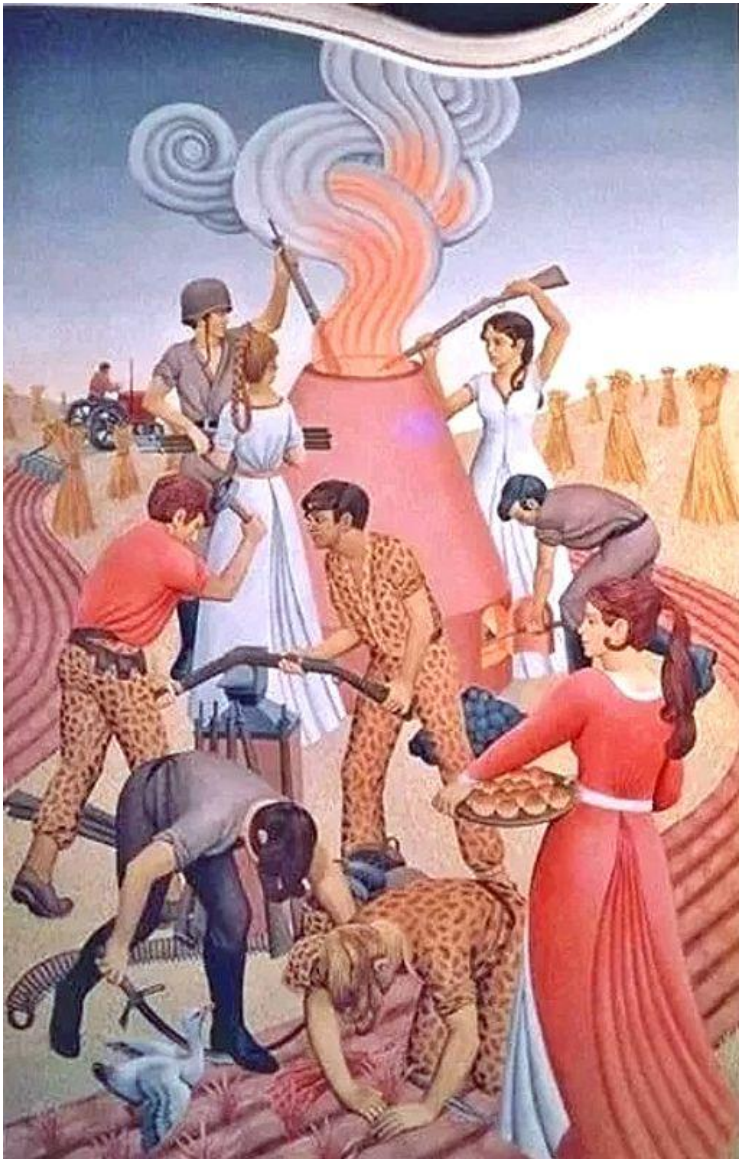


FALL 2026

OCTOBER 25 - NOVEMBER 22

WELCOME TO LORD OF LIFE!

All are welcome here. We extend a special welcome to visitors. We're glad you joined us today! The following information may help you in your worship experience and getting to know Lord of Life.

Our worship is participatory. You are invited to join the congregation in singing and speaking throughout the service. Congregational parts are noted in bold. Music is often from Evangelical Lutheran Worship (ELW) cranberry hymnal or All Creation Sings (ACS) purple hymnal; both are found under a chair near you.

We are grounded in the sacraments of baptism and communion. All are welcome at the Lord's table; there are no exceptions. Our bread is dairy, nut, and gluten-free; wine and juice are both available. If you aren't baptized and would like to be, please talk to Pr. Kirsten.

Children are always welcome in worship! At baptism, we celebrate our place in God's family and the community of the church. Children of all ages are integral members of the Body of Christ who learn by seeing, hearing, and experiencing worship with adults who care about them (not just their parents). We embrace the sounds and activity that accompany them. We have a few resources to help: *PrayGround:* Table up front with coloring supplies; go with your child, sit nearby, or send them independently. Please, no phones at the Prayground. *Activity Bags:* Located in the shelves just outside the sanctuary; ask an usher if you need help finding them. *Nursery* (for children 0-5, 5-7 by exception): Our nursery is staffed by a capable young adult who is kind and has been background checked. There is a sign-in sheet for security. *Narthex* (Gathering/Entrance space): Benches, rocking chairs, or space to move around. *Children's Message:* Children are invited up front to engage with part of the message in worship. *Communion:* Children are welcome to receive the elements or a blessing. Please let the server know your preferences.

Assisted Listening devices are available just outside the sanctuary doors for those that need amplified sound. We also have an Auracast system that allows you to connect your hearing aids through your phone and Bluetooth connection. Directions are posted on the wall in the narthex / entryway.

Offering is an act of worship and a privilege to return to God a portion of what God has given us. If you are a guest, do not feel obligated to give. Offerings given today are joyfully used for outreach to the greater church/community and for the work and ministry of Lord of Life. You may donate electronically using the QR code that leads you to the website (www.lordoflife.org), by mail, using direct deposit with your bank, or RMD / QCD / or stock gift (in consultation with your financial advisor), or in the offering box at the font.

If at anytime you are uncomfortable standing, you are free to remain seated.

If you are worshiping from home, you are invited to participate, not just observe. Please prepare your own sacred space for worship. You might include some candles, a cross, water for remembering your baptism, and, if you will be participating in Communion, bread and wine or suitable substitutes.

We live stream and record our Sunday services. Those who worship online enjoy seeing people in the sanctuary. If you are uncomfortable being on camera, you can sit toward the back left of the sanctuary.

Lord of Life is a congregation of the Evangelical Lutheran Church in America (ELCA). Learn more at www.elca.org. We are located on the ancestral homeland of the Cayuse, Umatilla, Walla Walla, Palouse, Wanapum, and Yakama peoples. We give thanks for their presence and care of this land since time immemorial. We also wish to recognize and honor all our Indigenous siblings who have and continue to call this land their home. Learn more at native-land.ca.

GATHERING

PRELUDE

LAND ACKNOWLEDGEMENT, CONFESSION, & FORGIVENESS

It is important for us to acknowledge the land and the people who originally inhabited this land and came from it, whose creation stories are rooted here. We do this not from or to create guilt and shame, not to let us off the hook from working for justice for Indigenous peoples, not to justify, rationalize, or dismiss what happened in the past.

We do this because truth-telling about what happened on this land years ago affects how we live today. By recognizing the tribal people whose land we now occupy, we remember them and can begin to ask questions about what happened to them and why.

When we confess how the church contributed to, or was complicit, in the process of colonization, we can admit that while we are not personally responsible for the actions of our ancestors, we are responsible for what we do today, and we know the effects of colonization are still in place, and the effects are still felt by Indigenous people.

In our confession, we are invited into right relationship—with God, with the earth, with our neighbors (including Indigenous tribal people), and with ourselves. Our confession, and even more, the words of absolution and forgiveness that proclaim God's mercy to all of us, call us to try again. Try again to honor God in what we do and say. Try again to honor the earth as a partner and friend. Try again to honor our neighbors. And try again to honor ourselves. In this way, we repent, we turn from our sin, and choose to follow the way of Jesus, the way of the cross.

The words of confession in this season are based off Psalm 51, a reading we will hear on October 25.

Blessed be the holy Trinity, ☩ one God,
who looks upon us in compassion,
forgives our sin,
and heals our lives.
Amen.

As we begin our liturgy, we gratefully acknowledge the Native Peoples on whose ancestral homelands we gather, as well as the diverse and vibrant Native communities who make their home here today.

We gather on and near the historic land of the Cayuse, Umatilla, Walla Walla, Palouse, Yakama, and Wanapum tribes. We confess that we continue to benefit from their displacement and dispossession, and we commit to act on these truths and engage in repair.

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

Silence is kept for reflection.

Have mercy, O God,
against you, you alone, we have sinned. In your compassion, cleanse us from our sin and take away our guilt. Create in us a new heart and give us a steadfast spirit. Do not cast us away, but fill us with your Holy Spirit and restore your joy within us.
Amen.

As tender as parent to child, so deep is God's compassion for you. As high as heaven is above earth, so vast is God's love for you. As far as east is from west, so far God removes your sin from you, renewing your life through ☩ Jesus Christ. Blessed be God who crowns us with mercy and love.
Blessed be God forever. Amen.

Gathering Hymn
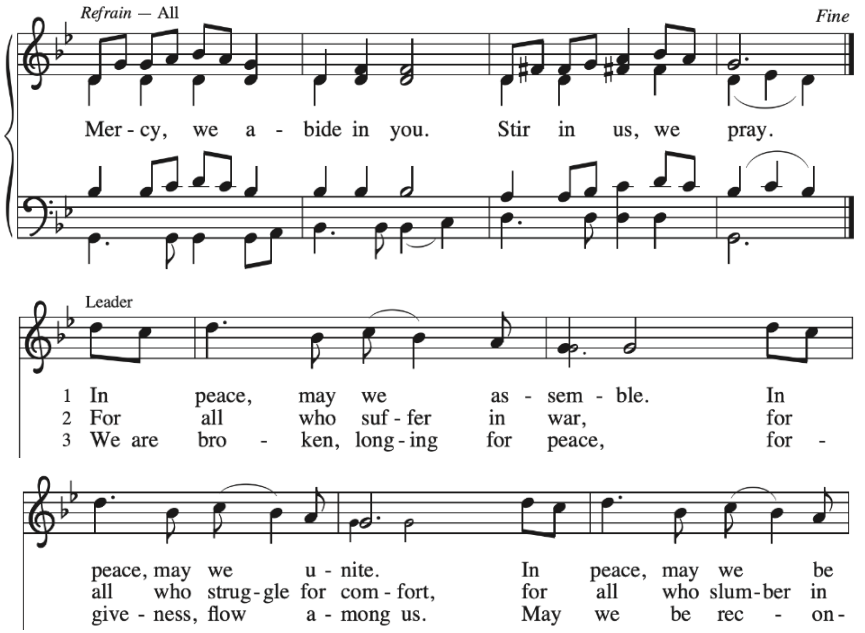
Oct 25 - ELW #532 *Gather Us In*
Nov 1 - ELW #705 *God of Grace and God of Glory*
Nov 8 - ELW #848 *Give to Our God Immortal Praise!*
Nov 15 – *God Bless Us and Keep Us (music at back)*
Nov 22 – ELW #715 *Christ, Be Our Light*
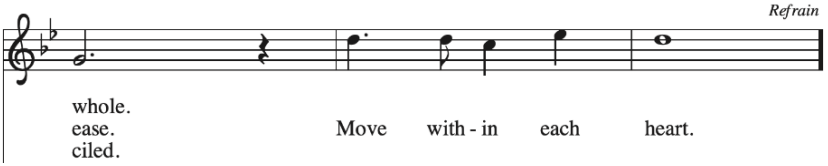
Greeting

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.

Kyrie, ACS #1077 *Mercy, We Abide In You*

Bret Hesla, a songwriter and song leader based in Minnesota, writes songs and hymns for groups of ordinary folks to sing together, with lyrics that reflect a commitment to community, peace, care of the earth, and social justice. In this sung prayer he provides a hopeful yet honest lament for our broken world, coupled with a hopeful yearning for our merciful God to work through us toward reconciliation. With fresh, contemporary language and concerns, he uses a form much like the classic Greek Kyrie ("Lord, have mercy") with its petitions for the whole world.





Text: Bret Hesla, b. 1957
Music: MERCY, WE ABIDE, Bret Hesla
Text and music © 2006 Augsburg Fortress

Duplication in any form prohibited without securing permission from copyright administrator or reporting usage under valid license.

PRAYER OF THE DAY

Let us pray.

Oct 25
God of forgiveness, you showed your servant David the error of his ways, and forgave him for his sins. Forgive us, and help us to see how we might live differently to honor you. We pray these things in the name of Jesus Christ, our Savior and Lord.
Amen.

Nov 1
Generous God, you gave your servant Solomon wisdom so that he might govern your people well. Grant us your wisdom, so that we might perform our life's duties with gratitude and wisdom. We pray these things in the name of Jesus Christ, our Savior and Lord.
Amen.

Nov 8
Healing God, you healed your servant Naaman of his affliction when he came to you, through Elisha, for help. Heal our afflictions, and make us faithful servants. We pray these things in the name of Jesus Christ, our Savior and Lord.
Amen.

Nov 15
God of justice, you sent your servant Micah to proclaim justice and peace to a world that lacked both. Make us instruments of justice and peace, so that your world might prosper. We pray these things in the name of Jesus Christ, our Savior and Lord.
Amen.

Nov 22
God of deliverance, you promised prosperity and peace to the exiles of Jerusalem. Grant us to prosper, not for riches, but for faith, so that our lives may be a blessing to all. We pray these things in the name of Jesus Christ, our Savior and Lord.
Amen.

WORD

All Christian worship is biblical. We follow the Narrative Lectionary (NL), which seeks to provide a narrative arc through scripture and increase biblical literacy. Instead of a 3-year cycle like the RCL (Revised Common Lectionary, where Matthew, Mark, and Luke each get their own year, and John interspersed throughout), the NL is a 4-year cycle where every gospel gets its own year. The NL starts in Genesis and works through the early stories of God's people, hears from the prophets and reaches the gospel by Christmas, where it stays through Easter. After Easter we'll hear some post-resurrection accounts and stories of the early church through the Acts of the Apostles and the Epistles.

Hearing the proclamation of the Word is central to our worship experience. The Word is proclaimed throughout our worship, in our liturgy, prayers, sermon, hymns, and yes, scripture. You are invited to let go of the need to read along and simply listen, and let the Spirit lead your imagination and inspire your hearing.

Children's Message

Remembering Those Who Have Died (November 1)

We end with this refrain:

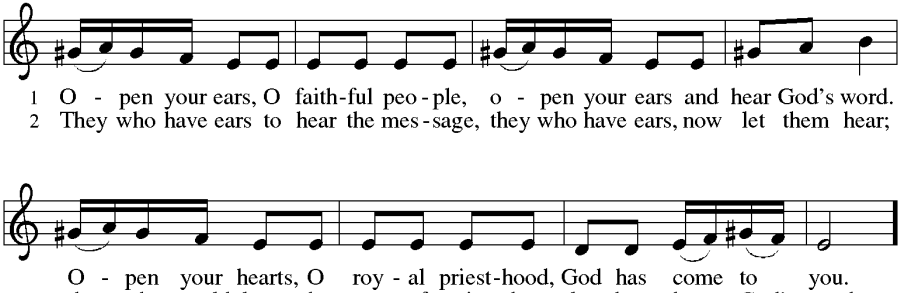
All: You are a dearly loved child of God! Children: And so are you!

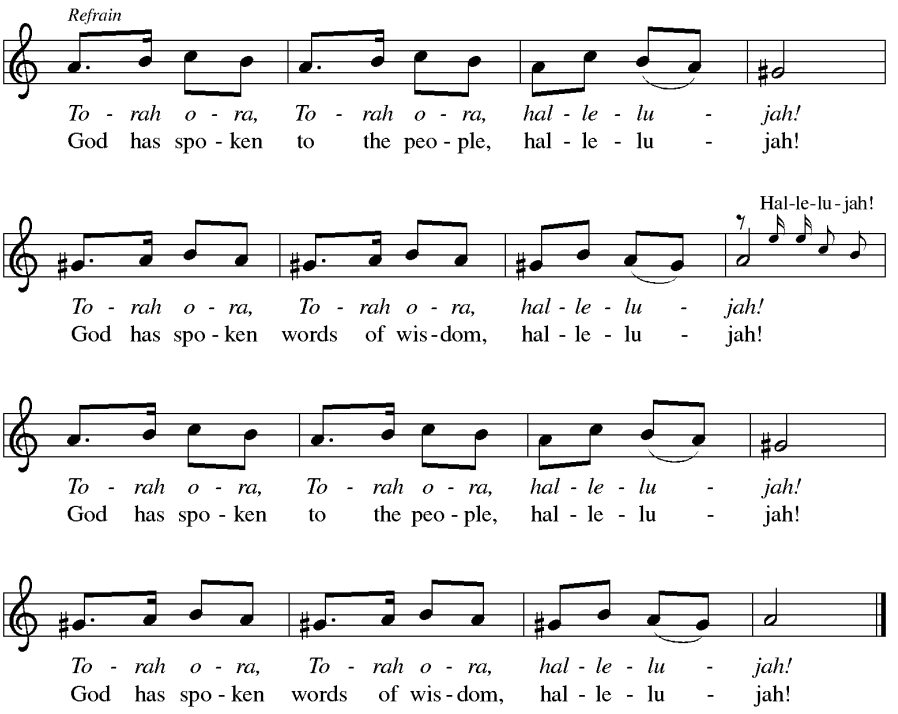
Introduction to the Reading of Scripture

Scripture Acclamation, *ELW #519 Open Your Ears, O Faithful People*

This is a traditional Hasidic tune. "Hasid" means "pious." The Hasidic movement emphasizes the study of the Torah (the first five books of what we call the Old Testament), a continual awareness of God's presence, joyful and ecstatic exuberance, and physical involvement of the whole body at worship. The author of the words, Willard F. Jabusch, heard the tune when he was in Israel and put these words to it.

This piece functions as a scripture acclamation for us, welcoming the reading of God's Word, that has the power to change us and call us from where we are into God's realm of newness. We are not hearing from the Torah in this season of readings, but we are nearby in the Hebrew Scriptures. We pray for God to open our ears and we welcome God's message. Hallelujah!





Text: Hasidic traditional; Willard F. Jabusch, b. 1930, English version
Music: YISRAEL V'ORAITA, Hasidic tune
Text © 1966, 1982 Willard F. Jabusch, admin. OCP Publications, 5536 NE Hassalo, Portland, OR 97213. All rights reserved. Used by permission.

Duplication in any form prohibited without permission or valid license from copyright administrator.

READING OF SCRIPTURE *(The readings are printed at the back of this bulletin, sorted by date.)*

A reading from...

The word of the Lord. **Thanks be to God.**

SERMON

Silence for reflection follows the sermon.

HYMN OF THE DAY

Oct 25 – *Create In Me A Clean Heart (music at back)*
Nov 1 - ACS #971 *Come and Seek the Ways of Wisdom*
Nov 8 - ACS #1021 *O God, to You I Cry in Pain*
Nov 15 - ACS #1057 *What Does the Lord Require of You?*
Nov 22 – ELW #713 *O God of Every Nation*

AFFIRMATION OF BAPTISM (November 1), ELW p. 234

Affirmation of Faith *(November 8, 15, 22), From the perspective of an immigrant*

The creeds are a response to and a proclamation of the word. In our liturgy, sometimes we will use the creeds within church doctrine, and sometimes we use affirmations of faith, like this one, that use modern language to articulate our beliefs. Sometimes new words open up new pathways for naming and claiming what we believe. This affirmation is from the United Church of Canada, originally written in 1968, and revised in 1980 and 1995.

We are not alone,
we live in God's world.
We believe in God:
who has created and is creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others
by the Spirit.
We trust in God.
We are called to be the Church:
to celebrate God's presence,
to live with respect in Creation,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,
our judge and our hope.
In life, in death, in life beyond death,
God is with us.
We are not alone.
Thanks be to God.

Prayers of the People

These prayers are prepared weekly, so they are not included in this seasonal bulletin. They will be on the screen so that you may help voice them. This time of prayer reflects the wideness of God's mercy for the whole world, typically including:

- *for the church universal, its ministry, and the mission of the gospel;*
- *for the well-being of creation;*
- *for peace and justice in the world, the nations and those in authority, the community;*
- *for the poor, oppressed, sick, bereaved, lonely;*
- *for all who suffer in body, mind, or spirit;*
- *for the congregation, and for special concerns.*
- *We also give thanks for those faithful departed, whose witness inspires us.*

Peace

The peace of Christ be with you always. **And also with you.**

We proclaim the peace of the risen Christ to each other. In this cold/flu season, you might choose to use hand signals, a wave, a bow, or simply a smile, and say "peace be with you," or similar words.

Special Music

November 1—*All Things New.* Words by Frances Havergal and adapted from Rev. 21:5-6. Music by Elaine Hagenberg. Beckenhorst Press, Inc., 2021. (Women's Trio)

November 15—*The Offering.* Words from Micah 6:6-8. Music by Craig Courtney. Beckenhorst Press, Inc., 2021. (Men of Life Choir)

Announcements

Mission Moments

October 25 — Stewardship, Ministry Initiative #1
November 1 – Stewardship, Ministry Initiative #2
November 8 – Stewardship, Ministry Initiative #3
November 15 – Stewardship, Commitment Sunday

MEAL

Offering

A collection of material goods for the church's mission, including the care of those in need, is a sign of the giving of our whole selves in grateful response for all God's gifts. We offer to God what God has first given us: ourselves, our time, and our possessions. Your financial gifts for LoL can be placed in the offering box at the baptismal font, made electronically through our website (www.thelordoflife.org), sent in the mail, using direct deposit with your bank, or RMD / QCD / or stock gift (in consultation with your financial advisor). Please contact the Financial Secretary with questions.

Offering Prayer

Let us pray.
God of creation, **you send rain and the earth springs forth abundantly. All blessings are from you; Make us generous with what we have. Use our gifts, our abilities, and our hearts in service to you and in love to our neighbors, today and always.**
Amen.

Great Thanksgiving

The Lord be with you. **And also 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.**

Holy God, mighty Lord, gracious Father: Endless is your mercy and eternal your reign.
You have filled all creation with light and life; heaven and earth are full of your glory.

We praise you for the grace shown to your people in every age:
the promise to Israel, the rescue from Egypt,
the gift of the promised land, the words of the prophets;
and, at this end of all the ages, the gift of your Son,

who proclaimed the good news in word and deed
and was obedient to your will, even to giving his life.

In the night in which he was betrayed…

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.
Christ has died. Christ is risen. Christ will come again.

Therefore, O God, with this bread and cup we remember the life our Lord offered for us.
And, believing the witness of his resurrection, we await his coming in power
to share with us the great and promised feast.
Amen. Come, Lord Jesus.

Send now, we pray, your Holy Spirit, that we who share in Christ's body and blood
may live to the praise of your glory and receive our inheritance with all your saints in light.
Amen. Come, Holy Spirit.

Join our prayers with those of your servants of every time and every place,
and unite them with the ceaseless petitions of our great high priest
until he comes as victorious Lord of all.
Through him, with him, in him, in the unity of the Holy Spirit,
all glory and honor is yours, almighty Father, now and forever.
Amen.

LORD'S PRAYER

Please use the version or language of your heart.

Gathered into one by the Holy Spirit, let us pray as Jesus taught.

**Our Father in heaven, hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

**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.**

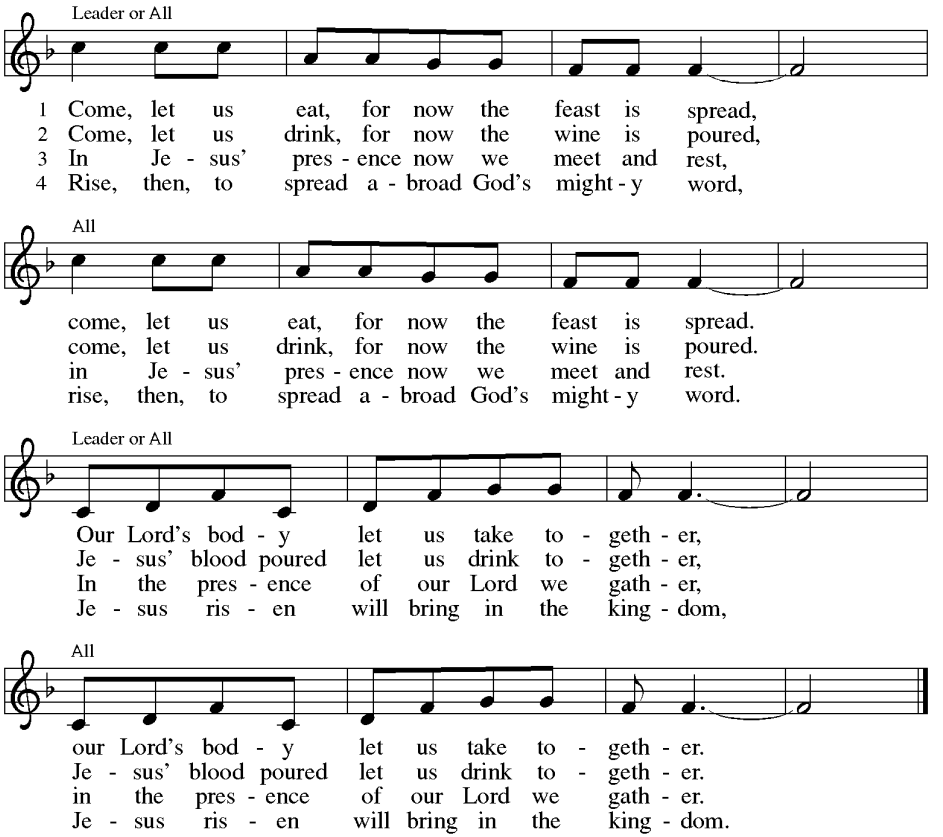
COMMUNION

All are welcome at the Lord's table, as we receive the presence of Christ for us in bread and wine. This meal is for all regardless of age, race, gender, sexual orientation, criminal record, or list of offenses.

Make your way to the front using the side aisle. There will be bread, wine, and grape juice. A basket to collect used cups is in the center. After receiving the elements, return to your seat by the center aisle. If you have questions when you get up front, it is okay to ask. The bread is gluten-free, nut-free, dairy-free, and full of grace!

The Meal may be brought to your seat if it would be helpful; please let the ushers know and they will notify the leaders.

INVITATION TO COMMUNION: ELW #491 *Come Let Us Eat*



Text: Billema Kwillia, b. 1925, sts. 1–3; Gilbert E. Doan Jr., b. 1930, st. 4, alt.; tr. Margaret D. Miller, b. 1927, sts. 1–3, alt.
Music: A VA DE, Billema Kwillia, adapt.
Text sts. 1–3 and tune © Lutheran World Federation; text st. 4 and music adapt. © 1972 *Contemporary Worship 4*, admin. Augsburg Fortress.

Duplication in any form prohibited without permission or valid license from copyright administrator.

Music During Communion

Oct 25 - ELW #779 *Amazing Grace, How Sweet the Sound*
Nov 1 - ACS #1015 *As A Mother Comforts Her Child; ACS #962 In This Feast of Love*
Nov 8 - ELW #612 *Healer of Our Every Ill*
Nov 15 – ACS #967 *This Is Christ's Body*; ACS #968 *Feed Us with Hunger for Justice*
Nov 22 – ELW #726 *Light Dawns on a Weary World*

Prayer After Communion

Let us pray.
Sustaining God, with this bread and cup, you nourish us with mercy and abundant life. By your Spirit, send us from this table to serve a needy world. Make us living signs of your liberation, healing, and love, following the way of Jesus, in whose name we pray.
Amen.

SENDING

Blessing

May God lead us from death to life, from falsehood to truth,
From despair to hope, from fear to trust,
From hate to love, and from war to peace.
Let the peace of Christ fill our hearts, our world, our universe,
Through the blessing of God, our Creator, ☩ Brother, and Friend,
now and forever.
Amen.

Sending Hymn

Oct 25 - ELW #504 *A Mighty Fortress Is Our God*
Nov 1 - ELW #422 *For All The Saints* vv. 1-3, 6-7
Nov 8 - ELW #860 *I'm So Glad Jesus Lifted Me*
Nov 15 - ELW #876 *Let the Whole Creation Cry*
Nov 22 – ELW #834 *Immortal, Invisible, God Only Wise*
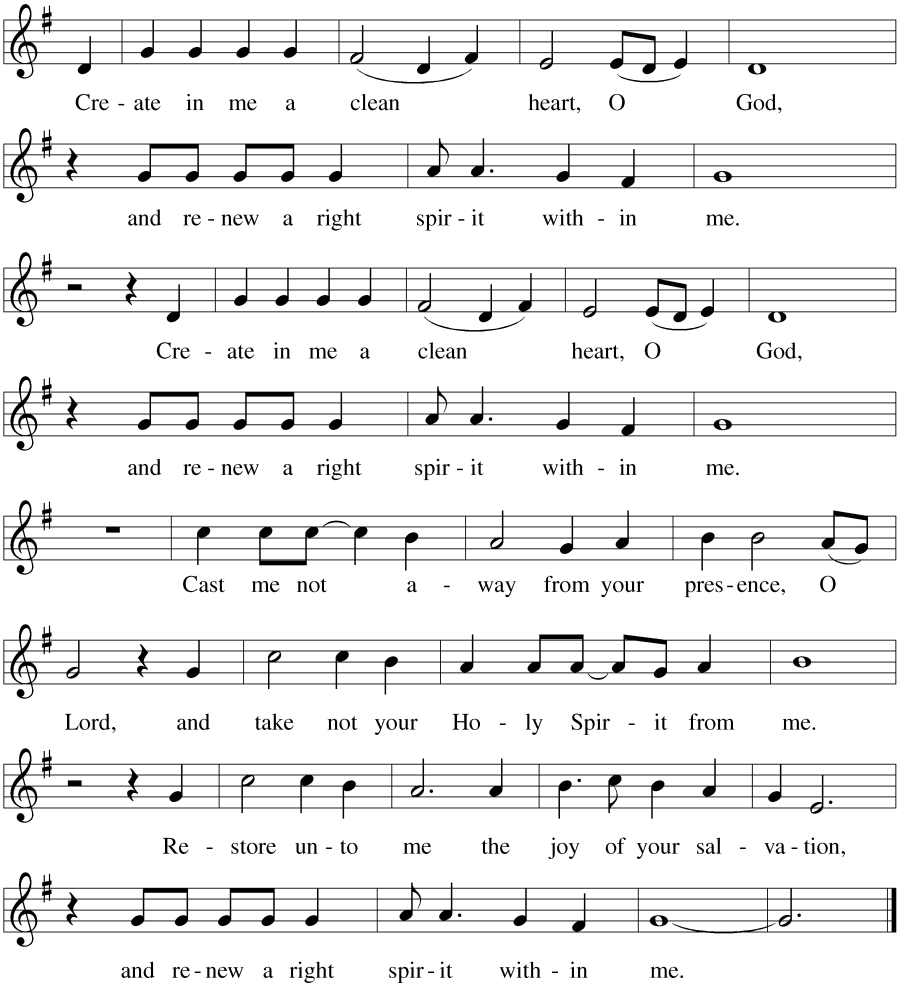
Dismissal

Go in peace. Serve the Lord.
Thanks be to God.

Postlude

MUSIC NOT IN THE HYMNALS

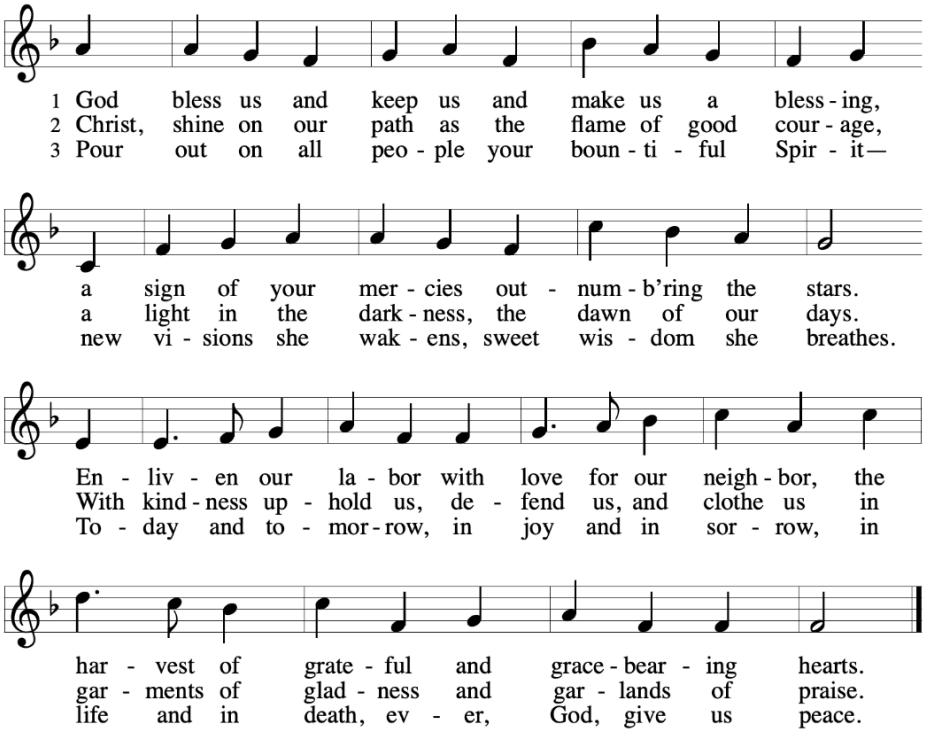
October 25—Hymn of the Day—*Create In Me A Clean Heart*



Text: Psalm 51:10-12
Music: CREATE IN ME, anonymous

Public Domain

November 15—Gathering—*God Bless Us and Keep Us*



Text: Susan R. Briehl
Music: GARLANDS, Robert Buckley Farlee
Text © 2022 Susan R. Briehl, admin. MorningStar Music Publishers. All rights reserved. Used by permission.
Music © 2022 Robert Buckley Farlee, admin. MorningStar Music Publishers. All rights reserved. Used by permission.

Duplication in any form prohibited without securing permission from copyright administrator or reporting usage under valid license.

Copyright Information: Texts and music from Sundays and Seasons.com. © 2026 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SAS001775. Other music reprinted under OneLicense #A-725624. Prayer of the Day from Luther Seminary worship resources for Narrative Lectionary Year 1 (Matthew). New Revised Standard Version Bible, copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

READINGS FOR FALL

October 25 – Reformation Sunday – David & Bathsheba - 2 Samuel 11:1-11, 26-27; 12:1-10; Psalm 51:1-12

Chapter 11

1 In the spring of the year, the time when kings go out to battle, David sent Joab with his officers and all
Israel with him; they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.
2 It happened, late one afternoon when David rose from his couch and was walking about on the roof of
the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. 3 David sent
someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of
Uriah the Hittite." 4 So David sent messengers to get her, and she came to him, and he lay with her. (Now
she was purifying herself after her period.) Then she returned to her house. 5 The woman conceived, and
she sent and told David, "I am pregnant."
6 So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. 7 When Uriah
came to him, David asked how Joab and the people fared and how the war was going. 8 Then David said to
Uriah, "Go down to your house and wash your feet." Uriah went out of the king's house, and there followed
him a present from the king. 9 But Uriah slept at the entrance of the king's house with all the servants of his
lord and did not go down to his house. 10 When they told David, "Uriah did not go down to his house," David
said to Uriah, "You have just come from a journey. Why did you not go down to your house?" 11 Uriah said
to David, "The ark and Israel and Judah remain in booths,[a] and my lord Joab and the servants of my lord
are camping in the open field; shall I then go to my house to eat and to drink and to lie with my wife? As
you live and as your soul lives, I will not do such a thing."
26 When the wife of Uriah heard that her husband was dead, she made lamentation for him. 27 When the
mourning was over, David sent and brought her to his house, and she became his wife and bore him a son.
But the thing that David had done displeased the LORD, 12:1 and the LORD sent Nathan to David. He came to
him and said to him, "There were two men in a certain city, the one rich and the other poor. 2 The rich man
had very many flocks and herds, 3 but the poor man had nothing but one little ewe lamb that he had bought.
He brought it up, and it grew up with him and with his children; it used to eat of his meager fare and drink
from his cup and lie in his bosom, and it was like a daughter to him. 4 Now there came a traveler to the rich
man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to
him, but he took the poor man's lamb and prepared that for the guest who had come to him." 5 Then David's
anger was greatly kindled against the man. He said to Nathan, "As the LORD lives, the man who has done
this deserves to die; 6 he shall restore the lamb fourfold because he did this thing and because he had no
pity."
7 Nathan said to David, "You are the man! Thus says the LORD, the God of Israel: I anointed you king over
Israel, and I rescued you from the hand of Saul; 8 I gave you your master's house and your master's wives
into your bosom and gave you the house of Israel and of Judah, and if that had been too little, I would have
added as much more. 9 Why have you despised the word of the LORD, to do what is evil in his sight? You
have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed
him with the sword of the Ammonites. 10 Now, therefore, the sword shall never depart from your house, for
you have despised me and have taken the wife of Uriah the Hittite to be your wife.

November 1 - All Saints – Solomon's Wisdom - 1 Kings 3:4-28

4 The king went to Gibeon to sacrifice there, for that was the principal high place; Solomon used to offer a
thousand burnt offerings on that altar. 5 At Gibeon the LORD appeared to Solomon in a dream by night, and
God said, "Ask what I should give you." 6 And Solomon said, "You have shown great and steadfast love to
your servant my father David because he walked before you in faithfulness, in righteousness, and in
uprightness of heart toward you, and you have kept for him this great and steadfast love and have given
him a son to sit on his throne today. 7 And now, O LORD my God, you have made your servant king in place
of my father David, although I am only a little child; I do not know how to go out or come in. 8 And your
servant is in the midst of the people whom you have chosen, a great people so numerous they cannot be
numbered or counted. 9 Give your servant, therefore, an understanding mind to govern your people, able to
discern between good and evil, for who can govern this great people of yours?"
10 It pleased the Lord that Solomon had asked this. 11 God said to him, "Because you have asked this and
have not asked for yourself long life or riches or for the life of your enemies but have asked for yourself
understanding to discern what is right, 12 I now do according to your word. Indeed, I give you a wise and
discerning mind; no one like you has been before you, and no one like you shall arise after you. 13 I give you
also what you have not asked, both riches and honor all your life; no other king shall compare with you. 14 If
you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I
will lengthen your life."
15 Then Solomon awoke; it had been a dream. He came to Jerusalem, where he stood before the ark of
the covenant of the LORD. He offered up burnt offerings and offerings of well-being and provided a feast for
all his servants.
16 Later, two women who were prostitutes came to the king and stood before him. 17 The one woman
said, "Please, my lord, this woman and I live in the same house, and I gave birth while she was in the house.
18 Then on the third day after I gave birth, this woman also gave birth. We were together; there was no one
else with us in the house; only the two of us were in the house. 19 Then this woman's son died in the night
because she lay on him. 20 She got up in the middle of the night and took my son from beside me while your
servant slept. She laid him at her breast and laid her dead son at my breast. 21 When I rose in the morning to
nurse my son, I saw that he was dead, but when I looked at him closely in the morning, clearly it was not the
son I had borne." 22 But the other woman said, "No, the living son is mine, and the dead son is yours." The
first said, "No, the dead son is yours, and the living son is mine." So they argued before the king.
23 Then the king said, "The one says, 'This is my son who is alive, and your son is dead,' while the other
says, 'Not so! Your son is dead, and my son is the living one.' " 24 So the king said, "Bring me a sword," and
they brought a sword before the king. 25 The king said, "Divide the living boy in two; then give half to the
one and half to the other." 26 But the woman whose son was alive said to the king, because compassion for
her son burned within her, "Please, my lord, give her the living boy; certainly do not kill him!" The other said,
"It shall be neither mine nor yours; divide it." 27 Then the king responded, "Give her the living boy; do not kill
him. She is his mother." 28 All Israel heard of the judgment that the king had rendered, and they stood in
awe of the king because they perceived that the wisdom of God was in him to execute justice.

November 8 – 24th Sunday after Pentecost - Elisha Heals Naaman - 2 Kings 5:1-15a

1 Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master
because by him the LORD had given victory to Aram. The man, though a mighty warrior, suffered from a
skin disease. 2 Now the Arameans on one of their raids had taken a young girl captive from the land of Israel,
and she served Naaman's wife. 3 She said to her mistress, "If only my lord were with the prophet who is in
Samaria! He would cure him of his skin disease." 4 So Naaman went in and told his lord just what the girl
from the land of Israel had said. 5 And the king of Aram said, "Go, then, and I will send along a letter to the
king of Israel."

He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments.
6 He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have
sent to you my servant Naaman, that you may cure him of his skin disease." 7 When the king of Israel read
the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to
cure a man of his skin disease? Just look and see how he is trying to pick a quarrel with me."

8 But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to
the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet
in Israel." 9 So Naaman came with his horses and chariots and halted at the entrance of Elisha's house.
10 Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be
restored, and you shall be clean." 11 But Naaman became angry and went away, saying, "I thought that for
me he would surely come out and stand and call on the name of the LORD his God and would wave his hand
over the spot and cure the skin disease! 12 Are not Abana and Pharpar, the rivers of Damascus, better than
all the waters of Israel? Could I not wash in them and be clean?" He turned and went away in a rage. 13 But
his servants approached and said to him, "Father, if the prophet had commanded you to do something
difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?"
14 So he went down and immersed himself seven times in the Jordan, according to the word of the man of
God; his flesh was restored like the flesh of a young boy, and he was clean.

15 Then he returned to the man of God, he and all his company; he came and stood before him and said,
"Now I know that there is no God in all the earth except in Israel."

November 15 – 25th Sunday after Pentecost - Mercy, Justice, and Peace - Micah 5:2-5a; 6:6-8

Chapter 5

2 But you, O Bethlehem of Ephrathah,
who are one of the little clans of Judah,
from you shall come forth for me
one who is to rule in Israel,
whose origin is from of old,
from ancient days.
3 Therefore he shall give them up until the time
when she who is in labor has brought forth;
then the rest of his kindred shall return
to the people of Israel.
4 And he shall stand and feed his flock in the
strength of the LORD,
in the majesty of the name of the LORD his God.
And they shall live secure, for now he shall be great
to the ends of the earth,
5 and he shall be the one of peace.

Chapter 6

6 "With what shall I come before the LORD
and bow myself before God on high?
Shall I come before him with burnt offerings,
with calves a year old?
7 Will the LORD be pleased with thousands of rams,
with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?"
8 He has told you, O mortal, what is good,
and what does the LORD require of you
but to do justice and to love kindness
and to walk humbly with your God?

November 22 – Christ the King Sunday – Swords Into Plowshares
Isaiah 36:1-3, 13-20; 37:1-7; 2:1-4

Chapter 36

1 In the fourteenth year of King Hezekiah, King Sennacherib of Assyria came up against all the fortified
cities of Judah and captured them. 2 The king of Assyria sent the Rabshakeh with a great army from Lachish
to King Hezekiah at Jerusalem. He stood by the conduit of the upper pool on the highway to the fuller's
field. 3 And there came out to him Eliakim son of Hilkiah, who was in charge of the palace, and Shebna the
secretary, and Joah son of Asaph, the recorder.

13 Then the Rabshakeh stood and called out in a loud voice in the language of Judah, "Hear the words of
the great king, the king of Assyria! 14 Thus says the king: Do not let Hezekiah deceive you, for he will not be
able to deliver you. 15 Do not let Hezekiah make you rely on the LORD by saying, 'The LORD will surely
deliver us; this city will not be given into the hand of the king of Assyria.' 16 Do not listen to Hezekiah, for
thus says the king of Assyria: Make your peace with me and come out to me; then every one of you will eat
from your own vine and your own fig tree and drink water from your own cistern, 17 until I come and take
you away to a land like your own land, a land of grain and wine, a land of bread and vineyards. 18 Do not let
Hezekiah mislead you by saying, 'The LORD will deliver us.' Has any of the gods of the nations delivered
their land out of the hand of the king of Assyria? 19 Where are the gods of Hamath and Arpad? Where are
the gods of Sepharvaim? Have they delivered Samaria out of my hand? 20 Who among all the gods of these
countries have delivered their countries out of my hand, that the LORD should deliver Jerusalem out of my
hand?"

Chapter 37

1 When King Hezekiah heard it, he tore his clothes, covered himself with sackcloth and went into the
house of the LORD. 2 And he sent Eliakim, who was in charge of the palace, and Shebna the secretary, and
the senior priests, covered with sackcloth, to the prophet Isaiah son of Amoz. 3 They said to him, "Thus says
Hezekiah: This day is a day of distress, of rebuke, and of disgrace; children have come to the birth, and there
is no strength to bring them forth. 4 It may be that the LORD your God heard the words of the Rabshakeh,
whom his master the king of Assyria has sent to mock the living God, and will rebuke the words that the
LORD your God has heard; therefore lift up your prayer for the remnant that is left."

5 [[When the servants of King Hezekiah came to Isaiah, 6 Isaiah said to them, "Say to your master: Thus
says the LORD: Do not be afraid because of the words that you have heard, with which the servants of the
king of Assyria have reviled me. 7 I myself will put a spirit in him, so that he shall hear a rumor and return to
his own land; I will cause him to fall by the sword in his own land."]]

Chapter 2

1 The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.
2 In days to come
the mountain of the LORD's house
shall be established as the highest of the mountains
and shall be raised above the hills;
all the nations shall stream to it.
3 Many peoples shall come and say,
"Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths."
For out of Zion shall go forth instruction
and the word of the LORD from Jerusalem.
4 He shall judge between the nations
and shall arbitrate for many peoples;
they shall beat their swords into plowshares
and their spears into pruning hooks;
nation shall not lift up sword against nation;
neither shall they learn war any more.

LORD OF LIFE LUTHERAN CHURCH MISSION STATEMENT

As Lutheran Christians, Lord of Life invites all people, wherever they are on their spiritual journey, to worship God, serve others, and build community, in order to transform individuals, the Tri-Cities, and the world.

LORD OF LIFE LUTHERAN CHURCH VALUES

The spirit by which we go about living our mission and doing ministry.

ACCEPTANCE
We welcome all without exception, as modeled by Jesus.

GENEROSITY
We share our time, abilities, and resources in serving all God's people.

SERVICE
We meet the needs of others without recognition or expectation.

GROW in FAITH
We recognize that faith is a journey with intellectual and spiritual challenges along the way.

LORD OF LIFE LUTHERAN CHURCH

640 North Columbia Center Boulevard
Kennewick, WA 99336
(509) 783-5222
www.thelordoflife.org
www.facebook.com/lordoflife
www.youtube.com/@LordofLifeKennewick

Staff

Kirsten Sauey Hofmann, **Pastor** pastorkirstensh@gmail.com
Karleigh Crepin, **Deacon** deacon@thelordoflife.org
Ana Arias, **Office Secretary** office@thelordoflife.org
Corrinne Razor, **Preschool Director** youngyears@thelordoflife.org
Brian Swearingen, **Musician** (509) 554-9735
David Baldwin, **Choir Director** dlbaldwinbiker@gmail.com

Office hours for PK & DK are approximate. We want to be available to you. Making appointments is helpful. Prayer requests should be sent to LordofLifePrays640@gmail.com.

Office Hours for Ana: M-F, 9 a.m.—3 p.m.
Office Hours for Pr. Kirsten: M-Th, 9 a.m.—3 p.m. *(Off on Fridays)*
Office Hours for Dcn. Karleigh: Tu-F, 9 a.m.—3 p.m. *(Off on Mondays)*

JOIN US EVERY SUNDAY IN-PERSON OR ONLINE AT 10 A.M.

Cover image by Koenig, Peter. Swords into Ploughshares, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. https://act.library.vanderbilt.edu/artworks/58485 [retrieved October 22, 2026]. Original source: Peter Winfried (Canisius) Koenig, https://www.pwkoenig.co.uk/.

Peter Koenig is a Catholic artist whose goal in life is "to paint the drama, romance and poetry of the sacred book" (https://www.pwkoenig.co.uk/). This painting is a modern imagining of Isaiah 2:4: "He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." Several people break guns in half while others shove guns into a large furnace. One person is attempting to break a sword. Meanwhile, some figures are doing the farming and one woman is bringing food to the workers. In this beautiful piece, we are inspired to imagine a world where there will be no more war—a desire shared by many people across space and time.