

Time after Pentecost

October 11, 2020



Christ Lutheran Church

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INTRODUCTION

In Isaiah we are given a vision of the great feast to come, when God will wipe away death forever. In Jesus' parable about a great banquet, those invited do not come, so the invitation is extended to others. In our liturgy God spreads a table before us. Even amid anxiety and hardship we rejoice in the peace of God which surpasses all understanding. With great joy we feast at the table of the Lord, and we go forth to share the wonderful invitation with others hungering and thirsting for the abundant life of God.

GATHERING

The Holy Spirit calls us together as the people of God

WELCOME

If you are joining us for the first time, welcome! We'd love to meet you, or if there's anything you'd like to know about the ministry of Christ Lutheran Church, please consider [filling out a Connection Card](#). If you'd like to provide a reading or greeting, [sign up here](#). May the peace of the risen Christ be with you!

PRELUDE

Cantilene in F

Rheinberger

CONFESSION

All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, † one God,
who creates, redeems, and sustains us and all of creation.

Amen.

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

Silence is kept for reflection.

Faithful God,

have mercy on us.

**We confess that we are captive to sin
and cannot free ourselves.**

**We turn from your loving embrace
and go our own ways.**

**We pass judgment on one another
before examining ourselves.**

We place our own needs before those of our neighbors.

We keep your gift of salvation to ourselves.

**Make us humble, cast away our transgressions,
and turn us again to life in you**

through Jesus Christ, our Savior and Lord. Amen.

God hears the cries of all who call out in need,

and through his death and resurrection,

Christ has made us his own.

Hear the truth that God proclaims:

Your sins are forgiven in the name of † Jesus Christ.

Led by the Holy Spirit, live in freedom and newness

to do God's work in the world.

Amen.

GATHERING HYMN #521*O Day of Rest and Gladness*

1 O day of rest and glad - ness, O day of joy and light,
 2 On you, at earth's cre - a - tion, the light first had its birth;
 3 To - day on wea - ry na - tions the heav'n-ly man-na falls;
 4 New grac - es ev - er gain - ing from this our day of rest,



O balm for care and sad - ness, most beau - ti - ful, most bright:
 on you, for our sal - va - tion, Christ rose from depths of earth;
 to ho - ly con - vo - ca - tions the sil - ver trum - pet calls,
 we reach the rest re - main - ing to spir - its of the blest.



on you the high and low - ly, through a - ges joined in tune,
 on you, our Lord vic - to - rious the Spir - it sent from heav'n;
 where gos - pel light is glow - ing with pure and ra - diant beams
 We sing to you our prais - es, O Fa - ther, Spir - it, Son;



sing, "Ho - ly, ho - ly, ho - ly," to the great God tri - une.
 and thus on you, most glo - rious, a three-fold light was giv'n.
 and liv - ing wa - ter flow - ing with soul - re - fresh - ing streams.
 the church its voice up - rais - es to you, blest Three in One.

Text: Christopher Wordsworth, 1807–1885, alt.

Music: ELLACOMBE, German melody, 18th cent.; adapt. X. L. Hartig, *Melodien zum Mainzer Gesangbuche*, 1833

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.

Children: This is the day that the Lord has made.

Let us rejoice and be glad in it.

PRAYER OF THE DAY

A brief silence is kept before the prayer.

Beyond our understanding
 you alone are God;
 you speak to a world of brutal rule
 and shallow indifference,
 of arms fairs and reality shows:
 may the one who came to sit at table
 with the victimized and excluded
 disturb our barren peace
 and call us to another feast
 where only love may rule;
 through Jesus Christ, the bridegroom. **Amen.**

WORD

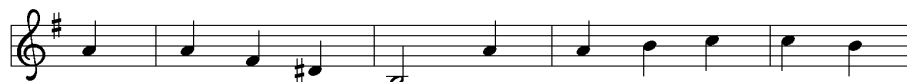
God speaks to us in scripture reading, preaching and song

CHILDREN'S TIME

SONG #822



1 Can - tad al Se - ñor un cán - ti - co nue - vo.
1 Oh, sing to the Lord, oh, sing God a new song.
2 For God is the Lord, and God has done won - ders.
3 So dance for our God and blow all the trum - pets.
4 Oh, shout to our God, who gave us the Spir - it.
5 For Je - sus is Lord! A - men! Al - le - lu - ia!



Can - tad al Se - ñor un cán - ti - co nue - vo.
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For Je - sus is Lord! A - men! Al - le - lu - ia!



¡Can - tad al Se - ñor, can - tad al Se - ñor!
Oh, sing to our God, oh, sing to our God.
Oh, sing to our God, oh, sing to our God.
Oh, sing to our God, oh, sing to our God.
Oh, sing to our God, oh, sing to our God.
Oh, sing to our God, oh, sing to our God.

2 *Pues nuestro Señor ha hecho prodigios.
Pues nuestro Señor ha hecho prodigios.
Pues nuestro Señor ha hecho prodigios.
¡Cantad al Señor, cantad al Señor!*

4 *Es él que nos da el Espíritu Santo.
Es él que nos da el Espíritu Santo.
Es él que nos da el Espíritu Santo.
¡Cantad al Señor, cantad al Señor!*

3 *Cantad al Señor, alabadle con arpa.
Cantad al Señor, alabadle con arpa.
Cantad al Señor, alabadle con arpa.
¡Cantad al Señor, cantad al Señor!*

5 *¡Jesús es Señor! ¡Amén, aleluya!
¡Jesús es Señor! ¡Amén, aleluya!
¡Jesús es Señor! ¡Amén, aleluya!
¡Cantad al Señor, cantad al Señor!*

Text: Brazilian folk song; tr. Gerhard M. Cartford, b. 1923, Spanish and English
Music: CANTAD AL SEÑOR, Brazilian folk tune
Spanish and English text © Gerhard Cartford, admin. Augsburg Fortress.

READING: Exodus 32:1-14

After Israel sinned by worshipping the golden calf, Moses interceded with God to spare Israel, lest the Egyptians conclude that God had evil intents in the exodus. Moses reminds God of the promises God made to Israel's matriarchs and patriarchs.

A reading from Exodus.

¹When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron, and said to him, “Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.” ²Aaron said to them, “Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.” ³So all the people took off the gold rings from their ears, and brought them to Aaron. ⁴He took the gold from them, formed it in a mold, and cast an image of a calf; and they said, “These are

your gods, O Israel, who brought you up out of the land of Egypt!”⁵ When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, “Tomorrow shall be a festival to the LORD.”

⁶They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel.

⁷The LORD said to Moses, “Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; ⁸they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’” ⁹The LORD said to Moses, “I have seen this people, how stiff-necked they are. ¹⁰Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.”

¹¹But Moses implored the LORD his God, and said, “O LORD, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand?

¹²Why should the Egyptians say, ‘It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth’? Turn from your fierce wrath; change your mind and do not bring disaster on your people. ¹³Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, ‘I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.’” ¹⁴And the LORD changed his mind about the disaster that he planned to bring on his people.

The Word of the Lord.

Thanks be to God.

READING: Philippians 4:1-9

Though writing from prison and facing an uncertain future, Paul calls on the Philippians to rejoice and give thanks to God no matter what the circumstance. God’s peace is with us and binds together our hearts and minds in Jesus Christ, especially when things around us do not seem peaceful.

A reading from Philippians.

¹My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

²I urge Euodia and I urge Syntyche to be of the same mind in the Lord. ³Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

⁴Rejoice in the Lord always; again I will say, Rejoice. ⁵Let your gentleness be known to everyone. The Lord is near. ⁶Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

⁸Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. ⁹Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

The Word of the Lord.

Thanks be to God.

HOLY GOSPEL: Matthew 22:1-14

Jesus tells a parable indicating that the blessings of God’s kingdom are available to all, but the invitation is not to be taken lightly.

The Holy Gospel according to Matthew.

Glory to you, O Lord.

¹Once more Jesus spoke to them in parables, saying: ²“The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. ³He sent his slaves to call those who had been invited to

the wedding banquet, but they would not come. ⁴Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ ⁵But they made light of it and went away, one to his farm, another to his business, ⁶while the rest seized his slaves, mistreated them, and killed them. ⁷The king was enraged. He sent his troops, destroyed those murderers, and burned their city. ⁸Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. ⁹Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ ¹⁰Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

¹¹“But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, ¹²and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. ¹³Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ ¹⁴For many are called, but few are chosen.”

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

SERMON

HYMN OF THE DAY #720

We are Called



1 Come! Live in the light! Shine with the joy and the love of the
 2 Come! O - pen your heart! Show your . . mer - cy to all those in
 3 Sing! Sing a new song! Sing of that great day when all will be



Lord! We are called to be light for the king - dom, to
 fear! We are called to be hope for the hope - less so
 one! God will reign, and we'll walk with each oth - er as



live in the free - dom of the cit - y of God.
 ha - tred and blind - ness . . . will be . . . no more.
 sis - ters and broth - ers . . . u - nit - ed in love.



We are called to act with jus - tice, we are called to



love ten - der - ly; we are called to serve one an -



oth - er, to walk hum - bly with God.

APOSTLES' 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.

**Or, "he descended into hell," another translation of this text in widespread use.*

A NOTE ABOUT OFFERINGS

During this time of social distancing, your congregation continues to serve: keeping us connected, caring for one another, holding our building ready for our return, supporting our staff and those they serve. Your offerings make that happen. Because our offerings are never only for us, a portion is given to the Lutheran World Relief www.lwr.org.

We have had many questions about how we can receive offerings during this time of coronavirus. Offerings can be given online at <http://clcvalpo.org/give>, by texting 'CLCVALPO' to 77977, by US Mail to 2610 Campbell St., or by dropping an envelope in the locked box outside Door #3 facing the High School.

If you have been impacted by the coronavirus economically, remember that your value to God, and to us, is not dependent on your financial resources. We want to walk with you and want to help; please reach out to pastors@clcvalpo.org. Likewise, if you know someone who has been affected, either with the virus or via the economic situation, please let us know!

PRAYERS

With confidence in God's grace and mercy, let us pray for the church, the world, and all those in need.
A brief silence.

Gracious host, fill your church with a spirit of joyous hospitality. We pray for bishops, teachers, church leaders, and all children of God as they invite others to your table of boundless grace. Lord, in your mercy,

hear our prayer.

Gracious host, as creation waits with eager longing for redemption, protect your creatures that are mistreated. Restore valleys, mountains and pastures, and still and running waters. Lord, in your mercy,

hear our prayer.

Gracious host, as you set a table in the presence of enemies, so bless the efforts of diplomats, international peace workers, and world leaders who navigate conflict. May they proceed with dialogue and understanding, so that justice and peace prevails. Lord, in your mercy,

hear our prayer.

Gracious host, let your gentleness be known among those who are weary or ill (*especially*). Strengthen doctors, medical care workers, and caretakers who see to their needs. Lord, in your mercy,

hear our prayer.

Gracious host, when we are quick to judge outward appearance, remind us how you clothe all in your mercy. We pray for ministries that provide needed clothing and other personal care assistance in this community. Lord, in your mercy,

hear our prayer.

Here other intercessions may be offered.

Gracious host, as we remember those who have died and are gathered at the heavenly banquet especially Teresa and Ignatius, comfort us with your presence. Assure us of your peace at all times. Lord, in your mercy,

hear our prayer.

Listen as we call on you, O God, and enfold in your loving arms all for whom we pray, in the name of Jesus Christ our Lord.

Amen.

SHARING OF THE PEACE

The peace of Christ be with you always.

And also with you.

SENDING

God blesses us and sends us in mission to the world

INVITATIONS

BLESSING

Mothering God,

Father, † Son, and Holy Spirit,

bless you and lead you into the way of truth and life.

Amen.

SENDING HYMN #547

Sent Forth by God's Blessings



1 Sent forth by God's bless - ing, our true faith con - fess - ing,
2 With praise and thanks - giv - ing, to God ev - er - liv - ing,



the peo - ple of God from this dwell - ing take leave.
the tasks of our ev - 'ry - day life we will face—



The sup - per is end - ed. Oh, now be ex - tend - ed
our faith ev - er shar - ing, in love ev - er car - ing,



the fruits of this ser - vice in all who be - lieve.
em - brac - ing God's chil - dren, the whole hu - man race.



The seed of Christ's teach - ing, re - cep - tive souls
With your feast you feed us, with your light now



reach - ing, shall blos - som in ac - tion for God and for all.
lead us; u - nite us as one in this life that we share.



Your grace shall in - cite us, your love shall u - nite us
Then may all the liv - ing with praise and thanks - giv - ing



to work for your king - dom and an - swer your call.
give hon - or to Christ and his name that we bear.

Text: Omer Westendorf, 1916–1997, alt.
Music: THE ASH GROVE, Welsh folk tune
Text © 1964 World Library Publications, 3708 River Rd., Franklin Park, IL 60131-2158. All rights reserved.

MEAL

God feeds us with the presence of Jesus Christ

PRAYER

Blessed are you, O God, maker of all things.
You have set before us these gifts of your good creation.
Prepare us for your heavenly banquet,
nourish us with this rich food and drink,
and send us forth to set tables in the midst of a suffering world,
through the bread of life, Jesus Christ, our Savior and Lord.
Amen.

GREAT THANKSGIVING

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.

The image shows four staves of musical notation in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The first staff has two measures, the second and third have two measures each, and the fourth has two measures.

It is indeed right, our duty and our joy... we praise your name and join their unending hymn:

SANCTUS

Ho - ly, ho - ly, ho - ly are you, God of pow - er and
might; heav - en and earth are filled with your
glo - ry. Ho - san - na in the high - est.
Bless - ed is the one who comes in your name. Ho -
san - na in the high - est, ho - san - na in the high - est.

The image shows five staves of musical notation in G major (one sharp) and 4/4 time. The melody is more complex than the previous hymn, with some eighth and sixteenth notes. The lyrics are written below each staff. The first staff has four measures, the second has four measures, the third has four measures, the fourth has four measures, and the fifth has four measures.

TABLE PRAYER

LORD'S PRAYER

Children: The Spirit makes us one. We pray as Jesus taught us:

**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

Come to the banquet table
where Christ gives himself as food and drink.

Thanks be to God!

The body of Christ, given for you
Amen (*receive the bread*)

The blood of Christ, shed for you
Amen (*receive the cup*)

PRAYER

We give you thanks, gracious God,
that you have once again fed us with food beyond compare,
the body and blood of Christ.
Lead us from this gathering, nourished and forgiven,
into your beloved vineyard
to wipe away the tears of all who hunger and thirst,
guided by the example of the same Jesus Christ
and led by the Holy Spirit, now and forever.
Amen.

DISMISSAL

Children: Go in peace. Remember the poor.
Thanks be to God!

POSTLUDE

Poco Vivace

Schroeder

GOSPEL MESSAGE

Justice for All

As we try to make sense of today's unsettling parable, it helps to recall that it was told during the last week of Jesus' life, as the events leading to the crucifixion were already unfolding. The Jews gathered in Jerusalem were celebrating Passover, recalling how God had led them from slavery into freedom—and yet they were living under the oppressive thumb of the Roman occupation.

The wedding banquet of the parable, like the festival of Passover, takes place against a backdrop of exclusion, injustice, and escalating violence. The king of the parable who sends troops out to wage war on those who have spurned his invitation reminds one less of God, who leads us beside still waters, than of Lin-Manuel Miranda's King George III of *Hamilton*, who says, "I will kill your friends and family to remind you of my love."

And yet, to a people who are oppressed and calling on God to hold the powerful to account, it is indeed good news that God will not be silent and passive forever. It matters to God how we treat one another.

In the liturgy of Holy Baptism, we are asked three times to renounce sin and the devil and all the forces that defy God, rebel against God, and draw us away from God. This renunciation can feel awkward to a people steeped in grace, yet it is critical to recognize and name the fact that there are forces in this world that would pull us into complicity with systems that deny life and liberty to our neighbors.

The God of Matthew's parable is the same God of Psalm 23, the one who walks with us through the valley of the shadow of death. Jesus reminds us how passionately God resists the powers that deal in fear and death. Instead of claiming that God is on our side, we are invited to join God's side through our own dedication to justice for all of God's people.

COMMEMORATIONS
Week of **October 11, 2020**

October 15

Teresa of Ávila (Teresa de Jesús), teacher, renewer of the church, died 1582

after reading the letters of Jerome. Frequently sick during her early years as a nun, she found that when she was sick her prayer life flowered, but when she was well it withered. Steadily her life of faith and prayer deepened, and she grew to have a lively sense of God's presence with her. She worked to reform her monastic community in Ávila, which she believed had strayed from its original purpose. Her reforms asked nuns to maintain life in the monastic enclosure without leaving it and to identify with those who are poor by not wearing shoes. Teresa's writings on devotional life have enjoyed a wide readership.

October 17

Ignatius, Bishop of Antioch, martyr, died around 115

Ignatius was the second bishop of Antioch, in Syria. It was there that the name "Christian" was first used to describe the followers of Jesus. Ignatius is known to us through his letters. In them he encouraged Christians to live in unity sustained with love while standing firm on sound doctrine. Ignatius believed Christian martyrdom was a privilege. When his own martyrdom approached, he wrote in one of his letters, "I prefer death in Christ Jesus to power over the farthest limits of the earth. . . . Do not stand in the way of my birth to real life." Ignatius and all martyrs are a reminder that even today Christians face death because of their faith in Jesus.

Pastor: Rev. Timothy Knauff, Jr.

Director of Music Ministries: Brian Bartusch

Greeter: Gail Lutze

Reader: Sheila Burnside