

PLATTVILLE LUTHERAN CHURCH

5475 Bell Road
Minooka, Illinois 60447

September 20, 2026
9:15 a.m.
17th Sunday after
Pentecost

O, COME LET US WORSHIP THE LORD!

* Indicates that the congregation will stand.

PREPARATION Enter to worship
THE PRELUDE/BELL RINGING

Minister
Henrik Christopherson

Announcements

- *The CONFESSION AND FORGIVENESS p. 94
*The OPENING HYMN
 "Blessing and Honor" #854
*The APOSTOLIC GREETING p. 98
*The KYRIE p. 98

Ministers
All Members

PRAYER AND PRAISE

Lector
Caleb Bols

- * The HYMN OF PRAISE p. 99
*The PRAYER OF THE DAY *Celebrate insert*

Head Ushers
Darrell Hansen
Bob Bols
Bruce Knudson

THE MINISTRY OF THE WORD

- The FIRST LESSON Jonah 3:10-4:11
The PSALM Psalm 145 *Celebrate insert*
The SECOND LESSON Philippians 1:21-30
The ALLELUIA VERSE p. 102
*The HOLY GOSPEL Matthew 20:1-16
SERMON
*The HYMN OF THE DAY
 "There's a Wideness in God's Mercy" #588
*The APOSTLES' CREED p. 105
*The PRAYERS
*The SHARING OF THE PEACE
 The OFFERING
*The OFFERTORY "Create in Me" *Insert in pew*
*The OFFERTORY PRAYER p. 107
*The LORD'S PRAYER p. 112

Church Office
475-7220

BACK INTO THE MAINSTREAM OF LIFE

- *The BENEDICTION
*The CLOSING HYMN
 "On Our Way Rejoicing" #537
*The DISMISSAL/POSTLUDE
 Depart to serve



Celebrate

Sunday, September 20, 2026
17th Sunday after Pentecost

Matthew narrates one of Jesus' controversial parables in which Jesus says that the reign of God is like that of a landowner who pays his workers the same wage no matter what time of day they began to work. When God changes God's mind about punishing Nineveh for their evil ways, Jonah is angry. Yet God is gracious and merciful, abounding in steadfast love. In baptism we receive the grace of God that is freely given to all. As Martin Luther wrote, in the presence of God's mercy we are all beggars.

Prayer of the Day

Almighty and eternal God, you show perpetual lovingkindness to us your servants. Because we cannot rely on our own abilities, grant us your merciful judgment, and train us to embody the generosity of your Son, Jesus Christ, our Savior and Lord. Amen.

First Reading

Jonah 3:10—4:11

After Jonah's short sermon in 3:4, the Ninevites all repented and God decided to spare the city. Jonah objected to this and became even more angry when God ordered a worm to destroy a plant that was providing shade. The book ends with a question that challenges any who are not ready to forgive: You, Jonah, are all worked up about a bush, but shouldn't I be concerned about a hundred and twenty thousand Ninevites?

When God saw what [the people of Nineveh] did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them, and he did not do it.

^{4:1}But this was very displeasing to Jonah, and he became angry. ²He prayed to the LORD and said, "O LORD! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning, for I knew that you are a gracious and merciful God, slow to anger, abounding in steadfast love, and relenting from punishment. ³And now, O LORD, please take my life from me, for it is better for me to die than to live." ⁴And the LORD said, "Is it right for you to be angry?" ⁵Then Jonah went out of the city and sat down east of the city and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

⁶The LORD God appointed a bush and

made it come up over Jonah, to give shade over his head, to save him from his discomfort, so Jonah was very happy about the bush. ⁷But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. ⁸When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

⁹But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." ¹⁰Then the LORD said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. ¹¹And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left and also many animals?"



The LORD is slow to an-ger and a-bound-ing in stead-fast love.

I will exalt you, my ¹ God and king,
and bless your name forev-¹ er and ever.

²Every day ¹ will I bless you
and praise your name forev-¹ er and ever.

³Great is the LORD and greatly ¹ to be praised!
There is no end ¹ to your greatness.

⁴One generation shall praise your works ¹ to another
and shall de-¹ clare your power. **R**

⁵I will speak of the glorious splendor ¹ of your majesty
and all your ¹ marvelous works.

⁶They shall tell of the might of your ¹ wondrous acts,
and I will re-¹ count your greatness.

⁷They shall publish the remembrance of ¹ your great goodness;
they shall sing joyfully ¹ of your righteousness.

⁸The LORD is gracious and full ¹ of compassion,
slow to anger and abounding in ¹ steadfast love. **R**

Paul writes to the Philippians from prison. Though he is uncertain about the outcome of his imprisonment, he is committed to the ministry of the gospel and calls on the Philippians to live lives that reflect and enhance the gospel mission.

For to me, living is Christ and dying is gain. ²²If I am to live in the flesh, that means fruitful labor for me, yet I cannot say which I will choose. ²³I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better, ²⁴but to remain in the flesh is more necessary for you. ²⁵Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶so that, by my presence again with you, your boast might abound in Christ Jesus because of me.

²⁷Only, live your life in a manner

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

Gospel

Matthew 20:1-16

Jesus tells a parable about God's generosity, challenging the common assumption that God rewards people according to what they have earned or deserve.

[Jesus said to the disciples:] "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ²After agreeing with the laborers for a denarius for the day, he sent them into his vineyard. ³When he went out about nine o'clock, he saw others standing idle in the marketplace, ⁴and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. ⁵When he went out again about noon and about three o'clock, he did the same. ⁶And about five o'clock he went out and found others standing around, and he said to them, 'Why are you standing here idle all day?' ⁷They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' ⁸When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give

them their pay, beginning with the last and then going to the first.' ⁹When those hired about five o'clock came, each of them received a denarius. ¹⁰Now when the first came, they thought they would receive more; but each of them also received a denarius. ¹¹And when they received it, they grumbled against the landowner, ¹²saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' ¹³But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? ¹⁴Take what belongs to you and go; I choose to give to this last the same as I give to you. ¹⁵Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' ¹⁶So the last will be first, and the first will be last."

Prayers of Intercession

The prayers are prepared locally for each occasion. The following examples may be adapted or used as appropriate.

Reminded of God’s gracious and abundant love, we offer our prayers, confident that God hears us.

A brief silence.

Hold your church accountable for our unwillingness to share your good news and our anger at your generosity to others. Nourish us by your grace to be witnesses to your love. Hear us, O God.
Your mercy is great.

Guide scientists and researchers studying responses to the climate crisis so that all your creation may inspire us to give thanks for your great goodness. Hear us, O God.
Your mercy is great.

Show employers the benefits of equal pay standards for all their employees. Reconcile conflicts between employees. Fill places of employment with camaraderie, and bring an end to employment disparity. Hear us, O God.
Your mercy is great.

Encourage any who cannot work or who cannot work a full day with the truth that their value comes from your everlasting love for them. Provide for those who are injured, ill, and for all in any need (*especially*). Hear us, O God.
Your mercy is great.

Strengthen all those in this congregation whose labor serves the needs of others in the community (*especially*). Inspire all in this congregation to support community endeavors with our time and talents. Hear us, O God.
Your mercy is great.

Here other intercessions may be offered.

Comfort us with the promise of the resurrection as we remember all our loved ones whose desire to be with Jesus is fulfilled. Hear us, O God.
Your mercy is great.

Grant the prayers we have offered, what we have forgotten to ask, and whatever else you see that we need. We ask this in Jesus’ name.
Amen.

Preparing for Next Week

Monday (Matthew, Apostle and Evangelist) Matthew 9:9-13. **Tuesday** Psalm 106:1-12. **Wednesday** Matthew 18:1-5. **Thursday** Psalm 25:1-9. **Friday** Acts 13:32-41. **Saturday** Ezekiel 18:19-24. **Eighteenth Sunday after Pentecost** Ezekiel 18:1-4, 25-32; Psalm 25:1-9; Philippians 2:1-13; Matthew 21:23-32.

CELEBRATE September 20, 2026 (Lectionary 25)

Volume 57, Number 4

CELEBRATE (ISSN 1083-3242, USPS 763-460) is published quarterly by Augsburg Fortress, 411 Washington Avenue North, Third Floor, Minneapolis, MN, 55401. Periodicals postage paid in St. Paul, MN and additional mailing offices. Postmaster: Send address changes to Celebrate, Augsburg Fortress Publishers, P.O. Box 1553, Minneapolis, MN 55440-1553. Printed in U.S.A. Price per weekly part \$5.79 per 100 copies; price in Canada subject to exchange rates. Minimum order 50 copies of each issue; all orders must be in multiples of 50. Copyright © 2026 Augsburg Fortress. All rights reserved. May not be reproduced. Revised Common Lectionary © 1992 Consultation on Common Texts. Readings from the New Revised Standard Version Updated Edition. Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. Prayer of the day, psalm, and readings during the week from *Evangelical Lutheran Worship* © 2006, admin. Augsburg Fortress. Refrain music by Thomas Keesecker. Refrain accompaniment is in *Psalter for Worship, Year A* (Augsburg Fortress, 2007). Please visit our website at augsburgfortress.org. Lectionary year A. 5 of 14
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PARISH CALENDAR

Lord, we come as we are. Cleanse us, renew us, and prepare our hearts to worship. Amen.

Today 9:15 Worship.

Thank you to everyone who helped make our Organ Dedication, SAM Minister Installation and 145th Anniversary Celebration turn out as successful and wonderful as it did. A special thank you to Janelle Bols for creating the worship service and getting everyone and everything organized to run smoothly and to Mark Bols for researching, getting bids on and making arrangements for getting our new organ installed. Thank you to all!

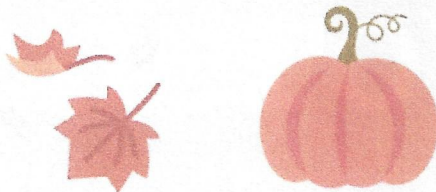
September 19th 4:30 – 6:30 pm Plattville United Methodist Church is having an all you can eat ham supper buffet. Check out bulletin board for more details.

Wednesday, September 23rd 9:30 am Quilting

Want to hear and sing your favorite hymn? There is a box in the entryway – fill out a sheet with what you want to hear.

September 13th offering: Current \$2,151.00
Building Fund \$100.00 Kendall Co Food Pantry \$50.00
Thank you for your support!

"My favorite color is fall"



Scandalous Grace

Jesus loved to tell strange, unsettling stories to illustrate God's grace. Theologians and biblical scholars have wrestled with the parables of Jesus for centuries, trying to make them make sense. But perhaps the beauty of these strange illustrations is that they refuse to succumb to our need for logic or neat conclusions. They are wild, confusing, and often scandalous—much like God's love for God's people.

This parable is one such story that has the power to offend us with its backward-seeming logic. A landowner who keeps inviting new laborers to join the workforce, paying them the same amount for different amounts of work? To be sure, this is not a commentary on how to run a business or abide by fair labor practices. Instead, it is a reminder of the outrageousness of God's kingdom or reign and the scandal of God's grace.

The kingdom of God functions by its own rules: It is a table where there is always room for more people, and an endless supply of bread and wine. It is a font where all are welcome, where all are invited to splash in the waters of baptism and be named children of God. It is a realm where our rules of space and time no longer apply, as we enter into ancient story and liturgy alongside the saints who have come before us. It is a sanctuary where we find the courage to confess our sins and receive God's extravagant, scandalous forgiveness. It is a community where love and justice supersede force and greed. It is a safe place where the most vulnerable are the most cared for, and generosity abounds so that all have enough. And it is a kingdom where all are invited to participate. Much like how the landowner hired new laborers until the end of the day, it's never too late to be welcomed by God's mercy!