

Sixteenth Sunday after Pentecost
Worship with Holy Communion
September 24, 2017 – 10:30 AM

Christ Lutheran Church
Woodcliff Lake, NJ

WELCOME TO CHRIST LUTHERAN CHURCH

Welcome to all as we gather together we hear of God's mercy and learn how to freely share God's grace.

Breaking the sound barrier! We invite you to try one of our listening devices, which allows you to sit anywhere in the sanctuary. They are available by speaking to an usher, Tom Kearns or David Crouse.

Pink prayer cards: You may write names for prayer on a pink card found in the pew rack. Please place your card on the table for inclusion in the prayers of the day. If you wish a name to be added to our printed prayer list (for four weeks) please write "Prayer List" on the card. Please be sure this prayer request is approved by the person for whom we are praying.

Holy Communion: All who are baptized are invited to the table where Christ is bodily present in the bread and wine. At the directions of our ushers, all who are able kneel at the rail to receive this gift. The individual cups contain wine and grape juice (grape juice is in the center of the tray). A common cup with wine is also available. Children who commune should hold out their hands to the server.

Nursery facilities: There is a self-serve Nursery and Infant Room for young children accompanied by their parents. The Infant Room contains a bathroom with a changing table. These rooms are located along the hallway from the side door of the sanctuary.

Need an offering envelope? We have envelopes in the pews for you. Please include your contact information or envelope number. **We also accept checks online.** Visit our website (www.clc4u.com) and click on "Give" to learn how to set up an account with your bank information. Thank you for your gift!

Contact Information:

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Open on Sundays: 9 am and 10:30 am

PRELUDE

CONGREGATION ANNOUNCEMENTS AND PRAYER REQUESTS

[Pink prayer cards with your joys or concerns may be placed on the altar rail.]

[For today's worship all *portions in italics will be spoken by our worship leaders.*

Congregational responses are in **bold-faced type.**]

[Please stand as you are able.]

CONFESSION AND FORGIVENESS

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

Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another. Gracious God, have mercy on us. We confess that we have turned from you and given ourselves into the power of sin. We are truly sorry and humbly repent. In your compassion forgive us our sins, known and unknown, things we have done and things we have failed to do. Turn us again to you, and uphold us by your Spirit, so that we may live and serve you in newness of life through Jesus Christ, our Savior and Lord.

Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ☩ Son, and of the Holy Spirit.

Amen.

THE PEACE

The peace of Christ be with you always.

And also with you.

[We share the peace via handshake or the peace sign.]

[Remain standing]

GATHERING SONG – “Rise Up, O Saints of God!” [ELW 669, verses 1-3, 5]

1 Rise up, O saints of God! From vain am - bi - tions turn;
2 Speak out, O saints of God! De - spair en - gulf's earth's frame;
3 Rise up, O saints of God! The king - dom's task em - brace;
4 Give heed, O saints of God! Cre - a - tion cries in pain;
5 Com - mit your hearts to seek the paths which Christ has trod;

Christ rose tri - um - phant that your hearts with no - bler zeal might burn.
as heirs of God's bap - tis - mal grace, the word of hope pro - claim.
re - dress sin's cru - el con - se - quence; give jus - tice larg - er place.
stretch forth your hand of heal - ing now, with love the weak sus - tain.
and, quick - ened by the Spir - it's pow'r, rise up, O saints of God!

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are printed below the staves. The first system contains five verses of the hymn. The second system contains the concluding lines of the hymn.

Text: Norman O. Forness, b. 1936

Music: FESTAL SONG, William H. Walter, 1825–1893

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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.

CANTICLE OF PRAISE

Pastor



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

All



Lord God, heav-en-ly King, al-might-y God and Fa-ther, we



wor-ship you, we give you thanks, we praise you for your glo-ry.



Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God,



you take a-way the sin of the world: have mer-cy on us;



you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer.



For you a-lone are the Ho-ly One, you a-lone are the Lord,



you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,



in the glo-ry of God the Fa-ther. A-men.

PRAYER OF THE DAY

Let us pray. 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.

CHILDREN'S SERMON [The congregation may sit.]

THE FIRST READING – Jonah 3:10—4:11

¹⁰*When 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.*

⁶*The 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."*

⁹*But 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?"*

The Word of the Lord.

Thanks be to God.

THE SECOND READING – Philippians 1:21-30

²¹For to me, living is Christ and dying is gain. ²²If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. ²³I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; ²⁴but to remain in the flesh is more necessary for you. ²⁵Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

²⁷Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, ²⁸and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. ²⁹For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—³⁰since you are having the same struggle that you saw I had and now hear that I still have.

The Word of the Lord.

Thanks be to God.

THE GOSPEL ACCLAMATION [Please stand as you are able.]



THE HOLY GOSPEL according to St. Matthew 20:1-16

Glory to you, O Lord.

[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.”

The Gospel of the Lord.

Praise to you, O Christ.

[The congregation may sit.]

SERMON – “Eraser”

[Please stand as you are able.]

HYMN OF THE DAY – “Give Me Jesus!” [ELW 770, all verses]

1 In the morn-ing when I rise, in the morn-ing when I rise,
2 Dark . . . mid-night was my cry, dark . . . mid-night was my cry,
3 Just a - bout the break of day, just a - bout the break of day,
4 Oh, . . . when I come to die, oh, . . . when I come to die,
5 And . . . when I want to sing, and . . . when I want to sing,

in the morn-ing when I rise, give me Je - sus.
dark . . . mid-night was my cry, give me Je - sus.
just a - bout the break of day, give me Je - sus.
oh, . . . when I come to die, give me Je - sus.
and . . . when I want to sing, give me Je - sus.

Refrain
Give me Je - sus, give me Je - sus.

You may have all the rest, give me Je - sus.

Text: African American spiritual
Music: GIVE ME JESUS, African American spiritual; arr. hymnal version
Arr. © 2006 Augsburg Fortress.

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THE APOSTLES' CREED [Please remain standing.]

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead.

On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

PRAYERS OF INTERCESSION [The congregation may sit.]

Open to the gifts of the Holy Spirit, we pray for the church, the world, and all of God's creation. [A brief silence.]

Let us pray for the church and its ministry. We pray for Elizabeth and Tracie, our bishops, and our worldwide partners in the Lutheran World Federation. Unite us in one Spirit, striving side by side with one mind for the faith of the gospel. Lord, in your mercy,
hear our prayer.

God who stretched the spangled heavens, we thank and praise you for the gift of the sun, moon, stars, mountains, valleys, grasslands, and deserts. We pray for Puerto Rico, Mexico, and all places recovering from natural disasters. Comfort the sick, bring peace to those who mourn, and inspire us all to help rebuild their communities. Lord, in your mercy,
hear our prayer.

God of great mercy and love, you show faithfulness and kindness to the world every day. We pray for all who govern, especially Donald, the President, and all leaders who gathered at the United Nations this week. Lord, in your mercy,
hear our prayer.

God, you provide for all our needs. We pray for those who are homeless, jobless, or hopeless. We pray for those who are forgotten, ignored, or isolated. We pray for all in any need especially . . .

**Beverly Albert, Dolores Albert, Tony Conboy, Jean Dale, Kylie Everhart,
Peter Gluesing, Kim Herrera, Mae Hulburt, Millie and Roger Hildebrand,
Shiloh and Katherine Johnson, Gary Meserole, Fred Messner,
Holly Mullins, George Namendorf, Lorraine and Jack Sadlon,
Ellie Soehren, Nancy Sweet, Trudy Ungar**

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

*We pray for our congregation and our neighborhood. Accompany us wherever we are on our journey of faith. Give us joy in the present and hope for the future.
Lord, in your mercy,
hear our prayer.*

*God of endings and beginnings, we remember before you all the faithful departed.
Comfort those who mourn. Lord, in your mercy,
hear our prayer.*

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

SPEAKER – Beth Gebhart, LSMNJ

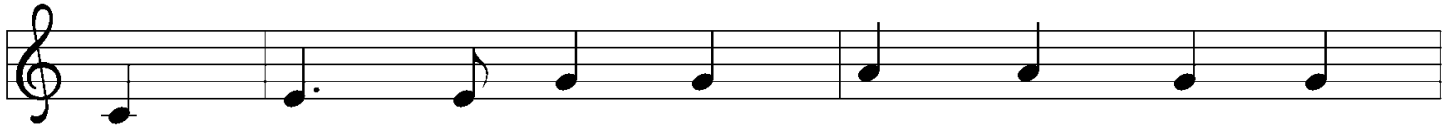
CHANCEL CHOIR MUSICAL OFFERING – “*Bread of Life*” [Words and Music by Joel Raney]

THE OFFERING IS TAKEN

THE ELEMENTS ARE RECEIVED AND THE OFFERTORY IS SUNG

[Please stand as you are able.]

OFFERTORY SONG – “My Hope Is Built on Nothing Less” [ELW 597, verse 1]



1 My hope is built on noth - ing less than
2 When dark - ness veils his love - ly face, I
3 His oath, his cov - e - nant, his blood sus -
4 When he shall come with trum - pet sound, oh,



Je - sus' blood and righ - teous - ness; no mer - it of my
rest on his un - chang - ing grace; in ev - 'ry high and
tain me in the rag - ing flood; when all sup - ports are
may I then in him be found, clothed in his righ - teous -



own I claim, but whol - ly lean on Je - sus' name.
storm - y gale my an - chor holds with - in the veil.
washed a - way, he then is all my hope and stay.
ness a - lone, re - deemed to stand be - fore the throne!

Refrain



On Christ, the sol - id rock, I stand; all oth - er ground is sink - ing sand.

Text: Edward Mote, 1797–1874, alt.
Music: MELITA. John B. Dvkes. 1823–1876

[Text and Music Copyright Holder, Public Doman.]

OFFERING PRAYER

Let us pray.

Holy God, gracious and merciful, you bring forth food from the earth and nourish your whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, Jesus Christ, our Savior and Lord.

Amen.

DIALOGUE

The musical notation is written on four staves, each with a treble clef and a key signature of one sharp (F#), indicating the key of G major. The notes are primarily quarter and eighth notes, often beamed together. Each staff is divided into two measures by a double bar line. The lyrics are written below the notes, with some words underlined for emphasis.

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

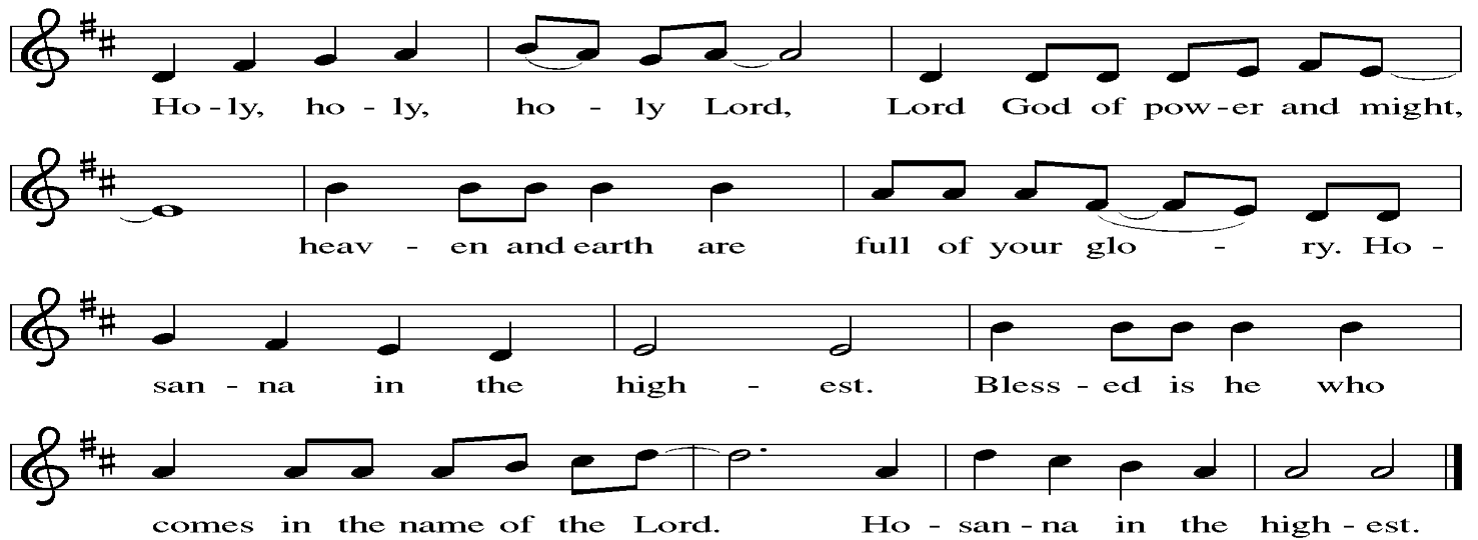
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

PREFACE

It is indeed right, our du - ty and our joy,
that we should at all times and in all places give thanks and praise to you,
al - mighty and merciful God, through our Sav - ior Je - sus Christ;
who on this day overcame death and the grave,
and by his glorious resur - rec - tion
opened to us the way of ev - er - last - ing life.
And so, with all the choirs of an - gels,
with the church on earth and the hosts of heav - en,
we praise your name and join their un - end - ing hymn:

HOLY, HOLY, HOLY



THANKSGIVING AT THE TABLE

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all.

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 death, resurrection, and ascension, we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ, our Lord; to whom, with you and the Holy Spirit, be all honor and glory, now and forever.

Amen.

THE 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.

Come, not because you are perfect but because, through Christ Jesus, you are invited.

HOLY COMMUNION

All are invited to the Table where Christ is bodily present in the bread and drink.

At the direction of our ushers, everyone who is able kneels at the rail.

Bread will be distributed first (gluten free wafers are available),
followed by wine and grape juice in individual cups. A chalice with wine is also available.

Children and all who have not received First Communion will receive a blessing.

The body of Christ, given for you.

The blood of Christ, shed for you.

Amen.

[The following songs are sung by the congregation during the distribution of Holy Communion.]

[The congregation may sit.]

COMMUNION SONG – “There’s a Wideness in God’s Mercy” [ELW 588, All verses]



1 There's a wide-ness in God's mer - cy, like the wide - ness of the sea;
2 There is wel - come for the sin - ner, and a prom - ised grace made good;
3 For the love of God is broad - er than the mea - sures of our mind;
4 'Tis not all we owe to Je - sus; it is some - thing more than all:



there's a kind - ness in God's jus - tice which is more than lib - er - ty.
there is mer - cy with the Sav - ior; there is heal - ing in his blood.
and the heart of the E - ter - nal is most won - der - ful - ly kind.
great - er good be - cause of e - vil, larg - er mer - cy through the fall.



There is no place where earth's sor - rows are more felt than up in heav'n.
There is grace e - nough for thou - sands of new worlds as great as this;
But we make this love too nar - row by false lim - its of our own;
Make our love, O God, more faith - ful; let us take you at your word,



There is no place where earth's fail - ings have such kind - ly judg - ment giv'n.
there is room for fresh cre - a - tions in that up - per home of bliss.
and we mag - ni - fy its strict - ness with a zeal God will not own.
and our lives will be thanks - giv - ing for the good - ness of the Lord.

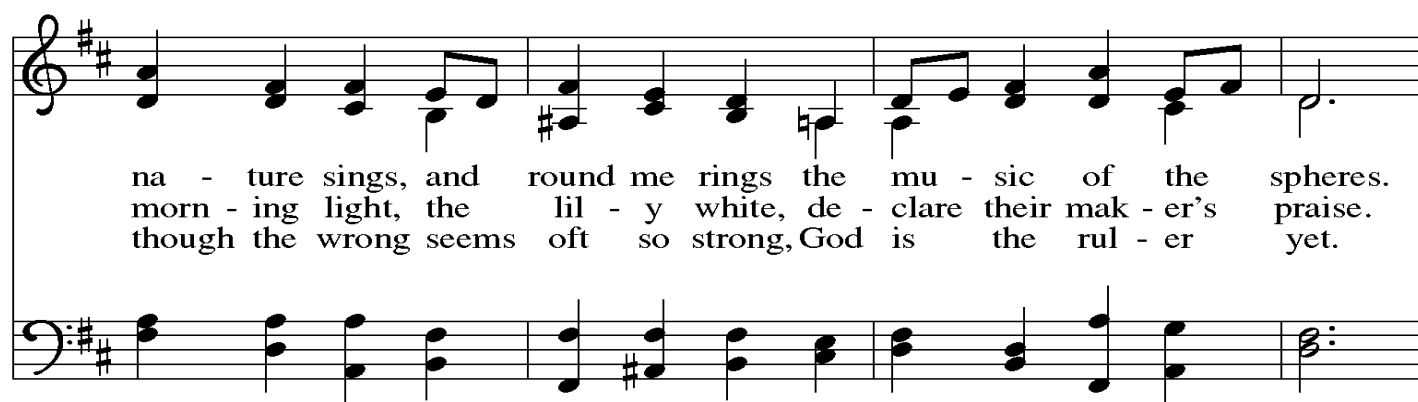
Text: Frederick W. Faber, 1814–1863, alt.
Music: LORD, REVIVE US, North American, 19th cent.

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COMMUNION SONG – “This is My Father’s World” [ELW 759, All verses]



1 This is my Fa-ther's world, and to my lis-t'ning ears all
2 This is my Fa-ther's world; the birds their car-ols raise; the
3 This is my Fa-ther's world; oh, let me not for-get that,



na-ture sings, and round me rings the mu-sic of the spheres.
morn-ing light, the lil-y white, de-clare their mak-er's praise.
though the wrong seems oft so strong, God is the rul-er yet.



This is my Fa-ther's world; I rest me in the thought of
This is my Fa-ther's world; he shines in all that's fair. In the
This is my Fa-ther's world; why should my heart be sad? The



rocks and trees, of skies and seas; his hand the won-ders wrought.
rus-tling grass I hear him pass; he speaks to me ev'-ry-where.
Lord is king, let heav-en ring; God reigns, let earth be glad!

Text: Maltbie D. Babcock, 1858–1901
Music: TERRA PATRIS, Franklin L. Sheppard, 1852–1930, adapt.

[Text and Music Copyright Holder: Public Domain]

[Please stand.]

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

PRAYER AFTER COMMUNION

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

BLESSING

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

SENDING SONG –“Come, Thou Fount of Every Blessing” [ELW 807, all verses; Public Domain]



- 1 Come, thou Fount of ev - 'ry bless-ing, tune my heart to sing thy grace;
- 2 Here I raise my Eb - en - e - zer: "Hith-er by thy help I've come";
- 3 Oh, to grace how great a debt - or dai - ly I'm con-strained to be;



streams of mer - cy, nev - er ceas - ing, call for songs of loud - est praise.
and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
let that grace now like a fet - ter bind my wan-d'ring heart to thee.



While the hope of end-less glo - ry fills my heart with joy and love,
Je - sus sought me when a strang - er, wan-d'ring from the fold of God;
Prone to wan - der, Lord, I feel it; prone to leave the God I love.



teach me ev - er to a - dore thee; may I still thy good-ness prove.
he, to res - cue me from dan - ger, in - ter - posed his pre-cious blood.
Here's my heart, oh, take and seal it; seal it for thy courts a - bove.

Text: Robert Robinson, 1735–1790, alt.

Music: NETTLETON, J. Wyeth, *Repository of Sacred Music*, Part II, 1813

DISMISSAL

Go in peace. Remember the poor. Thanks be to God.

POSTLUDE

What does "the kingdom of heaven" bring up? Do you see a vision of clouds, deep blue sky, and angels flying around with wings? Does "the kingdom of heaven" inspire questions about the afterlife or does it cause you to think about life right now? Those first four words are the key to our interpretation of today's reading from the gospel of Matthew. If the kingdom of heaven is only about heaven, today's parable is a parable only about faith and belief. But if the kingdom of heaven is about the world right now, today's parable is about living a faith-filled life.

Matthew is the only gospel that uses the phrase "the kingdom of heaven." Mark, Luke, and John instead use the "kingdom of God." We can read these two phrases, I think, interchangeably. "The kingdom of heaven" shows us how God is more than just our personal experience of the world. "The kingdom of God" reminds us how God interacts and cares about the world we live in. God's kingdom includes the entire world. God's kingdom has something to say to every kingdom, nation, and every home we create. God's vision for our life is a vision that stretches from heaven to the earth and back again.

I like Richard Lischer's description of why parables matter. "The implication of the parables is clear: if one cannot meet the kingdom of God amid the pots and pans of daily life, of what earthly use is the kingdom?"¹ There are parts of today's parable that are hard. Why does the landowner get to choose who works and who doesn't? In the world this story takes place in, what happens to those who are willing to work but are not hired? Do we want God to really be like this choosy landowner? And why does God's vision of justice seem to punish, or at least be unfair, to those who worked the whole day? But the heart of this story is also a vision of radical equality and grace. And this vision matters right now. The workers' worth isn't defined by what they do. They are valued because God says they are. And this vision of justice isn't something we are asked to wait to experience in the world to come. This justice is something God wants in the world today.

[¹Richard Lischer, Reading the Parables, 2014. Page 11]