACOLYTES	Jason Templeton, Tamara Gruber
ASSISTING MINISTER	Carl Anderson
COMMUNION ASSISTANTS	Judy Braham, John Pleuss, Phyllis Pleuss
CRUCIFER	Rolf Wulfsberg
LECTOR	Nicole Lane Starr
SACRISTAN	Mary Powell
AUDIO & VIDEO	Alex Starr
USHERS	Nicole Lane Starr, Jeff Van Fleet, Paul Twardy

Our thanks to **Laura Conger**, soprano, for singing this morning.

Reprinted by permission under Augsburg Fortress Liturgies Annual License 26456. Hymns reprinted by permission under OneLicense.net #A-703710. New Revised Standard Version Bible, copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

