

Faith Lutheran Church

September 16, 2018

The graphic features the text 'The Holy Sacraments' in a stylized font. 'The' is in a cursive script, 'Holy' is in a bold serif font, and 'Sacraments' is in a large, elegant serif font. To the left of 'Holy' is a blue, scalloped-edged icon resembling a baptismal font. To the right of 'Holy' are three icons: a bunch of purple grapes with green leaves, a golden chalice, and a brown, round loaf of bread.

The
Holy
Sacraments

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Evangelical Lutheran Church in America

God's work. Our hands.



- To make disciples for Jesus Christ. . .
- . . .we **Gather** in faith for worship, prayer,
study and fellowship
 - . . .we **Equip** the people of God with a faith
that works in real life
 - . . .we **Serve** the world in the name of Jesus Christ
-



Faith Lutheran Church's Welcoming Statement:

We, at Faith Lutheran Church, welcome you as a child of God. As Paul said in his letter to the Galatians, “for in Christ Jesus you are all children of God through faith.” (Galatians 3:26)
We strive to be a place where everyone is welcomed and affirmed.

No matter your age, gender identity, sexual orientation, race, ethnicity, marital status, faith background, political leanings, or mental or physical ability - you are welcome as you are. As children of God, we are all one in Christ Jesus and rely on the unconditional nature of God’s love and grace to be our help and guide.

Email address

faith@faithlutheranokemos.org

Websites

Faith Lutheran Church ≈ www.faithlutheranokemos.org
North/West Lower Michigan Synod ≈ www.mittensynod.org
Evangelical Lutheran Church in America ≈ www.elca.org

Facebook

facebook.com/faithlutheranokemos

You also can find the audio available on Faith’s website under worship
Sermons

Baggage

Take any trips this past summer? Did you forget your toothbrush, or did you take everything including the bathroom sink? Packing is always a challenge, but unpacking can be even worse. Finally home, all the bags out of the car, the last thing anyone wants to do is put it all away, yet it's the cross we bear as punishment for going on vacation.

Sound ridiculous? It is, but we tend to think of denying ourselves and taking up the cross as carrying a bag full of punishment for being who and what we are. No one likes lugging around baggage; it weighs us down, hurts our bodies, and destroys our self-esteem. It makes us cranky, causes us to complain, and makes life miserable not just for us but for those around us as well.

The whole point of God sending us Jesus wasn't to make us cranky. Jesus didn't suffer death on the cross so we would have things to complain about, and he didn't call us to discipleship to diminish our self-worth. Denying ourselves isn't giving up chocolate for Lent or putting everyone else's needs above our own to our own detriment. Taking up our crosses isn't living with our own personal suffering or tolerating abuse from others. Jesus doesn't ask us to give up our identities or to carry hardship after hardship on our backs.

Denying ourselves means rejecting those things that keep us from being a part of a larger community. The one piece of baggage Jesus calls us to carry is relationship with others and for others. It won't always be easy to carry, because it leaves us vulnerable. Golgatha wasn't a vacation destination. But following Jesus means life with Jesus—and that means we never carry anything alone.

Sunday, September 16, 2018

17th Sunday after Pentecost

Introduction to the day

Three weeks ago we heard John's gospel's version of Peter's confession of faith. This week we hear Mark's version, when Peter says, "You are the Messiah." In John, the stumbling block is Jesus' invitation to eat his flesh, given for the life of the world. In Mark too the scandal has to do with Jesus' words about his own coming death, and here Peter himself stumbles over Jesus' words. But Jesus is anointed (the meaning of "messiah") in Mark only on the way to the cross (14:3); so we are anointed in baptism with the sign of the cross.

If hearing assistance is needed, please ask an usher for a personal PA receiver.

The ushers also have large print copies of today's worship folder available.

If it will be difficult for you to stand along with the congregation during any part of the worship service, please feel free to remain seated.

There is a nursery available during the worship service for those who wish to use it. It is located at the end of the hall beyond the coat racks.

WELCOME AND ANNOUNCEMENTS

*We cordially greet all who have come to worship today.
Please register your attendance and join us in fellowship after the service.*

Prayer Requests

PRELUDE

"Be Thou My Vision"

arr. Eithun

Faith Bells

GATHERING

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

Reader # 1

In each service of Holy Communion, the Holy Spirit gathers people around the means of grace, the Word of God and the sacraments. Sunday is the primary day on which the Church gathers. Sunday is the first day of creation when God transformed darkness into light. Sunday is the day that the crucified and risen Christ appeared to the disciples and was made known to them in word and in the breaking of bread. The heart of worship is not found in what we do, the words we speak, or the songs we sing. The heart of worship is what **God** does and what **God** gives. In the presence of all of us together, in baptism, in the word sung and preached and prayed, in the gift of the body and blood of Christ in holy communion, we participate in God's mission to the world. On this day of Christ's resurrection, and at other times, we make the sign of the cross, the sign first marked on us in holy baptism.

Reader # 2

We confess our sin and receive God's word of forgiveness, giving thanks that, even when we are dead in our trespasses, God makes us alive together with Christ (Ephesians 2.5). Together we are brought into the presence of God with an honest recognition of the reality of human sin and brokenness and our own sin and brokenness. Together we hear God's promise and declaration of forgiveness.

Reader # 1

In worship, we are God's people, gathered around Word and sacrament. During the gathering, music plays an important role in giving us a common identity. Gathering songs welcome us to the mercy of the triune God and move us from our individual experiences into the purpose of worship. The Kyrie is our prayer of peace for God's mercy to fill the church and the world. The canticle of praise gives thanks for God's glory revealed in Jesus

Christ. When we sing *Glory to God*, our voices join with the angels in a song from Luke's gospel.

In *This is the Feast*, we gather with all creation around God's heavenly throne singing words from the book of Revelation.

Whether the gathering is brief or extended, the presiding minister and assembly greet each other in the name of the triune God.

CONFESSION AND FORGIVENESS

Blessed be the ✚ holy Trinity,
the one who fashions us,
the one who heals us,
the one who reforms us again and again.
Amen.

Let us confess our sin, calling for God's transforming power.
Source of all life,

**we confess that we have not allowed
your grace to set us free.**

We fear that we are not good enough.

**We hear your word of love freely given to us,
yet we expect others to earn it.**

**We turn the church inward,
rather than moving it outward.**

Forgive us. Stir us.

**Reform us to be a church powered by love,
willing to speak for what is right,**

act for what is just,

and seek the healing of your whole creation.

Amen.

God hears our cry and sends the Spirit to change us
and to empower our lives in the world.

Our sins are forgiven,

✚ God's love is unconditional,

and we are raised up as God's people
who will always be made new,

in the name of Jesus Christ.

Amen.

GATHERING SONG

Holy, Holy, Holy, Lord God Almighty!

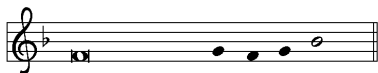
ELW #413

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.

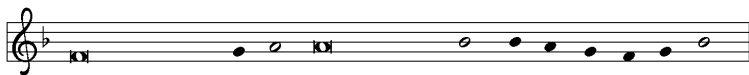
KYRIE



In peace, let us pray to the Lord.



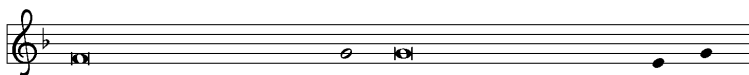
Lord, have mer - cy.



For the peace from a - bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



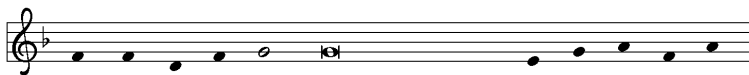
For the peace of the whole world, for the well-being of the church of



God, and for the uni - ty of all, let us pray to the Lord.



Lord, have mer - cy.



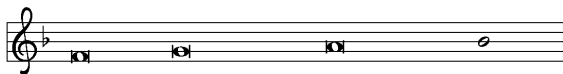
For this ho - ly house, and for all who offer here their wor - ship and



praise, let us pray to the Lord.



Lord, have mer - cy.

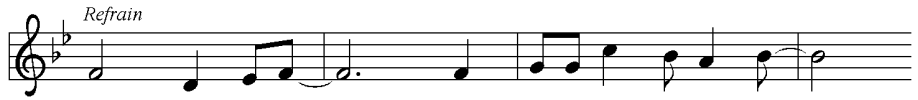


Help, save, comfort, and de - fend us, gracious Lord.



A - men.

CANTICLE OF PRAISE



This is the feast of vic-to-ry for our God.



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



1 Wor - thy is Christ, the Lamb who was slain, whose



blood set us free to be peo - ple of God.



Pow - er, rich - es, wis - dom, and strength, and



hon - or, bless - ing, and glo - ry are his.



2 Sing with all the peo - ple of God, and



join in the hymn of all cre - a - tion:

Bless - ing, hon - or, glo - ry, and might be to

God and the Lamb for - ev - er. A - men. *Refrain*

3 For the Lamb who was slain has be -

gun his reign. Al - le - lu - ia.

Final refrain

This is the feast of vic - to - ry for our God.

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

This is the feast of vic - to - ry for our God.

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

PRAYER OF THE DAY

Let us pray.

O God, through suffering and rejection you bring forth our salvation, and by the glory of the cross you transform our lives. Grant that for the sake of the gospel we may turn from the lure of evil, take up our cross, and follow your Son, Jesus Christ, our Savior and Lord.

Amen.

The assembly is seated.

WORD

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

Reader # 2

The Prayer of the Day marks a hinge or turn in the service. This prayer gives thanks to God through Jesus Christ and is prayed in the power of the Holy Spirit. Led by the presiding minister or assisting minister, the Prayer of the Day gathers all our praise into one and highlights themes from the scripture readings we are about to hear.

Reader # 1

All Christian worship is biblical. In scripture reading, preaching, and song, the church hears the good news of God acting in this and every time and place. The first reading, usually from the Old Testament, is followed by a psalm sung in response to the reading. The second reading, usually from a New Testament letter, bears the witness of the early church. After the second reading and before proclaiming the Gospel, we join in another sung response. This pattern of “read, sing, read, sing” is a practice Christians inherited from the ancient synagogue worship of the Jewish people. Before the Gospel is read, we stand and acclaim the living Word made flesh, Jesus Christ, who is among us.

Reader # 2

The Gospel then leads directly to preaching. Luther considered preaching to be the first of two peaks or high points in the worship service. For Lutherans, preaching is biblical. Preaching participates in the creating and transforming word of God, proclaims Jesus Christ crucified and risen, and brings God’s word of law and gospel into our time and place to awaken and nourish faith. The Holy Spirit works through preaching, forming and empowering us to carry out the mission of God in our daily lives. This preaching event is a means of grace.

FIRST READING: Isaiah 50:4-9a

The image of the servant of the Lord is one of the notable motifs in the book of Isaiah. Today's reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God's steadfast love.

A reading from Isaiah.

⁴The Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.

Morning by morning he wakens—
wakens my ear
to listen as those who are taught.

⁵The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.

⁶I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

⁷The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;

⁸he who vindicates me is near.
Who will contend with me?
Let us stand up together.

Who are my adversaries?
Let them confront me.

^{9a}It is the Lord GOD who helps me;
who will declare me guilty?

The word of the Lord.

Thanks be to God.

PSALM: Psalm 116:1-9

The psalm for the day is read responsively

I will walk in the presence of the LORD. (*Ps. 116:9*)

¹I love the LORD, who has heard my voice,
and listened to my supplication,

²**for the LORD has given ear to me
whenever I called.**

³The cords of death entangled me; the anguish of the grave came
upon me;

I came to grief and sorrow.

⁴**Then I called upon the name of the LORD:**

“O LORD, I pray you, save my life.” R

⁵Gracious is the LORD and righteous;
our God is full of compassion.

⁶**The LORD watches over the innocent;**

I was brought low, and God saved me.

⁷Turn again to your rest, O my soul.

for the LORD has dealt well with you.

⁸**For you have rescued my life from death,**

my eyes from tears, and my feet from stumbling;

⁹I will walk in the presence of the LORD

in the land | of the living.

SECOND READING: James 3:1-12

This text uses various images to illustrate how damaging and hurtful the way we speak to and about others can be. Not only are we to control our speech, but what we say and how we say it are to reflect our faith.

A reading from James.

¹Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. ²For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. ³If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. ⁴Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. ⁵So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! ⁶And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. ⁷For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, ⁸but no one can tame the tongue—a restless evil, full of deadly poison. ⁹With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. ¹⁰From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. ¹¹Does a spring pour forth from the same opening both fresh and brackish water? ¹²Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

The assembly stands to welcome the gospel.



GOSPEL: Mark 8:27-38

This story provides the turning point in Mark's gospel. Peter is the first human being in the narrative to acknowledge Jesus as the Messiah, but he cannot accept that as the Messiah Jesus will have to suffer. Moreover, Jesus issues a strong challenge to all by connecting discipleship and the cross.

The holy gospel according to Mark.

Glory to you, O Lord.

²⁷Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” ²⁸And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” ²⁹He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” ³⁰And he sternly ordered them not to tell anyone about him.

³¹Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

³⁴He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and

take up their cross and follow me. ³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

The gospel of the Lord.
Praise to you, O Christ.

The assembly is seated.

CHILDREN’S MESSAGE

SERMON

Reader # 1

God’s word is now further proclaimed as we sing and confess our faith. One uniquely Lutheran element in the service of Holy Communion is the Hymn of the Day. The Hymn of the Day is the assembly’s response to God’s word read and preached and echoes themes of the season or the day.

Reader # 2

The creed that follows is also both response to the word and proclamation of the word. A creed is a statement of the faith of the whole church. The Apostles’ Creed is anchored in holy baptism. The Nicene Creed explores the wonder of the incarnation. Each creed links us to the saints, our ancestors in faith, and is a confession of faith that unites us with the church around the world and people of every nation, from all tribes, peoples, and languages (Revelation 7.9).

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

HYMN OF THE DAY

Now We Remain

ELW #500

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.**

Reader # 1

God's word read and preached, sung and acclaimed, leads the assembly to the Prayers of Intercession. These prayers are the assembly's prayers for the wideness of God's mercy to be known throughout the world. Prayers for the church, for the well-being of creation, for peace among nations, for the poor and all in need, for local needs and special concerns, and for the faithful departed, take up St. Paul's invitation that supplications, intercessions, and thanksgivings be made for everyone (1 Timothy 2.1).

Reader # 2

Following the prayers of intercession, the presiding minister and assembly greet each other in the peace of the risen Christ. This greeting is more than a "good morning" or "hello." This greeting is the very peace by which Jesus greets his disciples following the resurrection. The peace we share, which marks another hinge or turn in the service, is a sign of God's mission of reconciliation among us and the reconciliation we have with one another in Christ Jesus.

PRAYERS OF INTERCESSION

Freed by God in Christ to live and love and serve, we pray for the church, those in need, and all of God's beloved creation.

Prayers of intercession are prayed.

To each petition, the assembly responds:

Lord, in your mercy,
receive our prayer.

*The presiding minister concludes the prayers,
and the assembly responds:*

Into your wide embrace, gracious God, we commend all for whom we pray, trusting in your boundless mercy through Jesus Christ, our Redeemer.

Amen.

PEACE

The peace of Christ be with you always.

And also with you.

The assembly is seated.

MEAL

God feeds us with the presence of Jesus Christ.

Reader # 1

The same peace of God, now received and extended, also reaches out from this assembly and into the world. A collection of material goods for the church's mission, including the care of those in need, is a sign of the giving of our whole selves in grateful response for all God's gifts. As the gifts are gathered, the table is set with bread and wine.

OFFERING

“The Cross”

(Courtney)

Chancel Choir

OFFERING RESPONSE

Let The Vineyards

Let the vine - yards be fruit - ful Lord, and
fill to the brim our cup of bles - sing. Gath - er the 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 in 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.

OFFERING PRAYER

Let us pray.

God of life,

**you give us these gifts of the earth,
these resources of our life and our labor.**

**Take them, offered in great thanksgiving,
and use them to set a table that will heal the whole creation;
through Jesus Christ, our Savior and Light.**

Amen.

Reader # 2

The proclamation of the Word of God and the celebration of the Lord's Supper are connected. Luther called these the two "high points" in the service of Holy Communion. In the Word read and proclaimed, God speaks to us. In the Lord's Supper, a "visible word" of which Luther speaks, God feeds us with the presence of Jesus Christ.

Reader # 1

Before the Lord's Supper is shared, the presiding minister leads us into thanksgiving for the gifts of creation and redemption, including themes of the season or festival that are the focus of this gathering. As part of this thanksgiving we join our voices with all of creation and sing the angels' song, "Holy, Holy, Holy" (Isaiah 6.3).

Reader # 2

In the meal of Holy Communion, the grace of God's gift for us is always proclaimed by the presiding minister, in Jesus' own words of command and promise. This clear proclamation in the words of institution may be included in a prayer of thanksgiving, which includes praise to God for creation, for God's faithfulness to the people of ancient Israel, for God's revelation in the saving work of Jesus Christ, remembering the crucified and risen Christ, and praying for the Holy Spirit in this meal. The Great Thanksgiving concludes with the Lord's Prayer.

GREAT THANKSGIVING

DIALOGUE

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.

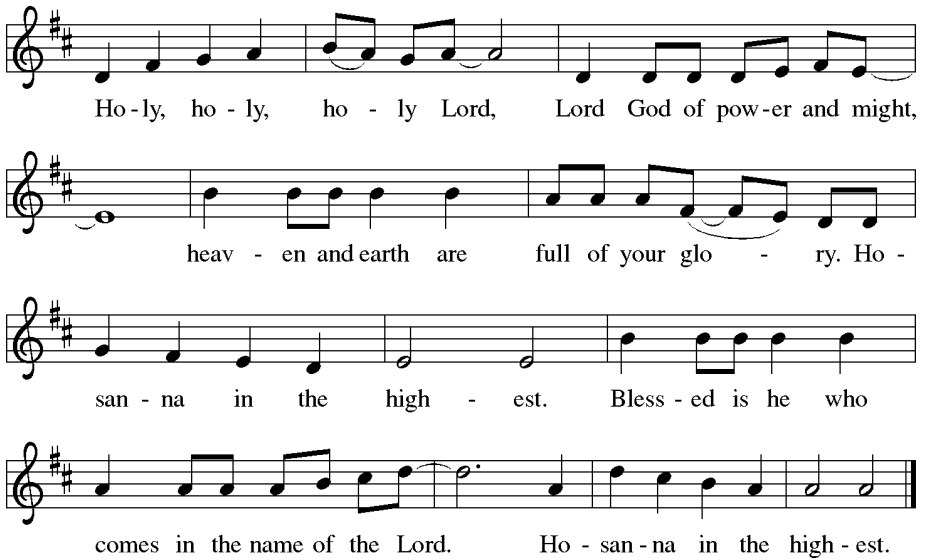
It is right to give our thanks and praise.

PREFACE

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:

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



THANKSGIVING AT THE TABLE

Holy God, our Bread of life, our Table, and our Food, you created a world in which all might be satisfied by your abundance. You dined with Abraham and Sarah, promising them life, and fed your people Israel with manna from heaven. You sent your Son to eat with sinners and to become food for the world.

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 life given for us and his rising from the grave, we await his coming again to share with us the everlasting feast. By your Spirit nurture and sustain us with this meal: strengthen us to serve all in hunger and want, and by this bread and cup make of us the body of your Son.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever.

Amen



LORD'S PRAYER

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.**

Reader # 1

In Christ's body and blood given to us, God's saving mission is made known. We sing as the bread is broken and as the meal is shared. We receive the Lamb of God who takes away the sin of the world (John 1.29). We are forgiven and given new life. Like the disciples, we recognize the presence of the risen Christ who is made known in the breaking of the bread (Luke 24.30). Christ, who died and rose from the dead, is given to us and we are united with one another in the body of Christ. Also, through this meal, God nourishes us for mission in the world. We receive the body of Christ in the sacrament of Holy Communion to live as the body of Christ in the world.

INVITATION TO COMMUNION

Speak to us, O Lord, in the breaking of the bread,
and make us one with you.

COMMUNION

The body of Christ, given for you.
The blood of Christ, shed for you.
Amen.

COMMUNION SONG

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.

CONGREGATIONAL SONG

Let Us Break Bread Together

ELW #471

INSTRUMENTAL MUSIC

“When We are Living”

arr. Emma Lou Diemer

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

Amen.



PRAYER AFTER COMMUNION

Let us pray.

Holy and compassionate God,
in bread and wine you give us gifts
that form us to be humble and courageous.
May your words come to life
in our serving and in our witness,
that we might speak a living voice
of healing and justice to all the world,
through Jesus Christ, our rock and our redeemer.

Amen.

SENDING

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

Reader # 2

The sending brings our worship full circle. We have been gathered, in all our diversity, and shaped into a community, one body in Christ. From the table of communion where Jesus Christ brings forgiveness, life, and salvation, God sends us out in mission, into daily baptismal living. The presiding minister blesses us in the name of God, granting us God's favor and peace. With the blessing of God, we go out to live as Christ's body in the world, proclaiming the good news that the kingdom of heaven has come near (Matthew 10.7), living in service to others, caring for all in need, and continuing our participation in God's mission – only to be gathered here again around the means of grace, God's Word and sacraments.

BLESSING

God, creator of all things, speaking reformation into being;
Jesus Christ, savior of the world, raising the dead;
Holy Spirit, living voice, calling and enlightening the church:
Almighty God, Father, ✝ Son, and Holy Spirit,
bless you now and forever.

Amen.

SENDING SONG

Lift High the Cross

ELW #660

DISMISSAL

Go in peace. Sound the good news.

Thanks be to God.

POSTLUDE

Lift High the Cross

arr. Carolyn Hamlin

**September 30th is Hymn Sing Sunday.
Please put your hymn requests in the basket
in the Narthex.**



Sisters & brothers in Christ, welcome to worship!
May your time in the Lord be rich and blessed.

Pastor

Secretary

High School Director

Trinity/Middle School Director

Director of Music

Organist/Pianist

Ellen Schoepf

Katie Love

prellen@faithlutheranokemos.org

kllove@faithlutheranokemos.org

Katie Love

Maddie Wosinski

Debra Borton-McDonough

Bruce Williams

Bi-Weekly Announcement packets are available in the narthex.

SERVING FAITH:

September 9, 2018 Attendance: 112

Serving Faith	September 16	September 23
Acolyte	open	open
Altar Care	Melinda Schultz & Gwynne Kadrofske	
Communion Assistants	open	open
	Heidi Nussdorfer	Brian Ransom
	Jim Crum	Doug Hirt
Greeters	Mark & Molly DeHate	Mike Eschelbach
Readers	Heidi Nussdorfer	Brian Ransom
Lay Assistant	Jim Crum	Doug Hirt
Ushers	open	open
Nursery	Marquardts	Williams

ALTAR FLOWER DEDICATIONS:

Sunday, September 16th

Altar flowers are given to the glory of God by Harry Nawrock and the Richardson family in celebration of Kathy Richardson's birthday.

PRAYERS OF INTERCESSION

Please lift up in prayer this week:

† Members—Ellen Milne, Darrell Neves, Janice Taschner & Ken Whitmyer.

† Friends and family—

Harriet, Todd Barriklow, Bill Baker, Carol Coyer, Kay Coker, Chris Cotter, Terrie Becker, Brian Fent, Allyson, Heather, Erin, Al, Sai, Jeanne Hicks, Emily, Rod Kaschner, Eshwar Lingamgunta, Jenn Leitch, Brian Johnson, Meredith, Jeanne and Leonard, Johnathon Manitta family, Kiersten, Loretta Milne, Patricia Rinehart, Bethany Robison, Karen Smiley, Jean Smith, Scott & Lisa Seeley, the White family and Max Whitmyer.

† Our mission partner congregation—Lansing Redeemer Lutheran Church

† Those in military service—Jon Schoepf, Lani Yearicks, Landon Belanger
Melody and Adam Wright and Joe Galvin.

† Samaritans children who seek adoption. Pray for each to be adopted and for Jesus to be their lifelong friends