

NINETEENTH SUNDAY AFTER PENTECOST  
LWML SUNDAY  
OCTOBER 8, 2023  
IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

8:00 & 10:30 a.m.



*THE ENTRANCE RITE*

*PRELUDE*

*Christ Is Our Cornerstone*

Settings: 1: J. Wayne Kerr 2: Barbara Harbach

*WELCOME*

*ENTRANCE HYMN*

*Christ Is Our Cornerstone*

LSB 912

- 1 Christ is our cornerstone,  
On Him alone we build;  
With His true saints alone  
The courts of heav'n are filled.  
On His great love  
Our hopes we place  
Of present grace  
And joys above.
- 2 Here may we gain from heav'n  
The grace which we implore,  
And may that grace, once giv'n,  
Be with us evermore  
Until that day  
When all the blest  
To endless rest  
Are called away.
- 3 Oh, then, with hymns of praise  
These hallowed courts shall ring;  
Our voices we will raise  
The Three in One to sing  
And thus proclaim

**In joyful song,  
Both loud and long,  
That glorious name.**

*CONFESSION AND ABSOLUTION*

LSB 167

In the name of the Father and of the ✠ Son and of the Holy Spirit.

**Amen.**

If we say we have no sin, we deceive ourselves, and the truth is not in us.

**But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.**

*Silence for reflection on God's Word and for self-examination.*

Let us then confess our sins to God our Father.

**Most merciful God, we confess that we are by nature sinful and unclean. 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. We justly deserve Your present and eternal punishment. 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.**

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit. **Amen.**

*KYRIE*

LSB 168

In peace let us pray to the Lord.

**Lord, have mercy.**

For the peace from above and for our salvation let us pray to the Lord.

**Lord, have mercy.**

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

**Lord, have mercy.**

For this holy house and for all who offer here their worship and praise let us pray to the Lord.

**Lord, have mercy.**

Help, save, comfort, and defend us, gracious Lord.

**Amen.**

*HYMN OF PRAISE This is the Feast*

LSB 171

This is the feast of victory for our God. Alleluia.

**Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.**

**Power and riches and wisdom and strength and honor and blessing and glory are His.**

**This is the feast of victory for our God. Alleluia.**

**Sing with all the people of God, and join in the hymn of all creation:**

**Blessing and honor and glory and might be to God and the Lamb forever. Amen.**

**This is the feast of victory for our God, for the Lamb who was slain has begun His reign.**

**Alleluia, alleluia.**

*THE PRAYER OF THE DAY*

The Lord be with you.

**And also with you.**

Let us pray. Gracious God,

**You gave Your Son into the hands of sinful men who killed Him. Forgive us when we reject Your unfailing love, and grant us the fullness of Your salvation; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.**



*THE LITURGY OF THE WORD*

*FIRST LESSON (Be seated)*

Isaiah 5:1-7

Let me sing for my beloved  
my love song concerning his vineyard:  
My beloved had a vineyard  
on a very fertile hill.  
He dug it and cleared it of stones,  
and planted it with choice vines;  
he built a watchtower in the midst of it,  
and hewed out a wine vat in it;  
and he looked for it to yield grapes,  
but it yielded wild grapes.  
And now, O inhabitants of Jerusalem  
and men of Judah,  
judge between me and my vineyard.  
What more was there to do for my vineyard,  
that I have not done in it?  
When I looked for it to yield grapes,  
why did it yield wild grapes?  
And now I will tell you  
what I will do to my vineyard.  
I will remove its hedge,  
and it shall be devoured;  
I will break down its wall,  
and it shall be trampled down.  
I will make it a waste;  
it shall not be pruned or hoed,  
and briars and thorns shall grow up;  
I will also command the clouds  
that they rain no rain upon it.  
For the vineyard of the LORD of hosts  
is the house of Israel,  
and the men of Judah  
are his pleasant planting;  
and he looked for justice,  
but behold, bloodshed;

for righteousness,  
but behold, an outcry!

This is the Word of the Lord.

**Thanks be to God.**

*ANTHEM*

*Jubilation Choir*

*As Stone on Living Stone Is Set  
One and All Rejoice #260*

1. As stone on living stone is set for worship on this ground,  
Hold fast onto the Cornerstone, the one foundation sound.  
Held firm through generations with God's own power shored.  
In ages past, for years to come, our hope is in the Lord.
2. Now we approach this holy place with confidence secure;  
The Lamb of God has cleansed our hearts and made our spirits pure.  
The sacrifice completed His holy blood outpoured.  
O people, come and marvel here what love Christ will afford.
3. When steeples fall and bells are mute and temple stones thrown down,  
We waver not but trust in Him who wears the eternal crown.  
The Church awaits with longing for all to be restored.  
Though ruins lie about our feet, our King is still adored.
4. No church or temple will be seen when saints and angels meet.  
The Church Triumphant will bow down and worship at Christ's feet.  
Prepare all hearts and voices to praise in joyful chord:  
"In ages past and evermore, our hope is in the Lord!"

*SECOND LESSON*

Philippians 3:4b-14

If anyone else thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness, under the law blameless. But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— that I may know him and

the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

This is the Word of the Lord.

**Thanks be to God.**

*CHILDREN'S SERMON*

*ALLELUIA VERSE (Stand)*

LSB 173

**Alleluia. Lord, to whom shall we go?**

**You have the words of eternal life. Alleluia.**

*GOSPEL*

Matthew 21:33-46

The Holy Gospel according to St. Matthew, the 21<sup>st</sup> chapter.

**Glory to You, O Lord.**

[Jesus said:] “Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. When the season for fruit drew near, he sent his servants to the tenants to get his fruit. And the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first. And they did the same to them. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ And they took him and threw him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

Jesus said to them, “Have you never read in the Scriptures:

“The stone that the builders rejected  
has become the cornerstone;  
this was the Lord’s doing,  
and it is marvelous in our eyes’?”

Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.”

When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

This is the Gospel of the Lord.

**Praise to You, O Christ.**

*SERMON (Be seated)*

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

From what I've been told, it's fairly easy to make good wine. What's hard is to make good grapes. The grapes are the challenge. It's only when you get good grapes that you can make good wine.

In the same way, it's only when you get good people that you can make a good organization. Churches, businesses, clubs, teams, nations... all of them are dependent on the quality of people involved. Just ask any personnel manager. Or coach.

In our Gospel reading today, Jesus tells a parable about his nation. And as we see, things in the nation are not good. Last Sunday's reading contained words from Jesus which were a bit of a side-step to a question, but his words today are very direct. The message may be given in the form of a parable, but its meaning is quite clear.

The parable is centered around a vineyard. Jesus sets the stage by saying: "There was a master who planted a vineyard and put a fence around it and dug a winepress in it and built a tower."

This is now the third Sunday in a row in which a vineyard is featured in a parable of Jesus. Vineyards, as we've come to know, represent the people whom God has called to himself through faith. In today's reading, Jesus refers to it as "the kingdom."

The Old Testament prophets also used the vineyard image in their teaching. An example of this was our first reading today, from Isaiah. In these prophecies, the people of God's vineyard were ones who belonged to his chosen nation of Israel, later also called Judah.

Looking at that reading from Isaiah, we see that it begins with Isaiah singing a love song about God and his vineyard. In it he tells of all the loving ways God takes care of the vineyard – something that Jesus includes in his parable too.

When the song is over, God then speaks directly about the vineyard, specifically calling it “my vineyard.” And Isaiah concludes the section by stating: “the vineyard of the Lord is the house of Israel; the men of Judah are his pleasant planting.”

The point of the prophecy is that God has worked hard to make his vineyard – the nation of Israel – healthy and productive, but the people who make up the vineyard are sadly corrupt. Instead of producing good works, they’ve “yielded only wild grapes” – meaning fruit that is not useful. The people are like bad grapes which can only make bad wine.

Isaiah also tells us what the good works God expects are. These fruits are justice and righteousness. He says: “[God] looked for justice, but behold, bloodshed; for righteousness, but behold an outcry.” And by the way, in the Hebrew, this is a rhyming play on words, meant to have extra impact.

But notice, too, that Isaiah does more than just remind the people and assess the situation. Isaiah also tells what God is going to do about all of this. “Now I will tell you what I will do to my vineyard...” says God. “I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down.”

God will bring judgment against his unfaithful vineyard – removing his protection from it and allowing it to be destroyed by invaders. He will punish the people because of their lack of justice and righteousness.

And historically, this is exactly what happened. Babylon would soon march against Judah and destroy it. And this was added to the destruction of Israel – the northern Kingdom – which had already taken place at the hand of the Assyrians.

In his parable, Jesus makes clear that a similar punishment would happen in his day. The people’s lack of justice and righteousness would cause God to act powerfully and forcefully to bring change, so that his work could be carried forward according to his plans.

God never bring this kind of punishment without first giving calls to repentance. He gives these calls through his prophets. Jesus’ parable reminds us of this when it tells of the servants sent by the master to warn the vineyard’s tenants.

In former times, God had only sent prophets. But now at the present time he was even sending his Son. The presence of the Son signaled just how much God wanted the people to return to him.



But the people often rejected God's prophets. And as Jesus' parable predicts, they would reject his Son too. When God's calls to turn and repent are ignored, God has no choice but to punish.

In almost every respect, the message Jesus gives in today's parable is the same one God had always given his people. God had always called his people to repentance and threatened them with punishment if they didn't turn to him. The one new element in Jesus' parable is the presence of God's Son.

Because the Son was now involved, God's punishment would also have a new element. No longer would God focus on one particular nation. Now he would focus on the greater kingdom of his Son.

In the parable, that new focus is viewed as a punishment for the nation's sins. And in some ways, yes, that's what it is. God had often brought about change through punishment.

But in another way, this new focus of God was simply a means of expanding his work. God's kingdom was far too great for any one nation.

Because of this, the traditions and leaders of his past nation would be released from their service. Decommissioned, if you will. Jesus makes this clear when he says: "Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."

This last line – about a stone – refers to the psalm verse Jesus had earlier quoted. And here we should take notice of what Jesus is saying about himself. Like the stone which was rejected in the psalm, Jesus was being rejected. But in that rejection, he would become the cornerstone of a whole new building.

God's kingdom will now be built on the cornerstone that is Jesus Christ, his Son. Jesus' disciple Peter later explained this in his first epistle, saying: "you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ... you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light."

The transition from the Old Covenant to the New is a critical bit of teaching that Jesus' parable urges us to understand. It was critical for the people of Jesus' day, and it is important for us too.

And central to this teaching is the understanding of Jesus as the rejected but exalted Son of God. We are to build our lives on him, because we believe, like the centurion who watched him die on the cross, that “truly he was the Son of God.”

But having identified this central proclamation, let us now also consider two other important messages this parable gives.

First, we too should take to heart the parable’s message about a kingdom being taken away from those who don’t produce good fruits. We dare not dismiss the parable as one pertaining only to those people back in Jesus’ time. For we are the religious leaders of our world today. We are the workers in the vineyard. And this means we are tenants who work the land owned by God our Father and the kingdom is not ours to do with as we please.

We who live in the kingdom must not take it for granted. And we must acknowledge our tendency to coast, to slack, and to tire. To use the words of Isaiah, we must acknowledge our contributions to bloodshed and outcry through our lax commitment to justice and righteousness.

We must realize, too, that we are inclined to think just like those tenants in the parable. We resent God’s ownership of this world and thus withhold from him his rightful due. We want the goods. And we want the authority.

When we fail to bear good fruit in these ways, God has every right to take away our home and means and give it to others. He has done it before. He can do it again.

That being said, we must also hear how our texts today speak of God’s mercy and love. God sent his Son, right? And this is Good News. His Son died for us, that we might be forgiven and live. “God so loved the world that he gave his only Son, that whosoever believes in him might not perish but have eternal life.”

Furthermore, God continues to send his Son – through Word and Sacrament – to remind us, encourage us, and to speak his mercies in our times of need.

I know it’s just one little detail in the parable, but I found myself zeroing in on the fact that the Son’s “inheritance” is mentioned. “Let’s kill him and have his inheritance” they said. This can remind us that Jesus is the Son of God whose “inheritance” of justice and righteousness is shared with us!

In the parable, the evil tenants want the son’s inheritance. And the irony is that the son’s inheritance is actually shared freely with all.

In just a few Sundays, as we continue reading through Matthew’s Gospel, we will hear words of Jesus spoken in the immediate days and hours after today’s words. And among

those words are ones which speak to this inheritance. I'm guessing you know them. "Then the king will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.'"

Peter and Paul both loved to use that word "inheritance" when speaking of what we have been given in Christ. In our second reading today, though he doesn't use it specifically, Paul speaks of what we have gained through Christ. And as he does so, he uses a word that is also an important part of our Isaiah text. That word is "righteousness."

Paul tells us we do not have "a righteousness of our own, that comes from the law." And that is certainly true. None of us have this. We are sinners. We bear wild grapes.

However, as Paul then reminds us: "we have a righteousness that comes from faith in Christ... the righteousness from God." This is a righteousness that is given to us. It's a righteousness that is inherited. The righteousness of the Son becomes, in the eyes of God, our righteousness. We must simply acknowledge it and believe it. And when we do, good fruit – not perfect, but good – will come forth from our lives.

The hymn we will soon sing leads us in celebrating the fact that God sent his Son to us. And as it describes the many implications of this sending, notice how the hymn continually points out how these were done "for us." The author of the hymn, Thomas A 'Kempis, is perhaps the greatest devotional writer of the medieval church. And we are blessed by the fruits of his efforts – efforts which endure.

God calls us to bear good fruit. And God gives us a rich inheritance to enjoy. May God then lead us in our efforts of fruit-bearing and cause us always to be satisfied with our inheritance. In the name of Jesus. Amen.

*HYMN OF THE DAY* (Stand) *O Love, How Deep*

LSB 544

- 1 O love, how deep, how broad, how high,  
Beyond all thought and fantasy,  
That God, the Son of God, should take  
Our mortal form for mortals' sake!**
- 2 He sent no angel to our race,  
Of higher or of lower place,  
But wore the robe of human frame,  
And to this world Himself He came.**

- 3 For us baptized, for us He bore  
His holy fast and hungered sore;  
For us temptation sharp He knew;  
For us the tempter overthrew.
- 4 For us He prayed; for us He taught;  
For us His daily works He wrought,  
By words and signs and actions thus  
Still seeking not Himself but us.
- 5 For us by wickedness betrayed,  
For us, in crown of thorns arrayed,  
He bore the shameful cross and death;  
For us He gave His dying breath.
- 6 For us He rose from death again;  
For us He went on high to reign;  
For us He sent His Spirit here  
To guide, to strengthen, and to cheer.
- 7 All glory to our Lord and God  
For love so deep, so high, so broad;  
The Trinity whom we adore  
Forever and forevermore.

*APOSTLES' CREED*

LSB, Back cover

**I believe in God, the Father Almighty,  
maker of heaven and earth.**

**And in Jesus Christ, His 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 into hell.**

**The third day He rose again from the dead.**

**He ascended into heaven**

**and sits at the right hand of God the Father Almighty.**

**From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy Christian Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life † everlasting. Amen.**

#### *OFFERING*

*Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

#### *PRAYERS OF THE CHURCH*

In peace, let us pray to the Lord: **Lord, have mercy.**

For the Church, the vineyard of the Lord's planting, that by the sacrifice of Christ and the comfort of His Spirit, she may yield much fruit for His kingdom, let us pray to the Lord: **Lord, have mercy.**

For confidence to share in the sufferings of Jesus Christ, who died to make us His own, that we may also know the power of His resurrection, let us pray to the Lord: **Lord, have mercy.**

For the work of the LWML, that all involved would know the joy of serving, and that through its efforts many lives would be blessed, let us pray to the Lord: **Lord, have mercy.**

For our president, our governor, and all elected and appointed leaders, that the light of the Lord may shine upon our nation and all nations, let us pray to the Lord: **Lord, have mercy.**

For strong hearts to heed the pruning Law of the Lord, that we may never presume to sin nor trust in our own deeds but look to the rainfall of His grace for our source of life, let us pray to the Lord: **Lord, have mercy.**

For zeal directed by the Gospel of Christ and hands strengthened to accomplish the fruitful work of God in this barren world, let us pray to the Lord: **Lord, have mercy.**

For all on our prayer list, including the family of Fred and Pat Frank in their mourning, and for all whom we name in our hearts at this time... that they would be given healing, protection, faith, and all that they need to live joyfully as your children, let us pray to the Lord: **Lord, have mercy.**

For all who commune, that faith may be strengthened, and love renewed, until at last we feast with all the saints in His everlasting presence, let us pray to the Lord: **Lord, have mercy.**

Merciful Lord, You sing the song of Your love over the vineyard of Your Church. Lift her united voice through Your Spirit, that she in turn would freely praise Your lavish grace and proclaim Your salvation beyond her walls; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the same Holy Spirit, one God, now and forever. **Amen.**

*OFFERTORY*

*Let the Vineyards Be Fruitful*

(LSB 955)

- 1 Let the vineyards be fruitful, Lord,  
And fill to the brim our cup of blessing.  
Gather a harvest from the seeds that were sown,  
That we may be fed with the bread of life.  
Gather the hopes and the dreams of all;  
Unite them with the prayers we offer now.  
Grace our table with Your presence, and give us  
A foretaste of the feast to come.**



*SERVICE OF THE SACRAMENT*

*PREFACE*

*LSB 177*

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 Him thanks and praise.**

It is truly good right and salutary...evermore praising You and saying:

*SANCTUS*

*LSB 178*

**Holy, holy, holy Lord, Lord God of pow'r and might:  
Heav'n and earth are full of Your glory.  
Hosanna in the highest.  
Blessed is He who comes in the name of the Lord.  
Hosanna in the highest.**

*PRAYER OF THANKSGIVING*

*LSB 178*

*THE WORDS OF OUR LORD*

*LSB 179*

*PROCLAMATION OF CHRIST*

*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.**

*PAX DOMINI*

*LSB 180*

The peace of the Lord be with you always.  
**Amen.**

*AGNUS DEI*

*LSB 180*

**Lamb of God, You take away the sin of the world; have mercy on us.  
Lamb of God, You take away the sin of the world; have mercy on us.  
Lamb of God, You take away the sin of the world; grant us peace.**

*THE COMMUNION (Be seated)*

*The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.*

*DISTRIBUTION HYMN Draw Near and Take the Body of the Lord LSB 637*

- 1 Draw near and take the body of the Lord,  
And drink the holy blood for you outpoured;  
Offered was He for greatest and for least,  
Himself the victim and Himself the priest.**
  
- 2 He who His saints in this world rules and shields,  
To all believers life eternal yields;  
With heav'nly bread He makes the hungry whole,  
Gives living waters to the thirsting soul.**
  
- 3 Come forward then with faithful hearts sincere,  
And take the pledges of salvation here.  
O Lord, our hearts with grateful thanks endow  
As in this feast of love You bless us now.**

*NUNC DIMITTIS LSB 182*

**Lord, now You let Your servant go in peace;  
Your word has been fulfilled.  
My own eyes have seen the salvation  
which You have prepared in the sight of ev'ry people:  
A light to reveal You to the nations  
and the glory of Your people Israel.  
Glory be to the Father and to the Son and to the Holy Spirit;  
as it was in the beginning, is now, and will be forever. Amen.**

*PRAYER (Stand)*

*BENEDICTION*



- 1    **Thee will I love, my strength, my tower;  
      Thee will I love, my hope, my joy.  
Thee will I love with all my power,  
      With ardor time shall ne'er destroy.  
Thee will I love, O Light divine,  
So long as life is mine.**
  
- 2    **Thee will I love, my life, my Savior,  
      Who art my best and truest friend.  
Thee will I love and praise forever,  
      For never shall Thy kindness end.  
Thee will I love with all my heart—  
Thou my Redeemer art!**
  
- 3    **I thank Thee, Jesus, Sun from heaven,  
      Whose radiance hath brought light to me;  
I thank Thee, who hast richly given  
      All that could make me glad and free;  
I thank Thee that my soul is healed  
By what Thy lips revealed.**
  
- 4    **O keep me watchful, then, and humble;  
      Permit me nevermore to stray.  
Uphold me when my feet would stumble,  
      And keep me on the narrow way.  
Fill all my nature with Thy light,  
O Radiance strong and bright!**
  
- 5    **Thee will I love, my crown of gladness;  
      Thee will I love, my God and Lord,  
Amid the darkest depths of sadness,  
      And not for hope of high reward,  
For Thine own sake, O Light divine,  
So long as life is mine.**

*ANNOUNCEMENTS (Be seated)*

*DISMISSAL*

Go in peace. Serve the Lord.

**Thanks be to God.**

*POSTLUDE*

*Thee Will I Love, My Strength, My Tower*

Setting: Philip Gehring

*FLOWERS: For all the faithful women.* The ladies of the LWML.

Those serving:

Sunday, October 8, 8:00 a.m.:

Greeter: Bob Juenger

Comm. Assist.: Jim Easterly

Reader: Rich Kauzlarich

10:30 a.m.:

Greeter: Lynn Jacquez

Comm. assist: Jill Hecht

Reader: Lynn Jacquez

AV Assistants: Hannes Buuck

Andreas Buuck

Acknowledgments

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