

To many, this may sound proud or judgmental (as if this church had some sort of monopoly on truth). We do not feel that we are the only people in the world who will be saved. We do not claim to be more wise or more holy than anyone else. We do not feel that we are more “deserving” to receive Communion than other people—after all, no one is deserving! We are all sinners before God! We do, however, firmly believe that the Bible is what it claims to be: the very Word of God in all of its parts. We believe that all the Bible’s teachings are important. And we believe that there must be a real unity with regard to God’s Word before such “oneness of faith” is expressed at the Communion Table.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” (2 Timothy 3:16)

Delay is not denial. By not inviting all of our visitors to commune with us, we are taking a serious risk. We risk leaving the impression that we are labeling them as being “not up to our standards.” That is not the message we are trying to convey! We are eager to share the Sacrament of the Altar with those who share our faith. We are certain that, once our visitors understand the reason for our practice, they will want to get a detailed knowledge of what our beliefs are before communing with us. So, we offer information along with the encouragement to prepare for the celebration. There may be delay. This is not denial.

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Ushers	9/27	Kendall B, Larry B, Caleb E.
	10/4	Phil S, Nathan V, Daniel R.
	10/11	Tim Z, Josh E, Christian K, David R.
Cleaning	This Week – Zuehlke, Winters, Buck (wk. 2)	
	Up Next – Ferguson, Dronen, Baumann, Olmanson	

17th Sunday after Trinity

September 27th, 2026

Liturgy: WS p. 12

Organist: Lana Strike





ST. JOHN'S

Lutheran Church & School

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✠ Opening Prayer ✠

Hymn: TLH #377:1, 6-7, 9

"Salvation Unto Us Has Come"

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

C Amen.

Confession of Our Sins

P Pastor

C Congregation

We come before God recognizing that we are sinful & need His forgiveness.

P We have come into the presence of God, who created us to love and serve Him as His dear children. But we have disobeyed Him and deserve only His wrath and punishment. Therefore, let us confess our sins to Him and plead for His mercy.

C **Merciful Father in heaven, I am altogether sinful from birth. In countless ways I have sinned against You and do not deserve to be called Your child. But trusting in Jesus, my Savior, I pray: Have mercy on me according to Your unfailing love. Cleanse me from my sin and take away my guilt.**

P God, our heavenly Father, has forgiven all your sins. By the perfect life and innocent death of our Lord Jesus Christ, He has removed your guilt forever. You are His own dear child. May God give you strength to live according to His will!

C Amen!



The Kyrie & The Gloria Patri

Latin for "Lord, Have Mercy" and "Glory be to the Father"



judgement to himself, not discerning the Lord's body." (1 Corinthians 11:27-29)

Out of simple care and concern, we feel the burden of doing what we can to ensure that all who participate in our Lord's Supper celebration are properly prepared. It would be the height of irresponsibility to say (in Jesus' name), "Take, eat," when someone may not have had proper instruction in what is involved in this. We do not wish by our carelessness to cause anyone to bring a "judgement" upon himself. There is a real danger of this happening if a person fails to make a distinction between the true body and blood of Christ and ordinary bread and wine. The Lord's Supper is like a powerful, faith-sustaining medicine in that it can give tremendous benefits, but it also has the potential for harm if misused. As such, the Lord would have us dispense it on a "prescription" basis, not in the fashion of an "over-the-counter" medication.

3. It is "close" because Communion expresses true unity of faith.

The question may now be asked: "Why don't we admit to Communion at least all those who profess to be Christians?" The answer: Scripture also shows us that those who approach the Lord's Table together are thereby giving expression to a common faith—in all parts of God's Word—that unites them.

"For we, being many, are one bread and one body; for we all partake of that one bread." (1 Corinthians 10:17)

"I plead with you brethren, by the Name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment." (1 Corinthians 1:10)

When people commune together, they are making a joint statement of faith. In many churches, this statement is based on only a few general Christian doctrines. But in this congregation, the common faith that we express is based on agreement concerning all of the doctrines in the Bible. Before a person can say he shared such a witness of religious truth, he must have knowledge of these beliefs.

Why Do We Practice “Close” Communion?

1. It is “close” because of Jesus’ teaching and example. When our Lord first gave His supper to His disciples, He told them exactly what they were receiving:

“Take, eat; this is My body. . . This is My blood of the new covenant, which is shed for many.” (Mark 14:22-24)

In our Communion Service, we believe that we are receiving Christ’s true body and blood in, with, and under the bread and wine. No, the bread and wine do not undergo a physical change; however, Christ’s body and blood are truly present—in a miraculous way that we can’t understand. By partaking of Christ’s body and blood, we receive added assurance of the forgiveness of our sins. It is a strengthening of faith that says “Christ gave His body and shed His blood for ME, personally.” Since it is much more than mere bread and wine, of course we want to handle the sacrament according to God’s command and Biblical example. It is the Lord’s Supper; it is not ours to do with as we please.

During His life here on earth, Jesus preached God’s Word. When He commissioned His disciples, He urged them to “preach the gospel” (Mark 16:15) and to “make disciples of all nations, baptizing them...” (Matthew 28:19). But when He instructed the Lord’s Supper, He included only His disciples, not the general public. When handling Christ’s true body and blood, we also do not admit the general public. We are not judging anyone’s faith, we simply follow Christ’s example.

2. It is “close” because we don’t want to harm anyone. Could this wonderful source of blessing, Christ’s true body and blood, be harmful for anyone? Sadly, yes. We learn this from the Bible:

“Whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilt of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he who eats and drinks in an unworthy manner eats and drinks



C: 1 Glo - ry to God, we give You thanks and praise;
2 Lord Je - sus Christ, the Fa - ther's on - ly Son,
3 A - lone, O Christ, You on - ly are the Lord,
Of heav'n - ly joy and peace on earth we sing,
You bore for us the load of this world's sin,
At God's right hand in maj - es - ty most high:
We wor - ship You, to You our hearts we raise,
O Lamb of God, Your glo - rious vic - t'ry won,
Who, with the Spir - it wor - shiped and a - dored,
Lord God, al - might - y Fa - ther, heav'n - ly King,
Re - ceive our prayer, grant us Your peace with - in,
With all the heav'n - ly host we glo - ri - fy.

Collect Prayer of the Day

- P** Lord God, heavenly Father, since we cannot stand before You relying on anything we have done, help us trust in Your abiding grace and live according to Your Word; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

G Amen.



Isaiah 55:6-9

"Seek the LORD while he may be found; call upon him while he is near; ⁷ let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. ⁸ For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. ⁹ For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.



Philip. 1:12-14, 19-30

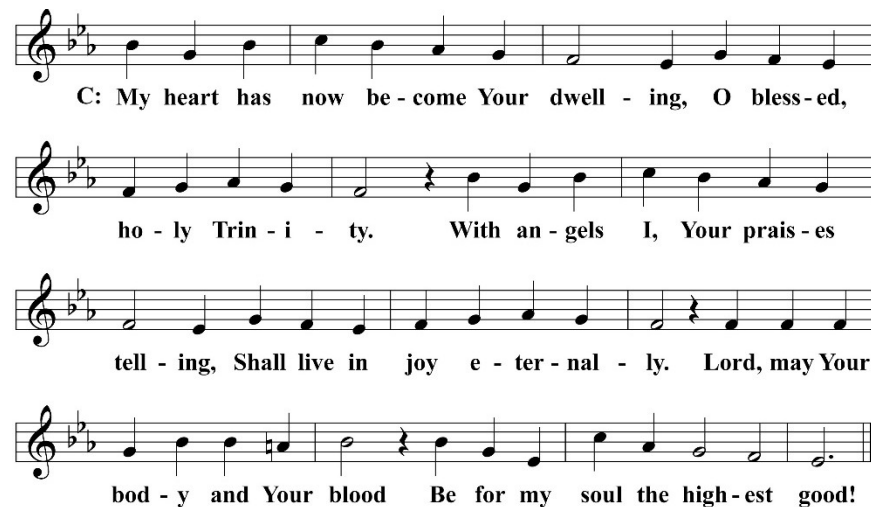
I want you to know, brothers, that what has happened to me has really served to advance the gospel, ¹³ so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ. ¹⁴ And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the word without fear. . . . ¹⁹ for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, ²⁰ as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. ²¹ For to me to live is Christ, and to die is gain. ²² If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. ²³ I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. ²⁴ But to remain in the flesh is more necessary on your account. ²⁵ Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, ²⁶ so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again. ²⁷ Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, ²⁸ and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. ²⁹ For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, ³⁰ engaged in the same conflict that you saw I had and now hear that I still have.

P Blessed are they who hear the Word of God and keep it.

G *Alleluia! Alleluia! Alleluia!*

These words are written that we may believe that Jesus is the Christ, the Son of God. Alleluia! Alleluia! Alleluia!

P Go in peace. Serve the Lord with gladness.



The Benediction

Numbers 6:24-26

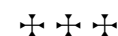
The blessing given by God for His people.

P The LORD bless you and keep you; The LORD make His face shine upon you and be gracious unto you; The LORD lift up His countenance upon you and give you His peace.

G Amen!

Hymn: TLH #309

"O Jesus, Blessed Lord, to Thee"



Fall Choir Practice will resume next Sunday, Oct. 4, at 8:30 am.

Ladies' Night Soup & Share Oct. 7th, 6 pm in the fellowship hall.

A Youth/Young Adults Group is in the works here at St. John's for those around the high school to college age range. More info to follow. Any questions may be directed to Luke Strike.

Nepal Disaster Relief has been approved to assist our brothers and sisters in Christ of the Himalayan Church of the Lutheran Confession Nepal (HCLCN). This support will help rebuild the homes of fifteen HCLCN families and provide humanitarian relief. Donations can be made to "Kinship" on your offering envelopes or by visiting lutheranmissions.org/kinship.

Communion Today is for Members Only Please

We don't judge anyone's faith, but we do stand up for our own. The Bible teaches what we call "Close Communion," that is, God wants you to commune only with those people with whom you are agreed in ALL the Bible's teachings. Therefore, if you are a guest with us today, and BEFORE you come up to commune with us, please speak with our Pastor to find out about communing with us in the future!

✠ The Distribution of the Lord's Supper ✠

Distribution Hymns:

TLH #311; TLH #306

After the distribution, we'll continue with the singing of the Nunc Dimittis:



C: 1 O Lord, now let Your ser - vant De -
2 All glo - ry to the the Fa - ther, All
part in heav'n - ly peace, For I have seen the
glo - ry to the Son, All glo - ry to the
glo - ry Of Your re - deem - ing grace: A
Spir - it, For - ev - er Three - in - One; For
light to lead the Gen - tiles Un -
as in the be - gin - ning, Is
to Your ho - ly hill, The glo - ry of Your
now, shall ev - er be, God's tri - une name re -
peo - ple, Your cho - sen Is - ra - el.
sound - ing Through all e - ter - ni - ty.

Confession of Faith

The Nicene Creed

I believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by Whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, Whose kingdom will have no end.

And I believe in the Holy Spirit, the Lord and giver of life, Who proceeds from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spoke by the prophets. And I believe in one holy Christian and apostolic Church, I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come. Amen.

Hymn: TLH #383:1-3

"Seek Where Ye May to Find a Way"



Matthew 20:1-16

For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. ² After agreeing with the laborers for a denarius a day, he sent them into his vineyard. ³ And going out about the third hour he saw others standing idle in the marketplace, ⁴ and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' ⁵ So they went. Going out again about the sixth hour and the ninth hour, he did the same. ⁶ And about the eleventh hour he went out and found others standing. And he said to them, 'Why do you stand here idle all day?' ⁷ They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' ⁸ And when evening came, the owner of the vineyard

said to his foreman, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' ⁹ And when those hired about the eleventh hour came, each of them received a denarius. ¹⁰ Now when those hired first came, they thought they would receive more, but each of them also received a denarius. ¹¹ And on receiving it they grumbled at the master of the house, ¹² saying, '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.' ¹³ But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?' ¹⁴ Take what belongs to you and go. I choose to give to this last worker as I give to you. ¹⁵ Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' ¹⁶ So the last will be first, and the first last."

At the End of the Day, God's Grace Has Final Say.

The Offertory

- G** *Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Your presence. Take not Your Holy Spirit from me. Restore to me the joy of Your salvation. Uphold with Your Spirit free.*

✠ The Offering of Thankful Hearts ✠

Hymn: TLH #373:1-5

"By Grace I'm Saved"

✠ The General Prayer & The Lord's Prayer ✠

- P** The Lord be with you.

- G** And also with you.

- P** Lift up your hearts!

- G** We lift them up to the Lord.

- P** It is truly good, right, and beneficial that we should, at all times and in all places give thanks to You, O Lord, Holy Father, Almighty, everlasting God. Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Your glorious Name, evermore praising You and saying:

The Order of Holy Communion



The Words of Institution Lk. 22:19-20; Mt. 26:26-28; 1 Cor. 11:23-25

- P** Our Lord Jesus Christ, the same night in which He was betrayed, took bread. And when He had given thanks, He broke it and gave it to His disciples, saying, "Take, eat. This is My body, which is given for you. Do this in remembrance of Me."

In the same way He took the cup, after supper, gave thanks, and gave it to them saying, "Drink of it, all of you. This cup is the new covenant in My blood, which is shed for you for the forgiveness of sins. Do this whenever you drink it, in remembrance of Me." The peace of the Lord be with you always!

