

Matthew 21:42A

Jesus said to them, "Have you never read the scriptures: The stone that the builders rejected has become the cornerstone."



FIRST LUTHERAN CHURCH

NINETEENTH SUNDAY AFTER PENTECOST

October 4, 2026

Weekly Service 11:00 am

Prelude

*The Processional Hymn *My Hope is Built on Nothing Less* (ELW) No. 596

*The Confession and Forgiveness (ELW) page 94

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

C: Amen.

P: God of all mercy.....of Jesus Christ, our Savior and Lord.

C: Amen.

P: Most merciful God,

C: We confess that we are captive to sin and cannot free ourselves. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways, to the glory of Your holy name. Amen.

P: In the mercy of almighty God,.....in the name of the Father, and of the ☩Son, and of the Holy Spirit.

C: Amen.

*The Apostolic Greeting (ELW) page 138

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: And also with you.

*The Kyrie (*sung response*) (ELW) page 138

P:, let us pray to the Lord.

C: Lord, have mercy.

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

C: Amen.

*The Prayer of the Day

P: Let us pray,

C: Generously pardon and give peace to Your faithful people, O Lord, that being cleansed from every sin, we may be free and glad to serve; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

First Reading

Isaiah 5:1-7

L: The Word of the Lord.

C: Thanks be to God.

The Psalmody for the Day *(read responsively)*

Psalm 80:7-19

⁷Restore us, O God of hosts; let Your face shine, that we may be saved!

⁸You brought a vine out of Egypt; You drove out the nations and planted it.

⁹You cleared the ground for it; it took deep root and filled the land.

¹⁰The mountains were covered with its shade, the mighty cedars with its branches.

¹¹It sent out its branches to the sea and its shoots to the River.

¹²Why then have You broken down its walls, so that all who pass along the way pluck its fruit?

¹³The boar from the forest ravages it, and all that move in the field feed on it.

¹⁴Turn again, O God of hosts! Look down from heaven, and see; have regard for this vine,

¹⁵the stock that Your right hand planted, and for the son whom You made strong for Yourself.

¹⁶They have burned it with fire; they have cut it down; may they perish at the rebuke of Your face!

¹⁷But let Your hand be on the man of Your right hand, the son of man whom You have made strong for Yourself!

¹⁸Then we shall not turn back from You; give us life, and we will call upon Your name!

¹⁹Restore us, O LORD God of hosts! Let Your face shine, that we may be saved!

L: The Word of the Lord.

C: Thanks be to God.

*The Gospel Acclamation (*sung*)

(ELW) page 142

**C: Allelula, Lord, to whom shall we go? You have the words of eternal life.
Allelula. Allelula.**

* The Gospel

Matthew 21:33-46

C: Glory to You, O Lord. (sung after announcement of the Gospel)

C: Praise to You, O Christ. (sung after conclusion of the Gospel)

Sermon

Dean Rev. Dr. Jim Neal

*The Hymn of the Day

If You Will (But) Trust in God to Guide You

(ELW) No. 769

*The Apostles' Creed

I believe in God the Father Almighty, Maker of Heaven and earth; and in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell; The third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

**I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the forgiveness of sins; the Resurrection of the body, and the Life everlasting.
Amen.**

*The Prayers of the Church (response)

P: Lord, in Your mercy,

C: Hear our prayer.

*Sharing of the Peace

The Musical Offering

*The Offertory

Create in Me a Clean Heart

(SBH) No. 27

*The Great Thanksgiving

(ELW) page 144

*The Lord's Prayer

C: 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.

Lamb of God

(ELW) page 146

The Distribution

Communion Hymn

Let Us Break Bread Together

(ELW) No. 471

Prayer/Blessing

Announcements

*The Benediction *(sung response)*

C: Amen, Amen, Amen.

*The Recessional Hymn

Children of the Heavenly Father

(ELW) No. 781

*The Dismissal *(response)*

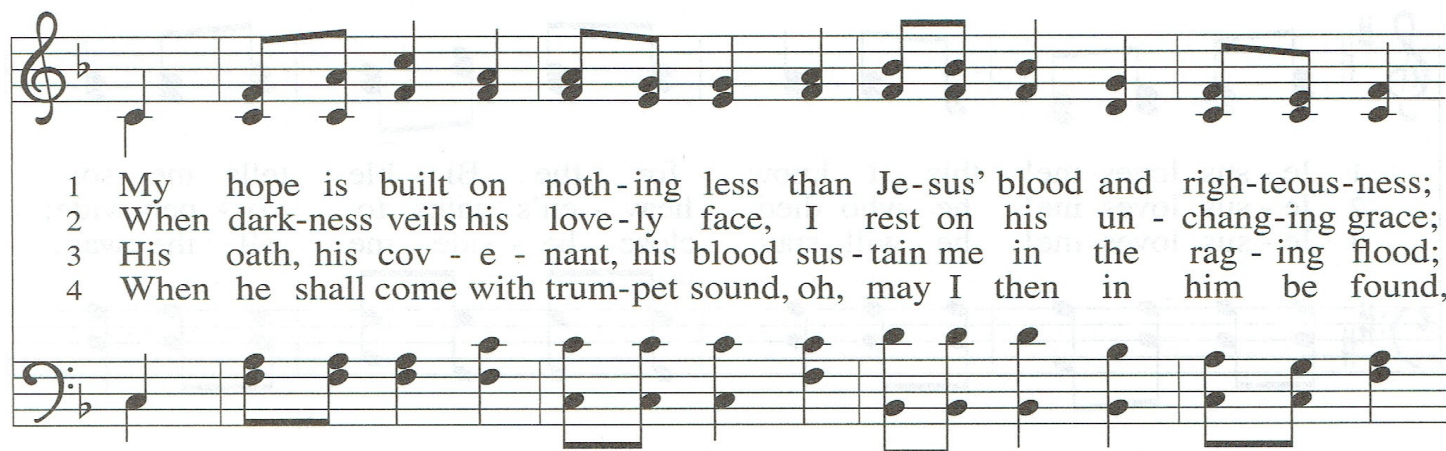
C: Thanks be to God.

*Sending Hymn

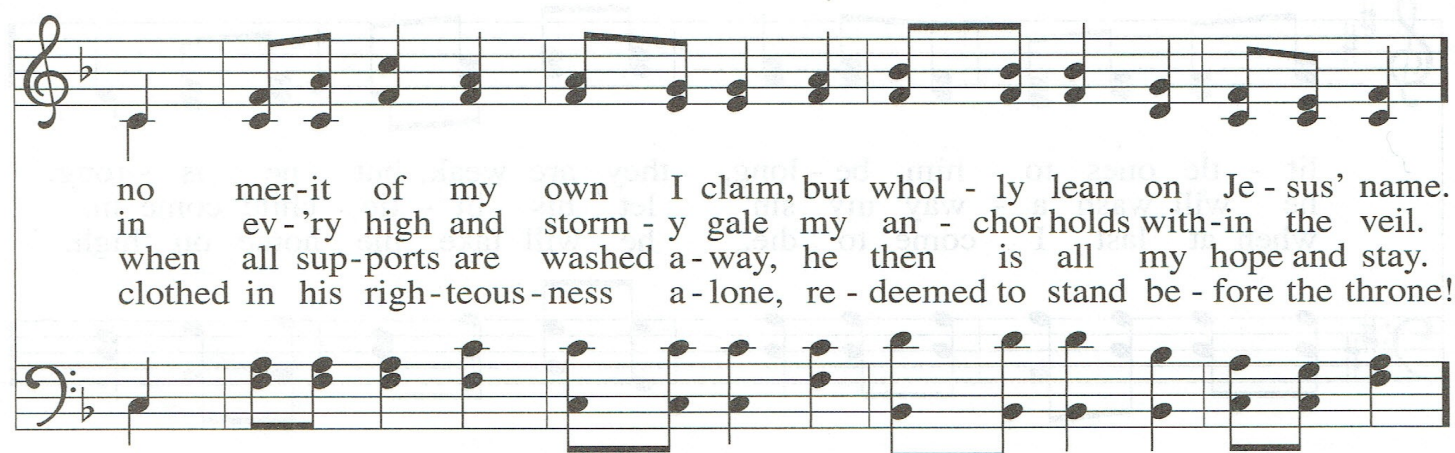
Be the Love of Christ

Postlude

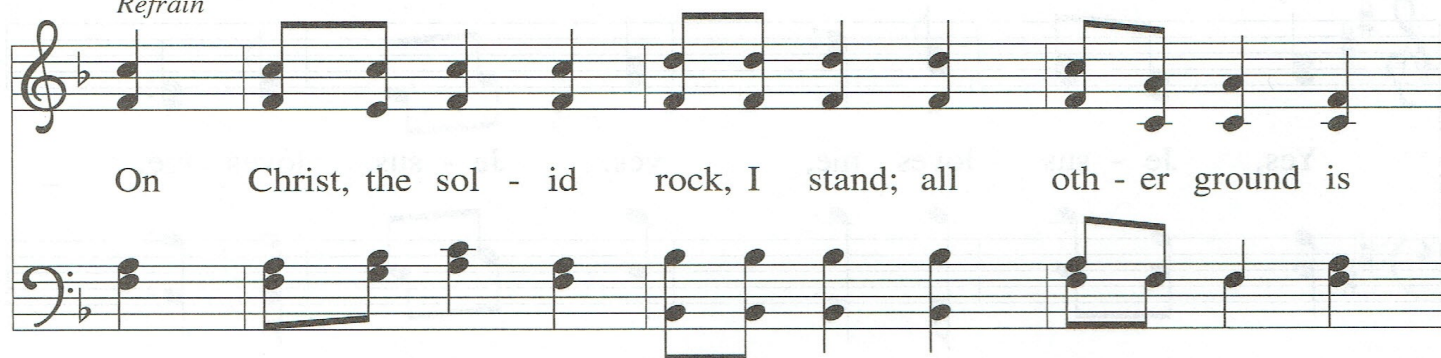
My Hope Is Built on Nothing Less



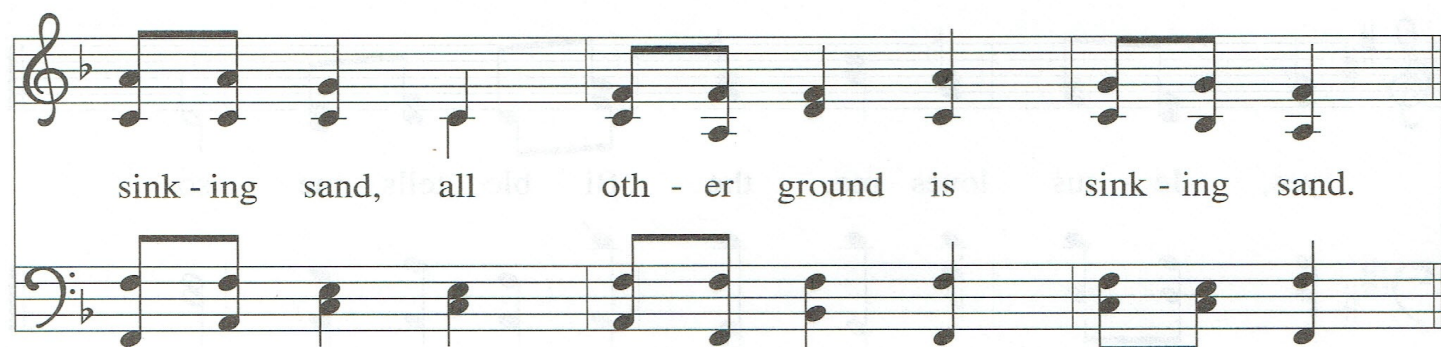
1 My hope is built on noth-ing less than Je-sus' blood and righ-teous-ness;
2 When dark-ness veils his love-ly face, I rest on his un - chang-ing grace;
3 His oath, his cov - e - nant, his blood sus - tan me in the rag - ing flood;
4 When he shall come with trum-pet sound, oh, may I then in him be found,



no mer-it of my own I claim, but whol - ly lean on Je - sus' name.
in ev-'ry high and storm - y gale my an - chor holds with-in the veil.
when all sup-ports are washed a-way, he then is all my hope and stay.
clothed in his righ-teous-ness a-lone, re - deemed to stand be - fore the throne!

Refrain

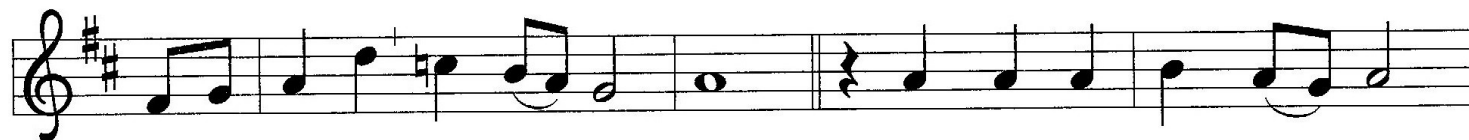
On Christ, the sol - id rock, I stand; all oth - er ground is



sink - ing sand, all oth - er ground is sink - ing sand.

Refrain

This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 1 Wor - thy is Christ, the Lamb



who was slain, whose blood set us free to be peo - ple of God.

Refrain

This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 2 Pow - er, rich-es, wis - dom, and



strength, and hon - or, bless - ing, and glo - ry are his.

Refrain

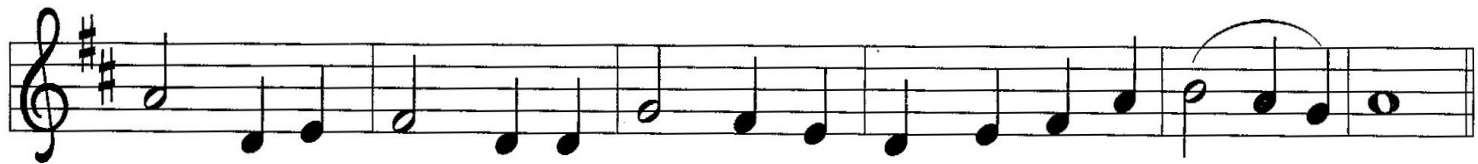
This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of



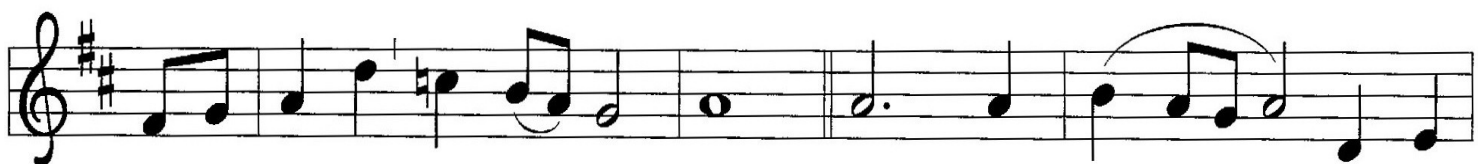
God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,



glo - ry, and might be to God and the Lamb for - ev - er. A - men.



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 4 For the Lamb who was



slain has be - gun his reign. Al - le - lu - ia.

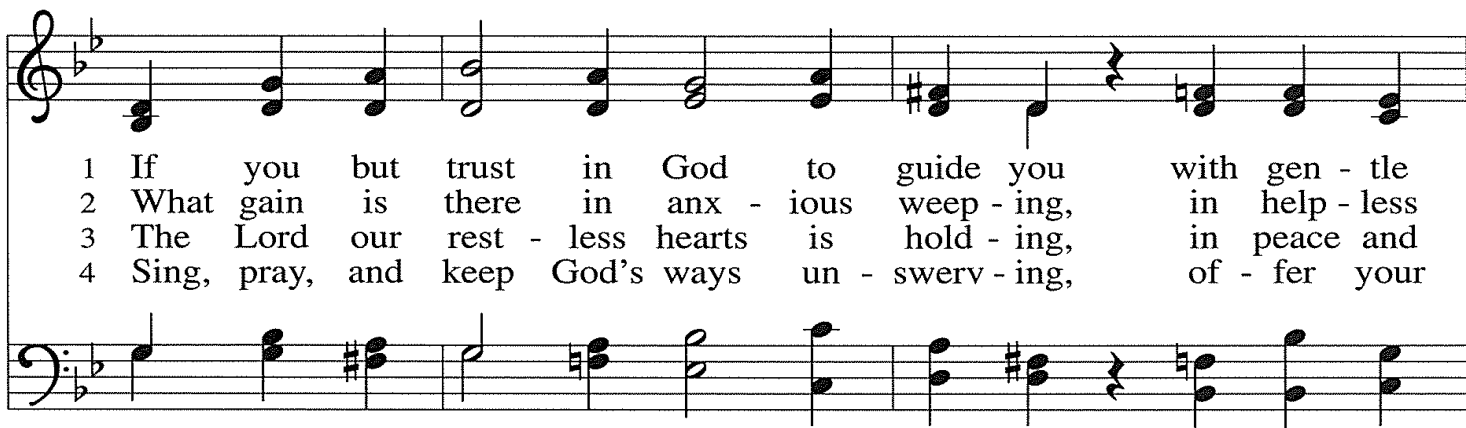


This is the feast of vic-to-ry for our God.



Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.

If You But Trust in God to Guide You



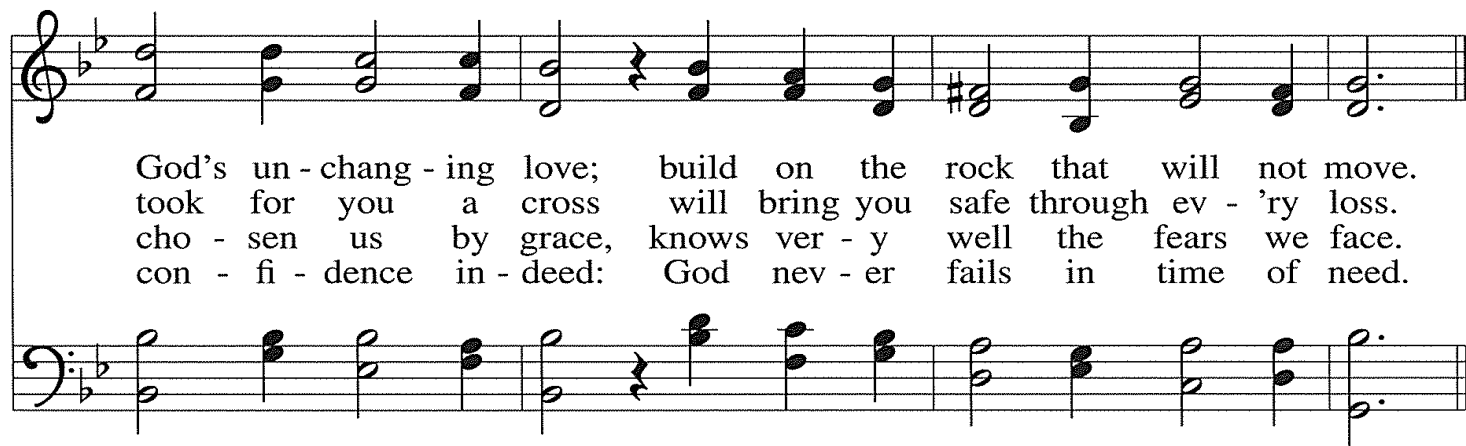
1 If you but trust in God to guide you with gen - tle
 2 What gain is there in anx - ious weep - ing, in help - less
 3 The Lord our rest - less hearts is hold - ing, in peace and
 4 Sing, pray, and keep God's ways un - swerv - ing, of - fer your



hand through all your ways, you'll find that God is there be -
 an - ger and dis - tress? If you are in your Sav - ior's
 qui - et - ness con - tent. We rest in God's good will un -
 ser - vice faith - ful - ly. Trust heav - en's word; though un - de -



side you when cross - es come, in try - ing days. Trust then in
 keep - ing, in sor - row will he love you less? For Christ who
 fold - ing, what wis - dom from on high has sent. God, who has
 serv - ing, you'll find God's prom - ise true to be. This is our



God's un - chang - ing love; build on the rock that will not move.
 took for you a cross will bring you safe through ev - 'ry loss.
 cho - sen us by grace, knows ver - y well the fears we face.
 con - fi - dence in - deed: God nev - er fails in time of need.

The Communion

Cre - ate in me a clean heart, O God: and re -

The first system of music features a treble and bass staff in B-flat major (two flats). The melody is composed of eighth and quarter notes, with lyrics placed below the staff.

new a right spir - it with - in me. Cast me not a -

The second system continues the melody with similar note values and rests, maintaining the B-flat major key signature.

way from thy pres - ence: and take not thy Ho - ly

The third system continues the musical phrase, with the lyrics 'Ho - ly' appearing at the end of the line.

Spir - it from me. Re - store un - to me the joy of

The fourth system introduces some longer note values, including half notes, while the lyrics continue.

thy sal - va - tion: and up - hold me with thy free Spir - it.

The fifth and final system on the page concludes the phrase with a final cadence, featuring a whole note in the treble staff.

Let Us Break Bread Together

471

1 Let us break bread to - geth - er on our knees;
2 Let us drink wine to - geth - er on our knees;
3 Let us praise God to - geth - er on our knees;

The first system of the hymn features a treble and bass staff in B-flat major (two flats). The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the treble staff, with three parts indicated by numbers 1, 2, and 3. The first part of the lyrics is 'Let us break bread to - geth - er on our knees;'. The second part is 'Let us drink wine to - geth - er on our knees;'. The third part is 'Let us praise God to - geth - er on our knees;'. The music ends with a double bar line.

let us break bread to - geth - er on our knees.
let us drink wine to - geth - er on our knees.
let us praise God to - geth - er on our knees.

The second system of the hymn continues the melody and accompaniment from the first system. The lyrics are written below the treble staff, with three parts indicated by numbers 1, 2, and 3. The first part of the lyrics is 'let us break bread to - geth - er on our knees.'. The second part is 'let us drink wine to - geth - er on our knees.'. The third part is 'let us praise God to - geth - er on our knees.'. The music ends with a double bar line.

Refrain
When I fall on my knees, with my face to the ris - ing

The Refrain section of the hymn begins with the word 'Refrain' in italics. The melody and accompaniment continue. The lyrics are written below the treble staff, with the first part of the lyrics being 'When I fall on my knees, with my face to the ris - ing'. The music ends with a double bar line.

sun, O Lord, have mer - cy on me.

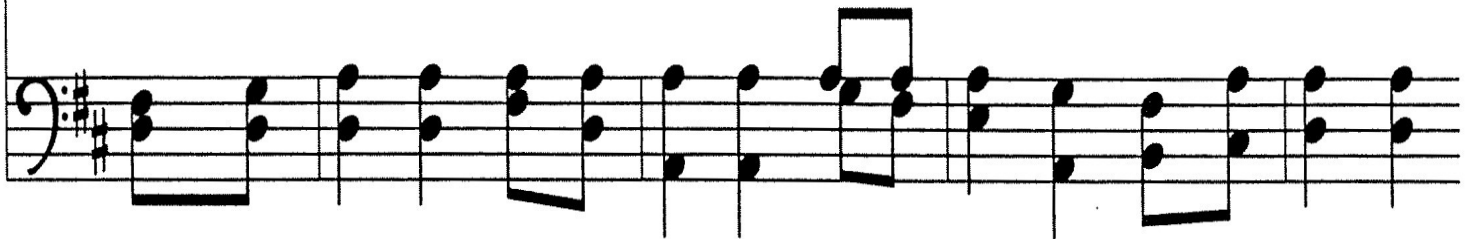
The final system of the hymn continues the melody and accompaniment from the Refrain section. The lyrics are written below the treble staff, with the first part of the lyrics being 'sun, O Lord, have mer - cy on me.'. The music ends with a double bar line.

Children of the Heavenly Father

781



1 Chil - dren of the heav'n-ly Fa-ther safe - ly in his bo - som gath - er;
2 God his own doth tend and nour-ish, in his ho - ly courts they flour-ish.
3 Nei - ther life nor death shall ev - er from the Lord his chil - dren sev - er;
4 Though he giv - eth or he tak-eth, God his chil-dren ne'er for - sak - eth;



nest - ling bird nor star in heav - en such a ref - uge e'er was giv - en.
From all e - vil things he spares them, in his might - y arms he bears them.
un - to them his grace he show - eth, and their sor - rows all he know - eth.
his the lov - ing pur - pose sole - ly to pre - serve them pure and ho - ly.



First Lutheran Church

92 W. Walnut St., Washington, PA

724-225-4040

e-mail: secretary@flcwash.church

Online services posted weekly on website:

<https://firstlutheranwashington.church/>

The Rev. Robert B. Grewe

724-705-4050

revrob@flcwash.church

Dennis Schmidt, Mark Black, Matthew Mazzotti, Lutheran Lay Worship Leaders

Retired: J. Judson Lacko, Lutheran Lay Worship Leader

Matthew Cimino, Organist

The Flowers on the Chancel are given to the glory of God and are given in memory of my grandparents, Jacob and Edna Nelson and Joseph and Mary Lacko. To honor the sixtieth wedding anniversary of Joseph and Sally Lacko and Jason and Melissa Carpenter's 18th anniversary. Given with God's blessings Denny Lacko.

The Lay Reader is Denny Lacko.

Acolytes are Heidi and Denico Walsh.

Counters/Greeters today are K. Luketich and R. McGoogan.

Welcome to our Visitors! The people of this congregation welcome you as you join us in worship this morning. Please sign the register, located in the narthex. If you have questions, please see the pastor or contact the church office.

Do you wish to become a member of First Lutheran Church? Please contact Pastor Grewe.

Nursery: We welcome all children to be a part of worship, but we realize that sometimes the service can be too long for the little ones. We have a nursery for those attending to the needs for infants and small children. There is a speaker in the nursery so that parents can still hear the service. You are welcome to use the nursery for the entire service, or just a small part.

The Flower Chart for 2026 is posted in the narthex. If you wish to place flowers, (real or artificial) near the altar, sign your name opposite the date of your choice. You will be reminded of your date and asked for the wording you want in the bulletin two weeks before the due date.

Sign-up sheets are posted to host a coffee hour in 2026. Please write your names under the month you would like to host. The coffee hours have been a wonderful time of fellowship and the hosts have been awesome! Thank you!!

Sign-up sheets are posted for Lay Readers in 2026. Please sign up.

Please pray for those in need of healing:

Greg Mason, Ed Dupas, Pat Dupas, Carol Cancelmi, Sandy Hebrank, Richard & Lisa Hager, Anneleise Christian, Rick & Amande, RJ, Shari Kienzle, Susan Westcott, Apollos Yocca, Cathie Schuett-Weaver, Grant Baun, Nikki Thon, Amy Verderber, RJ and James, Dennis S., Mike Miller, Joanne Marker, Don Hazlett, Ken C., Pr. Bill White, Peter & Natalie, Jaxon McNaught, Bernadette and Fred Devine, and Leann Vitteck.

Sober House Living

724-228-2203

Turning Point at Washington

Chess Club meets on Thursday evenings at 7:30 pm. All are welcome from beginners to experienced. We hope that you will join us for fellowship and fun. Please contact the church office if you have any questions.

Dart Ball Game is October 6. First Lutheran will play at Holy Trinity. Practice starts at 7:00, games start at 7:30. Hope to have several new members join our team.

Listening for the Promise
Weekly Devotional
Nineteenth Sunday after Pentecost (Proper 22) – October 4, 2026

⁴³ Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. ⁴⁴ And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."⁴⁵ When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them.

- Matthew 21:43-45 -

These verses conclude the parable of the tenants with a warning of pending judgment. In the preceding verses, the master of a house leased his vineyard to tenants and went away to another country. At the time of the harvest, he sent servants to collect the produce from the tenants. However, the tenants beat and/or killed these servants. The master then sent even more servants, but the tenants treated them the same way. Finally, the master sent his son, thinking that the tenants would surely respect his son. Instead, the tenants killed the son in order to get his inheritance and thereby claim the vineyard for themselves. In response, the master decides to kill the tenants and rent the vineyard to others.

This parable describes the rebellious history of, and the consequent judgment upon national Israel. Israel had abused and killed the prophets whom God had sent to them, and they would soon kill God's Son. As a result of this treachery, God would take the kingdom away from them and give it to others producing its fruits. Thus, when the chief priests and the Pharisees heard this parable, they knew that Jesus was pronouncing judgment upon them.

Yet, in God's providence, this judgment upon national Israel would open the way for the salvation of all people, Jews and Gentiles alike. In the Old Testament economy, Israel was both a chosen people and a chosen nation. They were supposed to be an example to the other nations. And since God's presence dwelled in the Temple, Jerusalem was the spiritual center of the world. There was thus an inward orientation toward this spiritual center, even though spiritual blessings were supposed to flow outward from national Israel to the broader world.

However, when Jesus died, the curtain separating the Holy of Holies from the rest of the Temple was torn from top to bottom in two. Thus, through the shedding of Christ's blood, the barrier separating God from sinful humanity was removed. As a result, there was no longer a geographic spiritual center on earth. Rather, there was an outward movement from Israel to the ends of the earth, resulting in a polycentric economy where God's Spirit would dwell in every believer's heart. So, by killing God's Son, national Israel brought God's judgment upon itself, yet in a way that universalized God's salvation and calling for all people, Jews and Gentiles alike.