

**Thanksgiving Sunday, October 7, 2018**  
ELW Holy Communion Setting Three

**Introduction to the day**

Today's readings reflect two of the strains that go into the celebration of a national day of thanksgiving: gratitude for abundant harvest (Joel) and civic prayer for a peaceable common life (1 Timothy). The core meaning of Thanksgiving for many of us—a home feast for extended family and friends—is not reflected in the readings; but it is reflected weekly in the church's meal of thanksgiving (eucharist). What we wish for both these thanksgiving meals is that they will go deeper than celebration of one another and our own blessings, to recognize in our true Host one who wants everyone brought to the table.

**PRELUDE, WELCOME AND ANNOUNCEMENTS**

**Invocation**

P: In the name of the Father and of the Son and of the Holy Spirit. **C: Amen.**

P: You shall love the Lord your God with all your heart

**C: And with all your soul and with all your mind.**

P: This is the great and first commandment. And a second is like it:

**C: You shall love your neighbor as yourself.**

**Confession and Forgiveness**

P: Blessed be the holy Trinity, † one God, who calls us into an everlasting hope, who guides us to springs of the water of life, who enlightens us with the spirit of wisdom.

**C; Amen.**

P: One with the communion of saints in all times and places, let us confess our sin against God and one another. *Silence for reflection and self-examination.*

**C: O God, our merciful redeemer, we confess the ways we live only for ourselves. We fail to see you in our neighbor's face. We turn our ears from voices that cry out. We pass by the hungry and the oppressed. In your great mercy, forgive our sin and strengthen us for service to all in need; through Jesus Christ our Lord. Amen.**

P: In the mercy of almighty God, Jesus Christ was given to die for you, and for † his sake, God forgives you all your sin. Blessed are you! Rejoice and be glad, beloved people of God. Amen.

**HYMN *We Plow the Fields and Scatter (WIR PFLÜGEN)* (ELW 681)**

**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.**

## We Plow the Fields and Scatter

1 We plow the fields and scat - ter the good seed on the land,  
2 You on - ly are the mak - er of all things near and far.  
3 We thank you, our cre - a - tor, for all things bright and good,

but it is fed and wa - tered by God's al - might - y hand,  
You paint the way - side flow - er, you light the eve - ning star.  
the seed - time and the har - vest, our life, our health, our food.

who sends the snow in win - ter, the warmth to swell the grain,  
The winds and waves o - bey you, by you the birds are fed;  
No gifts have we to of - fer for all your love im - parts,

the breez - es and the sun - shine, and soft re - fresh - ing rain.  
much more to us, your chil - dren, you give our dai - ly bread.  
but what you most would trea - sure—our hum - ble, thank - ful hearts.

*Refrain*

All good gifts a - round us are sent from heav'n a - bove.

We thank you, Lord, we thank you, Lord, for all your love.

Text: Matthias Claudius, 1740–1815; tr. Jane M. Campbell, 1817–1878, alt.  
 Music: WIR PFLÜGEN, Johann A. P. Schulz, 1747–1800

## PRAYER OF THE DAY

Let us pray.

**Almighty God our Father, your generous goodness comes to us new every day.**

**By the work of your Spirit lead us to acknowledge your goodness, give thanks for your benefits, and serve you in willing obedience, through Jesus Christ, our Savior and Lord.**

**Amen.**

O Great Weaver – CLAY Theme Song

## **Joel 2:21-27**

A reading from Joel.

*The prophet Joel understood that a locust plague that ravaged the land of Judah was God's judgment on the people, whom he then called to repentance. Today's reading points beyond the judgment to a time when the Lord will bless the land and cause it to produce food in abundance.*

<sup>21</sup>Do not fear, O soil;  
be glad and rejoice,  
for the LORD has done great things!

<sup>22</sup>Do not fear, you animals of the field,  
for the pastures of the wilderness are green;  
the tree bears its fruit,  
the fig tree and vine give their full yield.

<sup>23</sup>O children of Zion, be glad  
and rejoice in the LORD your God;  
for he has given the early rain for your vindication,  
he has poured down for you abundant rain,  
the early and the later rain, as before.

<sup>24</sup>The threshing floors shall be full of grain,  
the vats shall overflow with wine and oil.

<sup>25</sup>I will repay you for the years  
that the swarming locust has eaten,  
the hopper, the destroyer, and the cutter,  
my great army, which I sent against you.

<sup>26</sup>You shall eat in plenty and be satisfied,  
and praise the name of the LORD your God,  
who has dealt wondrously with you.

And my people shall never again be put to shame.

<sup>27</sup>You shall know that I am in the midst of Israel,  
and that I, the LORD, am your God and there is no other.

And my people shall never again be put to shame.

The word of the Lord.

**Thanks be to God.**

**PSALM 126: READ BY THE READER OF THE DAY**

<sup>1</sup>When the Lord restored the for- | tunes of Zion,  
then were we like | those who dream.

<sup>2</sup>Then was our mouth filled with laughter, and our tongue  
with | shouts of joy.

Then they said among the nations, “The Lord has done  
great | things for them.”

<sup>3</sup>The Lord has done great | things for us,  
and we are | glad indeed.

<sup>4</sup>Restore our for- | tunes, O Lord,  
like the watercourses | of the Negeb.

<sup>5</sup>Those who | sowed with tears  
will reap with | songs of joy.

<sup>6</sup>Those who go out weeping, carry- | ing the seed,  
will come again with joy, shoulder- | ing their sheaves.

**1 Timothy 2:1-7**

A reading from 1 Timothy.

*Christians are encouraged to offer prayers and thanks for all people, including rulers (who were pagans rather than Christians). We offer such inclusive, far-reaching prayers because God desires to save all people.*

<sup>1</sup>First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, <sup>2</sup>for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. <sup>3</sup>This is right and is acceptable in the sight of God our Savior, <sup>4</sup>who desires everyone to be saved and to come to the knowledge of the truth. <sup>5</sup>For

there is one God;

there is also one mediator between God and humankind,

Christ Jesus, himself human,

<sup>6</sup>who gave himself a ransom for all

—this was attested at the right time.<sup>7</sup>For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

Word of God, word of life.

**Thanks be to God.**

## To God Our Thanks We Give

Re - a - mo le - bo - ga, re - a - mo le - bo - ga,  
 To God our thanks we give, to God our thanks we give,

re - a - mo le - bo - ga mo - di - mo wa ro - na.  
 to God our thanks we give, our thanks to God we give.

The musical score consists of two systems, each with a treble and bass staff. The first system contains the first two lines of lyrics. The second system contains the next two lines. The music is in a 7/4 time signature and features various rhythmic patterns, including eighth and sixteenth notes, and rests. There are two-second rests indicated by a '2' above a bracket in the treble staff of each system.

Text: Botswanan traditional, as taught by Daisy Nshakazongwe; tr. I-to Loh, b. 1936  
 Music: REAMO LEBOGA, Botswanan traditional, as taught by Daisy Nshakazongwe  
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## GOSPEL ACCLAMATION (ELW p. 142)

Al - le - lu - ia. Lord, to whom shall we go? You have the  
 words of e - ter - nal life. Al - le - lu - ia. Al - le - lu - ia.

The musical score is written on a single treble staff in a 2/4 time signature with a key signature of one sharp (F#). It consists of two lines of music. The first line corresponds to the first line of lyrics, and the second line corresponds to the second line. The melody is simple and rhythmic, using quarter and eighth notes.

### **Matthew 6:25-33**

The holy gospel according to Matthew.

#### **Glory to you, O Lord.**

*In the Sermon on the Mount, Jesus taught his disciples about the providence of God so that they would regard life with thanksgiving and trust rather than anxiety.*

[Jesus said,] <sup>25</sup>“Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? <sup>26</sup>Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup>And can any of you by worrying add a single hour to your span of life? <sup>28</sup>And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, <sup>29</sup>yet I tell you, even Solomon in all his glory was not clothed like one of these. <sup>30</sup>But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? <sup>31</sup>Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ <sup>32</sup>For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. <sup>33</sup>But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.”

The gospel of the Lord.

#### **Praise to you, O Christ.**

### **The Sermon: “Callings” from the Creative Communications Resource on the 500<sup>th</sup> Anniversary of the Reformation**

When a friend or loved one is injured or seriously ill, we turn to prayer, offering up desperate prayers for health and healing. Yet we may not really expect angels to descend or rays of heavenly light to surround the patient. Instead, while we are praying we are dialing 9-1-1. We depend on paramedics, doctors and nurses to help and save our ill or injured love one, and it is right that we should turn to them for help.

We know that God hears our prayers and that he is working through the first responders and medical personnel. We know, too, that God can intervene in astonishing and unexpected ways and he may, according to his will, do exactly that. When he does, we offer songs and prayers of praise for his mercy. But even through the eyes and hands of those medical personnel, God is present and working in miraculous ways. He is, as it were, “hiding” behind such people, working through their skills to help and heal.

We say that these rescue and medical workers have a “calling” in life. This is their vocation in life, to help and heal and save. It is what they—Christian and non-Christian alike—feel called to do. They are not alone in having a calling, a vocation. You have a calling, a vocation, too. In fact, you have many of them and those callings may change over time. You may immediately think of your career, whatever that may be—construction worker, teacher, doctor, banker, housewife, administrative assistant, office manager and any other work at which you are employed. It is true that such work is a vocation, a calling. But you have other callings too.

Those other callings or vocations involve every relationship that you have. You may be a father, mother, husband, wife, parent, son, daughter, grandparent, aunt, uncle, cousin, nephew, niece, student teacher, employee, or employer—the list goes on. You are very likely many of these things. You wear a lot of hats!

You do have one “hat” that is the foundation for all the others. You wear a crown, visible only to eyes of faith, as a son or daughter of the King of kings. This crown of glory and life is yours as a baptized child of God, who has called you into the kingdom of his Son and has summoned you into a life of love and service to others. You are called to follow in the footsteps of Jesus, to love God with all of your heart and soul and mind and to love your neighbor as yourself. This is your chief calling, your most important vocation—named from the Latin word *vocare*, which means to call. Within that chief calling as a baptized child of God, you live out your many other vocations.

Your vocations in some cases will remain the same; others may change. You may be a husband or wife, and later become a father or mother as well. You may be a child of your parents, and in time become a brother or sister too. You may be a teacher and at the same time attend school as a student yourself. In all of these constant and changing roles, you live as a son or daughter of the King and share his love in the world. In every place and relationship where your life as a citizen of heaven touches or intersects your life as a citizen in this world—at each of those places—whenever and wherever those dual citizenships intersect, that is where you find your calling.

Martin Luther, whose work we celebrate this month, had many vocations too, callings that changed his life and ours as well. He was a son of Hans and Margaret Luther and a baptized child of God. He was an obedient son, who first set out to study law, a calling that pleased his father. Later, fearing for his eternal salvation, Martin determined that a different calling was needed and he became an Augustinian monk. Believing himself called to be a monk, he hoped by his work and study and prayer to find a merciful God who would forgive his sins.

While living in the monastery, Martin was sent to the study the Bible so that he would be able to lecture at the university. In time he became a doctor of biblical studies—a calling of lifelong importance for him as a teacher of the church and a professor at the university. Later Luther would marry and take on the callings of husband to Katie and father to their children. One of his most important callings was that of pastor, as he proclaimed in simple, caring language the good news of God’s free forgiveness in Jesus Christ, bringing comfort and hope to the people he served. Martin Luther’s callings would carry him into areas of love of service and into conflict and suffering, the same places that our callings may carry us.

Our callings are the places where our heavenly citizenship and our earthly citizenship intersect. As at any good intersection—if viewed from above—a cross is formed. That intersection of heaven and earth, that cross of suffering, marks the vocation of our Lord Jesus, who was sent to take onto himself the burden of our sins. Jesus took onto himself the sin and guilt of our every failed calling, of our failure to love and serve our

neighbor as ourselves, of our failure to love God with all of our heart and soul and mind. He took into his own body the sins we commit in our callings as husband, wife, father, mother, son, daughter and all the rest. He carried that sin and guilt to the cross and there suffered in our place the penalty of death that we earned for ourselves. That was our Lord's calling, his vocation. He rose from the dead, never to die again, and that too is our calling, our present and future calling. Through Baptism we share in his death and resurrection, raised up now, today, to walk in newness of life. One day we will be raised up from our graves, as he was, to live in his presence forever.

For now, our calling as baptized children of God may follow the path of the cross. The cross-shaped intersection of our dual citizenships may bring suffering into our lives too, as we live as God's holy people on this earth. In our various vocations we may at times be called to take up the burdens of others, of our family members, friends or co-workers. Our calling as sons and daughters of the King of kings may mean that we must endure the suffering of persecution. At such times we pray that we will have the strength to remain steadfast in our faith and in our calling as baptized children of God.

In every vocation you have and will have, you are called to love God and to love your neighbor as yourself. What does it mean to love your neighbor as yourself? What do you desire for yourself, for your own life—health, employment, peace and safety for your family, eternal salvation? That is what you desire for the neighbor—be it friend, family or stranger. You desire for your neighbor what you desire for yourself. That is your calling, your vocation, to glorify God who is at work in you, behind you, through you, caring for others and carrying out his astonishing works of love and service. The apostle Paul praises the God who has called us to himself in Christ and sends us out into the world in his service: "Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen" (Ephesians 3:20-21). Copyright enforceable.

**HYMN OF THE DAY *For the Fruit of All Creation (AR HYD Y NOS) (ELW 679)***  
**)**

## For the Fruit of All Creation

The musical score is written on two staves. The top staff is in treble clef with a key signature of one flat (B-flat). The bottom staff is in bass clef with the same key signature. The melody is primarily in the treble clef, with some accompaniment in the bass clef. The lyrics are as follows:

1 For the fruit of all cre - a - tion, thanks be to God.  
 2 In the just re - ward of la - bor, God's will is done.  
 3 For the har - vests of the Spir - it, thanks be to God.

For these gifts to ev - 'ry na - tion, thanks be to God.  
 In the help we give our neigh - bor, God's will is done.  
 For the good we all in - her - it, thanks be to God.

For the plow - ing, sow - ing, reap - ing, si - lent growth while we are sleep - ing,  
 In our world - wide task of car - ing for the hun - gry and de - spair - ing,  
 For the won - ders that as - tound us, for the truths that still con - found us,

fu - ture needs in earth's safe - keep - ing, thanks be to God.  
 in the har - vests we are shar - ing, God's will is done.  
 most of all, that love has found us, thanks be to God.

Text: Fred Pratt Green, 1903–2000  
 Music: AR HYD Y NOS, Welsh traditional; arr. Ralph Vaughan Williams, 1872–1958  
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 Outside USA: Arr. from *The English Hymnal*, © Oxford University Press 1906.

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## **PRAYERS OF INTERCESSION**

With the people of God gathered here and throughout the world, we offer our prayers for the church, the world, and all people in need.

God of grace and glory,

You provide teachers and heralds to proclaim your gospel throughout the world. We give you thanks for the church and its leaders, that through their work we can rejoice in your goodness. Gracious and Loving God,

**C     Make us all strong for lives of love and service.**

You brought forth creation and filled it with plants and animals, seas and skies. We give you thanks for fruit-bearing trees, abundant harvests, rain, soil, birds, lilies, and everything you provide. Gracious and Loving God,

**C     Make us all strong for lives of love and service.**

You desire that all shall have a peaceable life. We give you thanks for civil servants and volunteers, political and social leaders, and all people in authority, and we pray that they work for justice. Gracious and Loving God,

**C     Make us all strong for lives of love and service.**

You count all humankind worthy of care. We give you thanks for those who work in medical professions, that through their skill you provide healing, consolation, and well-being. Today we pray especially for . . . . Gracious and Loving God,

**C     Make us all strong for lives of love and service.**

You ground our lives in the love of Christ. We give you thanks that you protect travelers and those absent from worship, and reveal yourself to us in our holiday celebrations. Reveal yourself also to those who spend this holiday alone.

Gracious and Loving God,

**C     Make us all strong for lives of love and service.**

You promise us life in your kingdom through the resurrection of Christ. We give you thanks for the saints who have gone before us and continue to inspire us in our lives of faith.

Gracious and Loving God,

**C     Make us all strong for lives of love and service.**

Hear our prayers, Gracious and Loving God, those spoken and silent, that we commend to you this day, trusting in your abundant mercy, through Jesus Christ, our Savior and Lord.

**Amen.**

**PEACE**

## OFFERING & SPECIAL MUSIC

### Let the Vineyards Be Fruitful *Offering Song*



Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of



bless-ing. Gath-er a har-vest from the seeds that were sown, that



we may be fed with the bread of life. Gath-er the hopes and dreams of



all; u-nite them with the prayers we of-fer. Grace our ta-ble



with your pres-ence, and give us a fore-taste of the feast to come.

Text: John W. Arthur, 1922-1980

Music: Ronald A. Nelson, b. 1927

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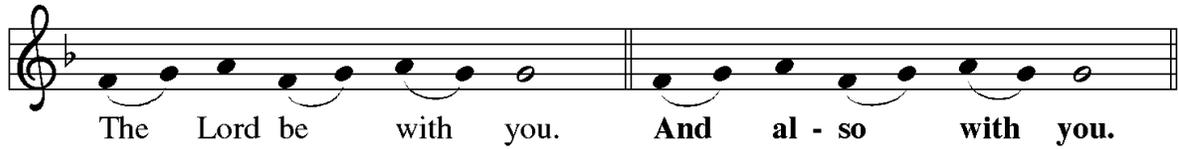
## OFFERING PRAYER

Let us pray.

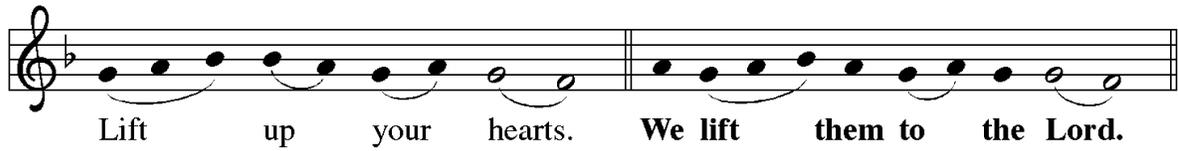
Creator God, you made everything, and you provide for every need. The bread we break and the wine we pour come from you. As we eat and drink with thanksgiving, fill us with your love; let that love flow through us to others; and join us to the saints before us in a holy and boundless communion; through Jesus Christ our Lord. **Amen.**

## THANKSGIVING

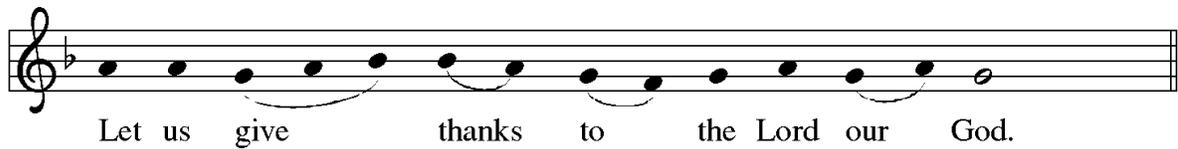
### THE LORD BE WITH YOU (ELW p. 144)



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.

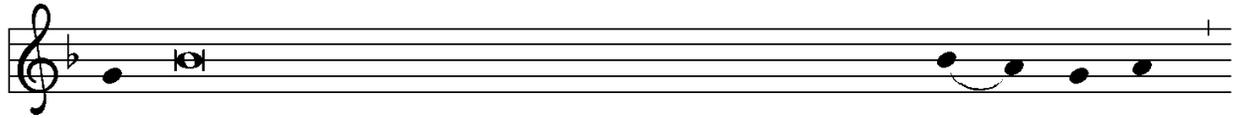


It is right to give our thanks and praise.

### PREFACE (ELW p. 144)



It is indeed right, our du - ty and our joy,



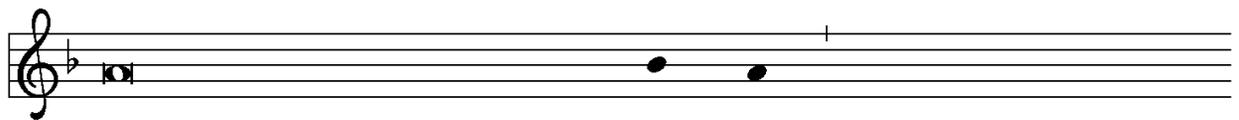
that we should at all times and in all places give thanks and praise to you,



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 (ELW p. 144)

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,  
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -  
san-na. Ho - san - na in the high - est. Bless-ed is he who  
comes in the name of the Lord. Ho-san - na in the high - est.

## 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.

and the glory are yours,  
now and forever. Amen.

## COMMUNION HYMN *Now Thank We All Our God (isometric)* (ELW 840)

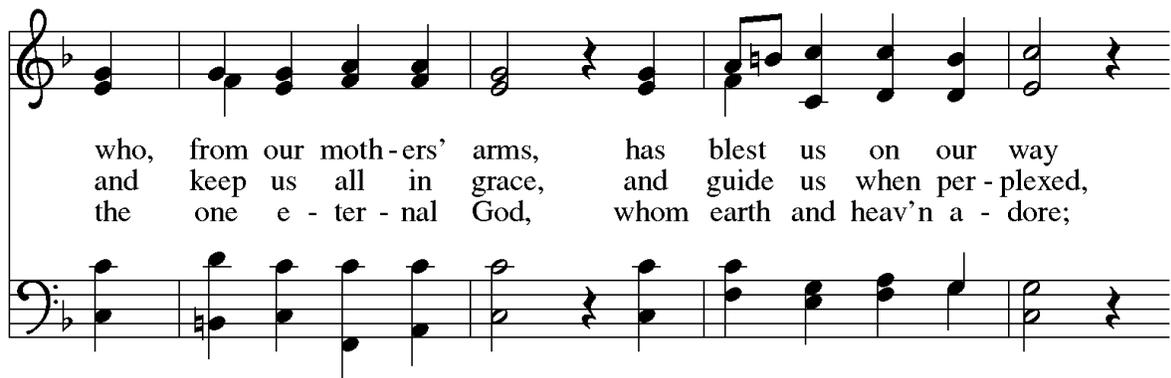
# Now Thank We All Our God



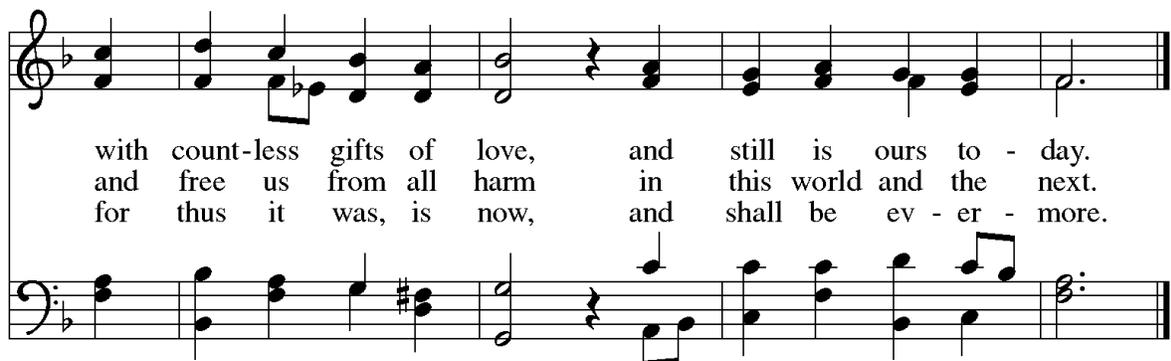
1 Now thank we all our God with hearts and hands and voices,  
2 Oh, may this bounteous God through all our life be near us,  
3 All praise and thanks to God the Father now be given,



who wondrous things has done, in whom this world rejoices;  
with ever joyful hearts and blessed peace to cheer us,  
the Son, and Spirit blest, who reign in highest heaven,



who, from our mothers' arms, has blest us on our way  
and keep us all in grace, and guide us when perplexed,  
the one eternal God, whom earth and heav'n adore;



with countless gifts of love, and still is ours to-day.  
and free us from all harm in this world and the next.  
for thus it was, is now, and shall be evermore.

## **PRAYER AFTER COMMUNION**

Sovereign God, in this meal you give us a foretaste of the great feast to come. Keep us faithful to you, that we, with all your saints, may at length celebrate the marriage feast of the Lamb, Jesus Christ our Lord. Amen.

## **BLESSING**

The love of God surround you; the grace of † Christ release you; and the Holy Spirit be your guide and strength, now and forevermore. Amen.

**SENDING HYMN** *Have You Thanked the Lord?*

## **DISMISSAL & POSTLUDE**

Led on by the saints before us, go in peace to serve the Lord. **Thanks be to God.**

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# Have You Thanked the Lord?

*Refrain*

Have you thanked the Lord? Have you praised God's name?

Don't you know that no to - mor - row is quite the same?

Have you thanked the Lord? Have you knelt in prayer,

and re-joiced that, rain or sun-shine, our God is there?

- 1 Hal - le - lu - jah! Thank the Lord for sun, sand, and sea,
- 2 Hal - le - lu - jah! Par - a - dise we taste where we are;
- 3 Hal - le - lu - jah! Joy and peace the Sav - ior will bring.

ev - 'ry star at night that shines for you and me.  
 sum-mer breez - es, win - ter warmth are nev - er far.  
 Grace a - maz - ing! So we lift our voice and sing,

Bless - ings so man - y come our way:  
 God's love is ev - er on dis - play:  
 grate - ful when clouds are bright or gray:

have you thanked the Lord to - day?  
 have you thanked the Lord to - day?  
 have you thanked the Lord to - day?

*Refrain*