



**ARE YOU ENVIOUS
BECAUSE I AM GENEROUS?**

MATTHEW 20:15

Grace Lutheran Church

Companion Congregation: Msindo Parish in Tanzania

Welcome to Worship

Sixteenth Sunday after Pentecost

September 24, 2017

8:15 a.m.

OUR STATEMENT OF MISSION

Grace Lutheran Church is a community of faith, centered in worship, held in grace, strengthened in love, sent forth in mission, in Jesus' name.

Welcome! *If this is your first time worshipping at Grace Lutheran, the Visitor Center in the Gathering Hall (right outside the sanctuary) has information for you about our congregation. Please sign the guest book, ask questions, say hello! We invite you to join us for coffee, tea, and donuts in Grace Hall between services. The greeters, ushers, or announcement sheet will happily fill you in on education hour offerings, Sunday school, and the teen hangout.*

If you are interested in finding out more about membership at Grace, please contact Pastor Mike at Mike@gracedm.org, 515-276-6873.

*We worship together in many ways: Standing, sitting, singing, speaking, listening. You are invited to worship in as many (or few) ways as you are comfortable and able. **When following along in the bulletin, the congregation is invited to read the items in bold (often marked with a C:) aloud.***

***Large print bulletins** are available from the ushers.*

*Please sign the **Attendance Registration** sheets which are found in each pew.*

Children belong and are welcome in worship!** Children's bulletins are available from the ushers, and activity bags are available outside the doors to the sanctuary. If your children become restless, the service is broadcast in the Gathering Hall so you may still watch and participate together. **The nursery is available for newborns to age 3 and is staffed by Grace Kids Care staff members.

Communion – We welcome all people to the Lord's table to receive Holy Communion.

Children ages 3 and above are welcome at the parents' discretion, after meeting for instruction with the pastor. Children not instructed are invited to come forward for a blessing. If you are not able to come forward to take communion, please notify an usher before the service. Then try to sit by the aisle and the pastor will commune you in your pew.

***Stephen Ministry** is a one-to-one care giving ministry for those experiencing personal problems such as grieving or crisis situations. If you would like to be connected to a Stephen Minister, please contact the office for assistance.*

Prelude Improvisation on "Praise and Thanksgiving"

Burkhardt

Please stand as you are able

Confession and Forgiveness

P: Blessed be the holy Trinity, one God, who stretches out the heavens, who sends light to the nations, who gives breath to us all.

C: Amen.

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

Pause for silence and reflection.

P: Source of all life,

C: 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.

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

C: Amen.

Gathering Hymn "Lord of Glory, You Have Bought Us" #707

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.

Gathering

We come to worship from different places. Some directly from work, others out of weekend activities. Some live around the corner and others from another county. We gather to "do liturgy", which means literally, the "work of the people". We gather to do the work of hearing the Scriptures read and proclaimed. We gather to act out the Gospel in the ritual drama of the meal. As we gather, God is at work also, making the Good News come alive in our midst.

Kyrie

In Mark 10 we hear of Jesus' journey through Jericho to Jerusalem where he encounters Bartimaeus, a blind man, who hears this is Jesus and shouts, "Jesus, Son of David, have mercy on me." From that time to the present, Jesus' followers have prayed that same prayer to God: "Kyrie Eleison" ("Lord, have mercy"). We are totally dependent upon God, so we pray for mercy in every aspect of life.

Kyrie

Refrain



Ky-ri - e e - lei - son, on our world and on our way.



Ky-ri - e e - lei - son, ev-'ry day.



- 1 For peace in the world, for the health of the church, for the
- 2 That we may live out your im - passioned re - sponse to the
- 3 For peace in our hearts, . . . for peace in our homes, . . . for
- 4 For your Spir - it to guide; that you cen - ter our lives in the



u - ni - ty of all; for
hun - gry and the poor; that
friends and fam - i - ly; for
wa - ter and the word; that you



this ho - ly house, for all who wor-ship and praise,
we may live out truth and jus - tice and grace,
life and for love, for our work and our play,
nour-ish our souls . . . with your bod - y and blood,

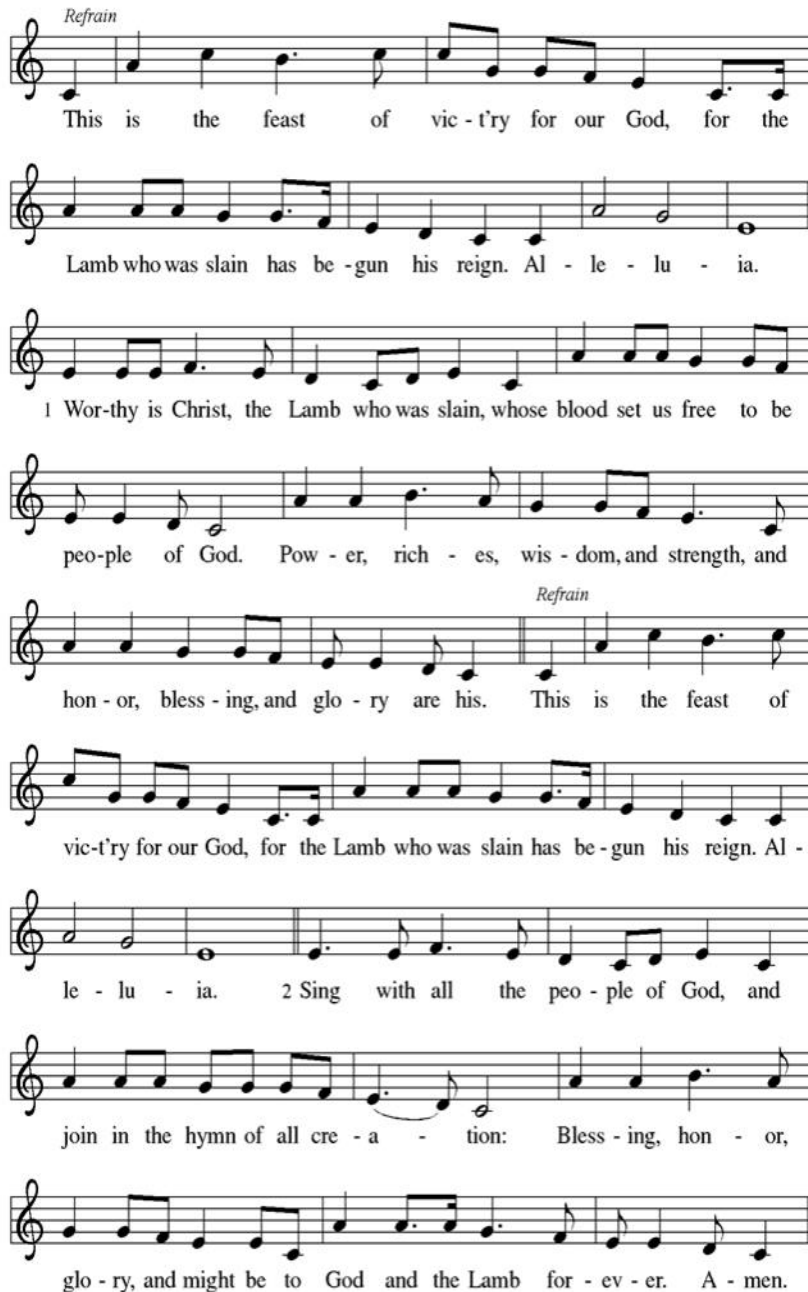
Refrain



let us pray to the Lord, let us pray to the Lord.

Canticle of Praise

Refrain



This is the feast of vic-t'ry for our God, for the
Lamb who was slain has be-gun his reign. 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

Refrain

hon - or, bless - ing, and glo - ry are his. This is the feast of
vic-t'ry for our God, for the Lamb who was slain has be - gun his reign. Al -
le - lu - ia. 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.

Hymn of Praise

Quite often in the Bible, Jesus eats with people and shares parables about banquets and feasts. This hymn points us to the Lord's Supper as a foretaste of the feast to come. This is an opportunity for us to hear and sing the hymn of praise with all the saints in heaven.

Final refrain



This is the feast of vic-t'ry for our God, for the
Lamb who was slain has be-gun his reign. Al-le-lu-ia.

P: The Lord be with you.

C: **And also with you.**

Prayer of the Day

P: Let us pray,

C: **Almighty and eternal God, you show perpetual lovingkindness to us your servants. Because we cannot rely on our own abilities, grant us your merciful judgment, and train us to embody the generosity of your Son, Jesus Christ, our Savior and Lord. Amen.**

Reading Notes:

After Jonah's short sermon in 3:4, the Ninevites all repented and God decided to spare the city. Jonah objected to this and became even more angry when God ordered a worm to destroy a plant that was providing shade. The book ends with a question that challenges any who are not ready to forgive: You, Jonah, are all worked up about a bush, but should not I be concerned about a hundred and twenty

Please be seated

Reading: Jonah 3:10--4:11

¹⁰When God saw what [the people of Ninevah] did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

^{4:1}But this was very displeasing to Jonah, and he became angry. ²He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. ³And now, O Lord, please take my life from me, for it is better for me to die than to live." ⁴And the Lord said, "Is it right for you to be angry?" ⁵Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

⁶The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. ⁷But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. ⁸When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

⁹But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." ¹⁰Then the Lord said, "You are concerned about the bush, for which you did not labor and

which you did not grow; it came into being in a night and perished in a night. ¹¹And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

thousand Ninevites who do not know the difference between their right and left hands?

L: The Word of the Lord

C: Thanks be to God

Psalm 145:1-8

You are invited to sing the response and read the lines in bold responsively.



The LORD is slow to an-ger and a-bound-ing in stead-fast love.

¹I will exalt you, my God and king, and bless your name forever and ever.

²**Every day will I bless you and praise your name forever and ever.**

³Great is the Lord and greatly to be praised! There is no end to your greatness.

⁴**One generation shall praise your works to another and shall declare your power. R**

⁵I will speak of the glorious splendor of your majesty and all your marvelous works.

⁶**They shall tell of the might of your wondrous acts, and I will recount your greatness.**

⁷They shall publish the remembrance of your great goodness; they shall sing joyfully of your righteousness.

⁸**The Lord is gracious and full of compassion, slow to anger and abounding in steadfast love. R**

Please stand as you are able

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.

Gospel Acclamation

Old Lutheran liturgies often call this verse the "Gradual" which is based upon a Latin word meaning "step". We step up, with the Gospel acclamation, to hear the words of eternal life.

Gospel Notes:

Jesus tells a parable about God's generosity, challenging the common assumption that God rewards people according to what they have earned or deserve.



Gospel Acclamation

P: The Holy Gospel according to St. Matthew, the Twentieth Chapter.

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

Gospel: Matthew 20: 1-16

[Jesus said to the disciples:] ¹“The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ²After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. ³When he went out about nine o’clock, he saw others standing idle in the marketplace; ⁴and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. ⁵When he went out again about noon and about three o’clock, he did the same. ⁶And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ ⁷They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ ⁸When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ ⁹When those hired about five o’clock came, each of them received the usual daily wage. ¹⁰Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. ¹¹And when they received it, they grumbled against the landowner, ¹²saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ ¹³But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? ¹⁴Take what belongs to you and go; I choose to give to this last the same as I give to you. ¹⁵Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ ¹⁶So the last will be first, and the first will be last.”

P: The Gospel of the Lord

C: **Praise to you, O Christ**

Please be seated

Sermon “We are glad that you are here”

Please stand as you are able

Hymn of the Day “We Give Thee But Thine Own”

#686

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 the People

L: Lord, in your mercy,

C: hear our prayer.

P: Into your hands, gracious God, we commend all for whom we pray, trusting the power of Christ and the gifts of the Spirit.

C: Amen.

All: God of love, have mercy on us. Pour out your Spirit upon us. Center us in worship. Hold us in grace. Strengthen us in love. Send us forth in mission. In Jesus' holy name. Amen.

Passing of the Peace

P: The peace of the Lord be with you all,

C: And also with you!

Please be seated

Announcements

9

Creed

The Apostles' Creed is in a way the "Reader's Digest Bible". If you took the Bible and did to it what Southern chefs do to green beans (cook them for 24 hours), you would find the Apostles' Creed at the bottom of the pot when you lifted the lid.

Prayers of the People

In the middle of worship, we pause to pray not only for ourselves and our loved ones and their needs, but for everyone: the whole church, the world, and its leaders, and the local community. This kind of all-inclusive prayer is at the heart of Christian worship precisely because Jesus Christ died and rose again, not just for a few but for all people.

The Offering

Offertory Prelude on "We Give Thee But Thine Own" Pearce

Please stand as you are able

Offering Prayer

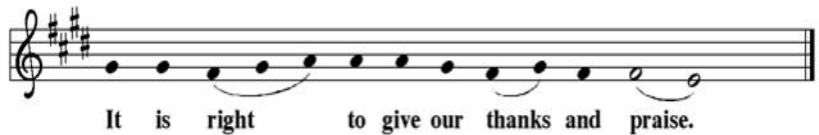
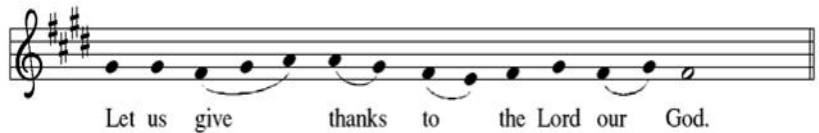
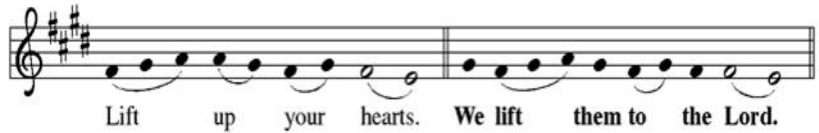
P: God of life, you give us these gifts of the earth, these resources of our life and our labor. Take them, offered in great thanksgiving, and use them to set a table that will heal the whole creation; through Jesus Christ, our Savior and Light.

C: Amen

The Great

Thanksgiving: *These are among the oldest words in the liturgy. We lift our hearts to give attention to God.*

Great Thanksgiving



Preface:

We praise God for God's mighty acts. These words change with the seasons of the church year and serve as an invitation into the Sanctus.

Preface

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, full of your glo-ry. Ho -
san - na, ho - san - na, ho - san - na in the high -
est. Bless-ed is he who comes in the name of the Lord. Ho -
san - na, ho - san - na, ho - san - na in the high - est.

Thanksgiving at the Table

P: In the night in which he was betrayed...

P: Lord, remember us in your kingdom and teach us to pray.

Lord's Prayer

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

Invitation to Communion

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

Sanctus

As we draw close to God in this meal, we sing these words from the angels. The words harken back to Isaiah's vision in the temple, where he hears the seraphim singing "Holy, holy, holy, Lord, God of power and might, heaven and earth are full of your glory."

Lord's Prayer

We gather in prayer in response to the gospel heard in the proclamation that this meal is given "for you and for all people for the forgiveness of sin." We find ourselves at the very heart of the gospel message. Christ not only speaks to us in the supper, but gives us what he is speaking about: his body and blood for the forgiveness of sins.

Please be seated

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, grant us peace, Lamb of God.

We will receive by intinction this morning: Receive the host (wafer). Dip the host into the chalice (cup) to receive wine (red) or grape juice (clear); depart by the side aisle. Gluten free wafers and a separate glass chalice are available by request on the pulpit side (left when facing altar).

Dismissal

With the dismissal from worship, we are sent to serve the Lord through the unique gifts, talents, and relationships of each one of us. This is not a conclusion of service, but a start to what the next week will bring in our walk with Christ. So it is fitting that the response is a resounding "Thanks be to God."

Distribution Hymns 492, 515, 542

Prayer after Communion

P: Holy and compassionate God, in bread and wine you give us gifts that form us to be humble and courageous. Bless those who share this meal with others. 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.

C: Amen

Blessing

P: The Lord bless you... in the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

Sending Hymn

"Praise and Thanksgiving"

#689

Dismissal

P: Go in peace. Share the good news.

C. Thanks be to God.

Postlude

Gothic Minuet

Boellmann