✝ TWENTY-FIRST SUNDAY AFTER PENTECOST ✝

October 18, 2026



Nain Evangelical Lutheran Church

1665 South 57th St.
West Allis, WI 53214

+ Nain Evangelical Lutheran Church +

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www.nainlutheran.org | www.youtube.com/@nainlutheran | www.facebook.com/nainlutheran

WELS Christ's Love, Our Calling.

Nain is a member congregation of the Wisconsin Evangelical Lutheran Synod
www.wels.net

Pastor: Joseph M. Berg
Phone: 414-810-3392
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About Our Worship Service

Welcome in the name of our Lord and Savior, Jesus Christ! Our message is as old as God's Word to mankind: Jesus Christ, crucified and risen to take away our sins. We gather for the Divine Service not merely for the sake of ritual or tradition. Nor do we come to worship primarily to give something back to God. Rather, we meet together to hear and receive what God has done for us. In Word and Sacrament, our gracious Lord gives those who believe in him forgiveness of sins, unity with him in new life, and the promise of eternal salvation in heaven! Through this same gospel he motivates and equips us to follow his holy will for our lives. We hope that you are comforted with the message of Jesus Christ's love for you as you worship today. Please join us again soon!

Visitors

Thank you for joining us for worship! Please read the following notes about our congregation. If you have any questions or need any assistance, please speak with the pastor.

Our Practice of Closed Communion
If you have not communed with us before, please read the notes printed later in this bulletin under the section titled "Our Holy Communion Practices."

Restrooms
Restrooms are located in the downstairs fellowship hall. A wheelchair accessible restroom is located at the front of the church, through the doors to the left of the chancel.

Guest Book
If you feel comfortable doing so, please sign our guest book located in the narthex so we can have a record of your visit.

Parent's Room
Parents with crying children are welcome to use the parent's room, located off the narthex.

Chair Lifts
Chair lifts are located off the northwest entrance for those who need to go to the fellowship hall on the lower level but have difficulty with stairs.

Twenty-First Sunday after Pentecost

Proper 24



Word and Prayer

Here the traditional iconic associations with the power of the Word are represented. A sword recalls Ephesians 6:7 while the torch recalls Psalm 119:105. Continued emphasis on growth is reflected in the leaves and vines that grow around the sword from the codex Bible.

Season after Pentecost

The Beginning of the End

Scripture teaches that the End Times began with Christ's first coming, especially his death and resurrection. Christ will come again on judgment day. Now we live in that in-between time, when salvation has been won, but full glory is still to come. It's the beginning of the end.

Jesus himself makes clear that no one knows the day or hour of his return. This uncertainty is not meant to trouble us, but to keep us spiritually awake. Each day becomes an opportunity to live in repentance and faith, turning from sin and trusting fully in Christ's finished work for us. Until that time, God wants us to remain rooted to him by hearing his Word, receiving the sacraments, trusting in his promise of forgiveness, and then, telling others about his love!

Twenty-First Sunday after Pentecost

It's Time to Give to God What Is God's

In the 250th anniversary year of the signing of the Declaration of the Independence of the United States of America, Americans are realizing that our freedoms are not guaranteed forever. What can we do with the limited time we have left to preach the gospel and administer the sacraments without governmental interference? We can do exactly what Jesus advised, giving to God what is God's. We can thank Jesus for fulfilling all righteousness in our place by honoring him and serving others. God does not need our good works, but our neighbors do! The Word of the Lord guides us as we live out our callings as children of God. Among other things, it informs how we use our money, how we interact with those in our community, and how we live as both Christian citizens in the world and citizens of God's heavenly kingdom.

The Service

Setting One

Welcome to God's house in the name of our Lord and Savior, Jesus Christ!

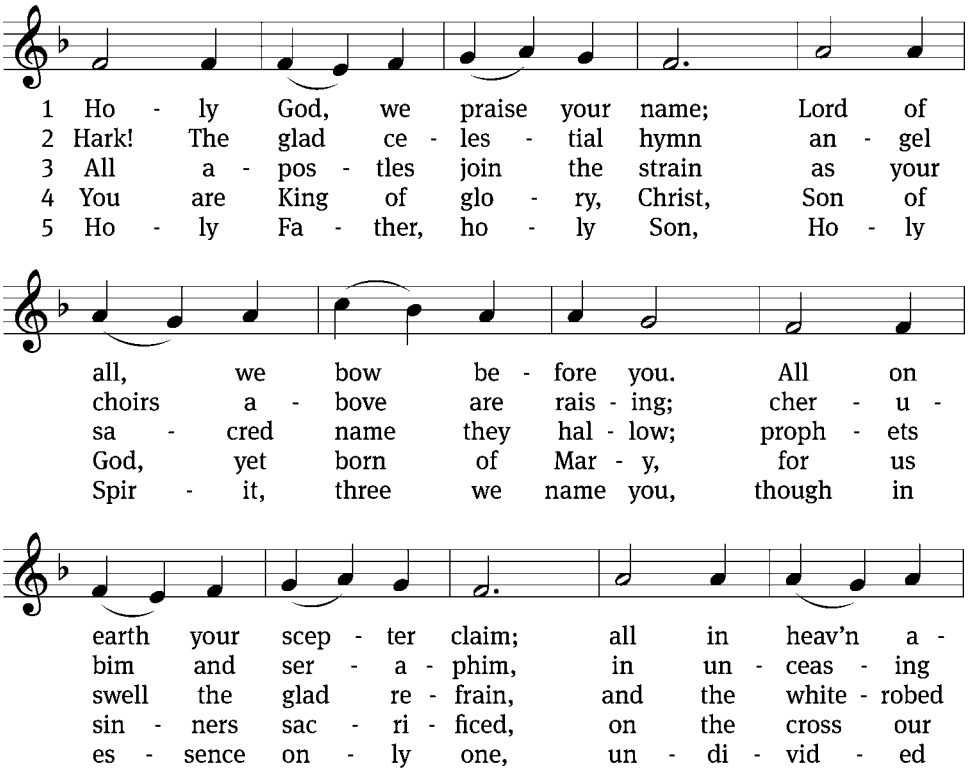
Please enter the sanctuary quietly so you and others can prepare your hearts for God's worship service.

A personal prayer for before worship is printed on the first page of the blue hymnal.

The hymns are located in the middle to back portion of the blue hymnal.

The Preparation

Opening Hymn *953 "Holy God, We Praise Your Name"*





Text: Latin, c. 4th cent.; German version, Katholisches Gesangbuch, Vienna, 1774, abr.; tr. Clarence A. Walworth, 1820–1900, alt.
Tune: Katholisches Gesangbuch, Vienna, 1774, alt. Text and tune: Public domain

Invocation

(Matthew 28:19; 2 Corinthians 13:14)

Please stand

In the name of the Father and of the ✝ Son and of the Holy Spirit.
Amen.

Confession

(1 John 1:8-9; Luke 18:13)

If we claim to be without sin, we deceive ourselves and the truth is not in us.
If we confess our sins, God is faithful and just
and will forgive us our sins
and purify us from all unrighteousness.

Let us confess our sins to the Lord.

Silence for meditation and reflection

Holy God, gracious Father,
I am sinful by nature
and have sinned against you in my thoughts, words, and actions.

I have not loved you with my whole heart;
I have not loved others as I should.
I deserve your punishment both now and forever.
But Jesus, my Savior, paid for my sins
with his innocent suffering and death.
Trusting in him, I pray: God, have mercy on me, a sinner.

Silence for meditation and reflection

Absolution

(Matthew 16:19; John 20:21-23)

Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the ✝ Son and of the Holy Spirit.
Amen.

Lord, Have Mercy *Kyrie*

(Psalm 51:1; Mark 10:47; Luke 17:13)

In peace let us pray to the Lord.



For the peace from above and for our salvation, let us pray to the Lord.



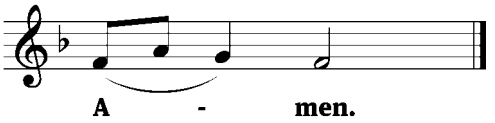
For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord.



For this holy house and for all who offer here their worship and praise, let us pray to the Lord.



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

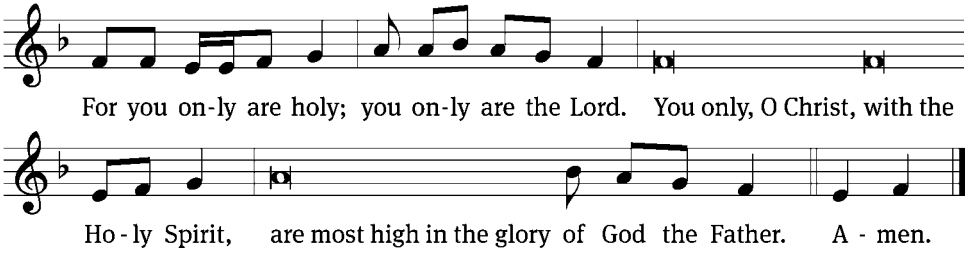


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Glory be to God *Gloria in Excelsis*

(Luke 2:14; John 1:29; Acts 7:56)





The Word

Salutation

(Ruth 2:4; 2 Timothy 4:22)

The Lord be with you.
And also with you.

Prayer of the Day

(Matthew 7:7-11; Philippians 4:6)

Let us pray.

O Lord our God, so govern the nations on earth and direct the affairs of this world that your church may worship you in peace and joy; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.
Amen.

Please be seated

First Reading Daniel 1:3-21

We learn from Daniel how to live in two kingdoms.

3 The king told Ashpenaz, the chief of his court officials, to bring some young Israelite
men from the royal family or from the nobility. 4 He was to choose young men who had no
blemish, who were good looking, who had insight into all kinds of wisdom, who possessed
knowledge, understanding, and learning, and who were capable of serving in the king's
palace, in order to teach them the literature and language of the Chaldeans. 5 The king
assigned them daily rations from the special royal food and from the king's own wine. He
ordered that they should be trained for three years. At the end of training they were to serve
the king. 6 In this group of young men were the Judeans Daniel, Hananiah, Mishael, and
Azariah. 7 The chief of the officials gave them new names. He gave Daniel the name
Belteshazzar, Hananiah the name Shadrak, Mishael the name Meshak, and Azariah the
name Abednego.

8 Daniel made up his mind that he would not defile himself with the special food of the
king or with the wine that he drank. So he sought permission from the chief official, so that
he would not have to defile himself. 9 God made the chief of the officials favorable and
sympathetic toward Daniel. 10 Then the chief of the officials said to Daniel, "I am afraid of
my lord the king, who assigned your food and your drink. Why should he see your faces
looking less healthy than those of the other young men who are your age? You put my life at
risk before the king."

11 Daniel said to the superintendent whom the chief of the officials had placed over
Daniel, Hananiah, Mishael, and Azariah, 12 "Please test your servants for ten days. Tell them
to give us only vegetables, and we will eat them and drink water. 13 Observe our appearance
and the appearance of the young men who eat the special royal food. Then deal with your
servants based on what you see." 14 So he listened to what they said about this and tested
them for ten days.

15 At the end of ten days, their appearance was noticeably better than that of the others.
They were healthier than any of the young men who had been eating the special royal food.
16 So the superintendent permanently took away the special royal food and the wine they
were to drink and gave them only vegetables. 17 As for these four young men, God gave them
knowledge and insight into all kinds of literature, as well as wisdom. In addition, Daniel also
understood every kind of vision and dream.

[18] At the end of the time which the king had set for them to be brought to him, the chief of the officials brought them before Nebuchadnezzar. [19] The king spoke with them, and none of the others were found to be comparable to Daniel, Hananiah, Mishael, and Azariah. So they served the king. [20] In every matter concerning wisdom and understanding that the king sought from them, he found them ten times better than all the magicians and spell casters in his entire kingdom. [21] So Daniel remained there until the first year of King Cyrus.

The Word of the Lord.

Thanks be to God.

Psalm of the Day

Psalm 96 A *"Let the Heavens Rejoice"*

The Church sings Psalm 96 in services that celebrate Jesus entering the world with his righteousness for the sake of people from every nation. It parallels the psalm used to mark the entrance of the glory of the LORD *in the ark of the covenant into Jerusalem (1 Chronicles 16:23-33), leading the Christian Church to use Psalm 96 on Christmas Eve.*

Refrain



Tone



Sing to the LORD a / new song;
sing to the LORD, / all the earth.
Sing to the LORD, / praise his name;
proclaim his salvation day / after day.
Declare his glory among the / nations,
his marvelous deeds among all / peoples.
Ascribe to the LORD the glory / due his name;
bring an offering and come in- / to his courts.

Refrain

Let all creation rejoice before the LORD, / for he comes,
he comes to / judge the earth.
He will judge the world in / righteousness
and the peoples in his / faithfulness.

Glory be to the Father and / to the Son
and to the Holy / Spirit,
as it was in the be- / ginning,
is now, and will be forever. / Amen.

Refrain

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Second Reading

Romans 13:1-7

God has established governmental authority.

13 Everyone must submit to the governing authorities. For no authority exists except by
God, and the authorities that do exist have been established by God. [2] Therefore the one
who rebels against the authority is opposing God's institution, and those who oppose will
bring judgment on themselves.

[3] For rulers are not a terror to good conduct, but to evil. Would you like to have no fear
of the one in authority? Do what is good, and you will receive praise from him, [4] because he
is God's servant for your benefit. But if you do wrong, be afraid, because he does not carry
the sword without reason. He is God's servant, a punisher to bring wrath on the wrongdoer.
[5] Therefore it is necessary to submit, not only because of wrath, but also because of
conscience.

[6] For this reason you also pay taxes, because the authorities are God's ministers, who are
employed to do this very thing. [7] Pay what you owe to all of them: taxes to whom taxes are
owed, revenue to whom revenue is owed, respect to whom respect is owed, and honor to
whom honor is owed.

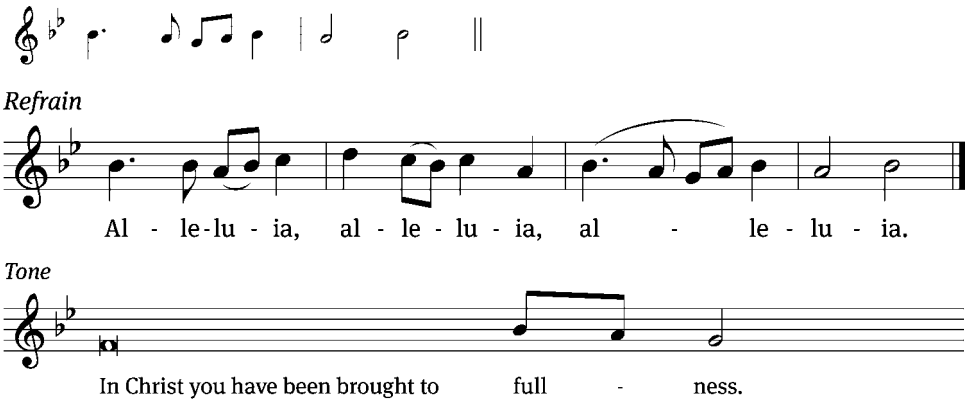
The Word of the Lord.

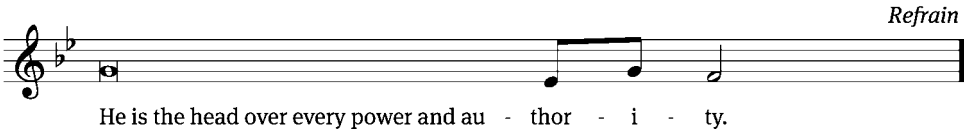
Thanks be to God.

Gospel Acclamation

Colossians 2:10

Please stand as the Gospel Acclamation is introduced





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The pastor processes to the nave floor for the Gospel, symbolizing Christ's presence among us in his Word

Gospel

Matthew 22:15-22

Give to the government what is the government's and give to God what is God's.

15 Then the Pharisees went out and plotted together how to trap him in his words.
16 They sent their disciples to him along with the Herodians. "Teacher," they said, "we know that you are truthful and teach the way of God in accord with the truth. You are not concerned about gaining anyone's approval because you are not swayed by appearances.
17 So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

18 But Jesus knew their evil purpose and said, "Why are you testing me, hypocrites?
19 Show me the coin used for the tax."

They brought him a denarius.

20 He asked them, "Whose image and inscription is this?"

21 "Caesar's," they replied to him.

Then he said to them, "Therefore give to Caesar the things that are Caesar's, and to God the things that are God's."

22 When they heard this, they were amazed. Then they left him and went away.

The Gospel of the Lord.

Praise be to you, O Christ!

Please be seated

Hymn of the Day *619 "Praise the Almighty; My Soul, Adore Him"*



Text: Johann D. Herrnschmidt, 1675–1723, abr.; tr. Alfred E. R. Brauer, 1866–1949, alt.
Tune: New-vermehrte Christliche Seelenharpf, Ansbach, 1665 Text and tune: Public domain

Sermon Matthew 22:15-22 *"Give God What Is God's"*

Nicene Creed *Credo* *(Romans 10:9-10; Philippians 2:10-11)*

Please stand

We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made,
of one being with the Father.
Through him all things were made.
For us and for our salvation, he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary,
and became truly human.
For our sake he was crucified under Pontius Pilate.
He suffered death and was buried.
On the third day he rose again in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who in unity with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy Christian and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the life of the world to come. Amen.

Please be seated

Offering Collection *(Proverbs 3:9-10; Matthew 6:19-34; Romans 12:1; 2 Corinthians 9:7-11; Galatians 6:6-10)*

Offerings

God, who blesses us with all we gave, gives us the privilege of thanking him in many ways. One way is by offering a portion of our income to financially support the ministry of our congregation and synod.

If you are a guest, please do not feel like you must give an offering.
We are happy to share with you the free, good news of Jesus' gracious love for you!

If you would like to give an offering, you can place it in the collection plate when it is passed to you.
If you wish to give your offering via PayPal, you can scan the QR code on the last page of this bulletin.
Thank you for your financial support of our congregation!

Friendship Registers

You are invited to write your name in the Friendship Register - the maroon book at the end of each pew. Please write down your name and the names of those with you, check any appropriate box, and provide your contact information if you want the pastor to speak with you.

Prayer of the Church Stewardship

Let us pray.

Lord God, from whom all blessings flow, we praise you for everything you provide to sustain our lives. Lead us every day to be thankful for your gifts and content with what you have given. Today we pray that you would guide us to manage your blessings wisely for the good of your kingdom.
As we use your gifts to meet our needs, move us also to support the ministry of the gospel with our offerings.

Before your Son ascended to your throne, he called us to preach the good news to every creature. In grace you created the public ministry so that we may answer his call by sending others in our place. Impress on us the immense importance of the task you have given us to proclaim your Word to the world.
In our words and in our offerings, move us to be faithful witnesses of your grace.

Work in our hearts so that our gifts do more than support a cause or meet a need. Move us to give out of love for you, our King and Redeemer.
Lead us to bring our gifts to honor you, the Giver of all things.

Teach us to give as an ongoing part of life since the work of the gospel continues every day. Forgive us for the sins of apathy and carelessness and for giving that reacts only to urgent pleas or crises.
Help us see the wisdom of planning our offerings as a regular routine of our faith.

Teach us to determine our offerings in view of your blessings to us. The widow's coins were meager, but they were all she had. Move us to believe that to whom much is given, much is also expected.
Give us courage to bring gifts that reflect your gifts to us.

Teach us to give our offerings as a cheerful response of our faith in you and your Son. Spare us all feelings of obligation or resentment as we give. Help us to see our offerings as the vehicle that carries the gospel to the lost and lead us to rejoice with the angels of heaven over every sinner who repents.
Help us to balance our duty to give with the joy of giving.

Special prayers and intercessions

The Christian Church has traditionally marked October 18 as a day to remember God's work through St. Luke, Evangelist and October 23 as a day to remember God's work through St. James of Jerusalem. We will recognize these minor church year festivals in our prayers today.

Hear us, Lord, as we pray in silence.

Silent prayer

Precious Lord, all our blessings come from you. Lead us again and again to thank you and then move us to be wise and faithful stewards of your gifts. May our gifts and offerings bring souls here and far away to the gracious gift of Jesus and his love.
Lord, hear us and grant us this blessing. Amen.

Please stand

The Sacrament

Visitors, before approaching the altar, please read the notes printed later in this bulletin under the section titled "Our Holy Communion Practices"

Prefaces

(2 Timothy 4:22; Colossians 3:1; Psalm 107:1)

The Lord be with you.



Lift up your hearts.



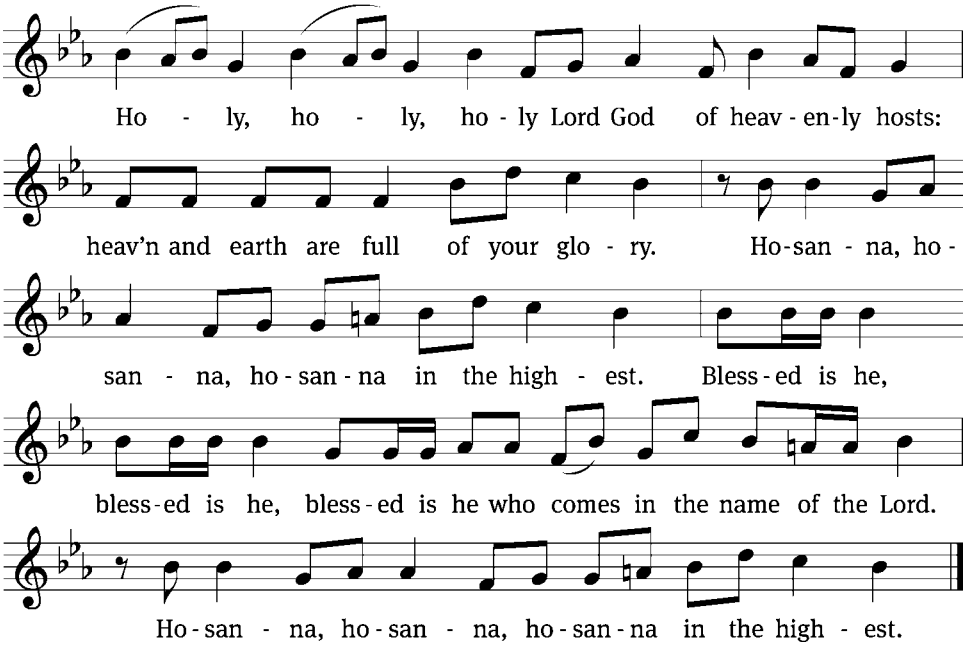
Let us give thanks to the Lord our God.



It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ our Lord, who promised that wherever two or three come together in his name, there he is with them to shepherd his flock until he comes again in glory.

Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

Holy, Holy, Holy *Sanctus* *(Isaiah 6:3; Matthew 21:9)*



Prayer of Thanksgiving *(John 1:3; Romans 8:32)*

We give thanks to you, O God, through your dear Son, Jesus Christ, whom you sent to be our Savior, our Redeemer, and the messenger of your grace. Through him you made all things; in him you are well pleased. He is the incarnate Word, conceived by the Holy Spirit and born of the Virgin Mary. To fulfill your promises, he stretched out his hands on the cross and released from eternal death all who believe in you.

As we remember Jesus' death and resurrection, we thank you that you have gathered us together to receive your Son's body and blood. Send us your Spirit, unite us as one, and strengthen our faith so that we may praise you in your Son, Jesus Christ. Through him, we glorify and honor you, O God our Father, with the Holy Spirit, one God, now and forever.

Amen.

Lord's Prayer *(Matthew 6:9-13; Luke 11:2-4)*

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.

Words of Institution *Verba* *(Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25)*

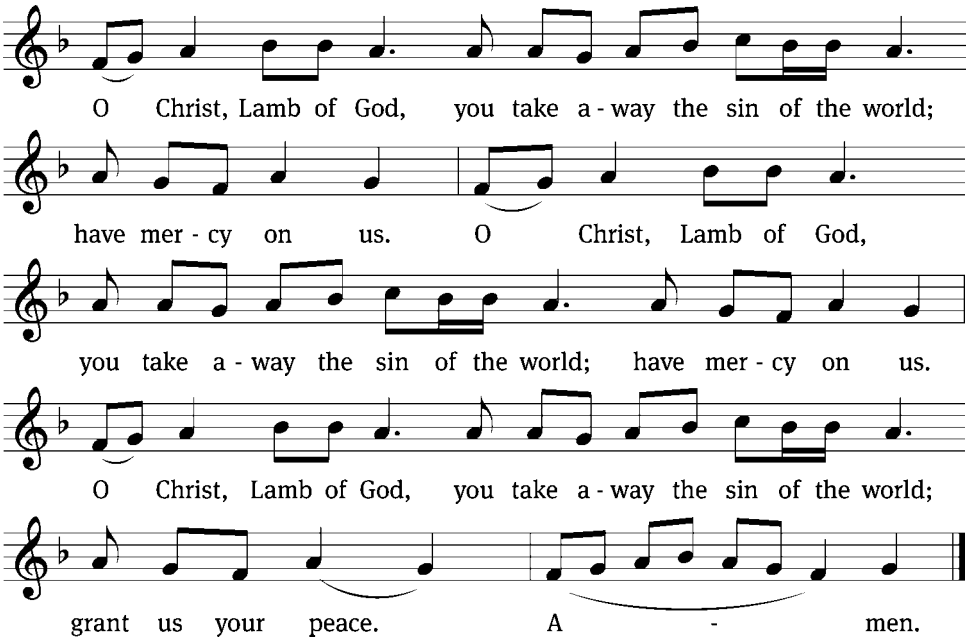
Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my T body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my T blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

Peace of the Lord *Pax Domini* *(John 14:27; 20:19; 2 Thessalonians 3:16)*

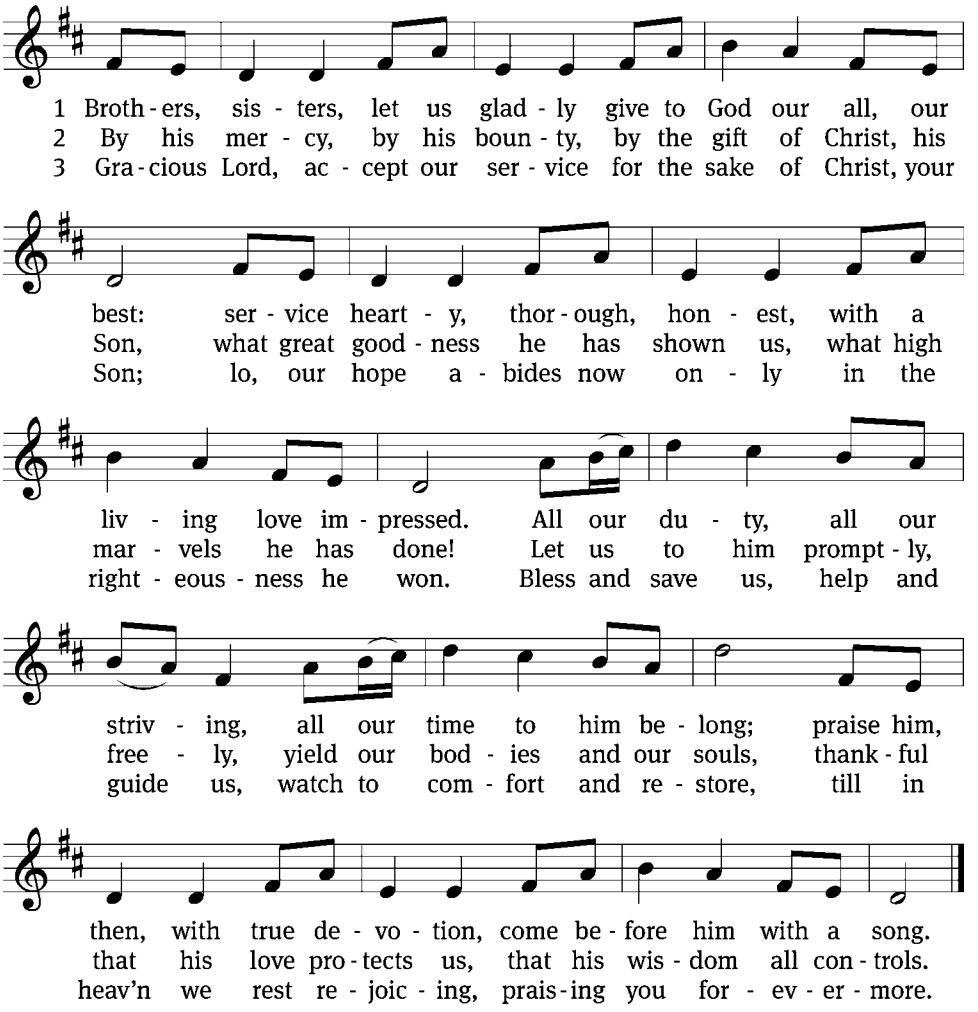
The peace of the Lord be with you always.
Amen.

O Christ, Lamb of God *Agnus Dei* *(John 1:29; Isaiah 53:4-7; 1 Peter 1:18-19)*



Please be seated

Distribution Hymn *748 "Brothers, Sisters, Let Us Gladly"*



Text: Henry Bateman, 1802–1872 Tune: Repository of Sacred Music, Part Second, Harrisburg, 1813, ed. John Wyeth Text and tune: Public domain

Distribution Hymn *767 "Lord of Glory, You Have Bought Us"*



Text: Eliza S. Alderson, 1818–1889, alt. Tune: Rowland H. Prichard, 1811–1887 Text and tune: Public domain

Our Holy Communion Practices

(Matthew 10:32-33; Romans 16:17; 1 Corinthians 10:16-17; 11:27-29; Ephesians 4:4-6; 1 John 1:3; 2 John 9-11)

Visitors

Before approaching the altar to receive Holy Communion, please read the following notes:

The Holy Bible teaches the celebration of the Lord's Supper is an expression of unity in faith and teaching. To be "in communion" means to share and hold in common. By receiving Holy Communion, we are not only sharing Christ's true body and blood, but we are also confessing that we publicly hold in common the same teachings of God's Holy Word.

We therefore invite to Holy Communion only those Christians who share the same teachings to which we hold, all the while recognizing the true spiritual unity and fellowship of all believers in God's Holy Christian Church (i.e. the Communion of Saints). Confirmed members of Nain and confirmed visiting members of sister congregations in the WELS (Wisconsin Evangelical Lutheran Synod) and the ELS (Evangelical Lutheran Synod) are welcome to commune with us.

If you are a member of another Lutheran synod, another Christian denomination, or of another belief, we ask that you refrain from communing with us at this time. We do this out of love and in accordance with God's words through St. Paul in 1 Corinthians 11:27-29. The pastor would be happy to speak with you if you have interest in communing in the future or have any other questions or concerns about our practices. Thank you for your patience and understanding, and for respecting our beliefs.

Communicants

"Christian Questions," a guide for personal preparation before receiving Holy Communion is printed on pages 295-296 in the hymnal. Prayers for before and after communing are printed on the first page of the hymnal.

The usher will direct you to the front of the nave, where you will commune. When the pastor distributes the bread and body of Christ, he will say, "The body of Christ, given for you." When he distributes the wine and blood of Christ, he will say, "The blood of Christ, poured out for you." Before consuming the sacramental elements, you may respond to the pastor's words by saying, "Amen" (which is Hebrew for, "Truly," or "Yes, it is so") as a way to confess your belief that the body and blood of Jesus are truly present in the Lord's Supper for the forgiveness of your sins.

Children and Non-Communicants

Children and other non-communicants are welcome to approach the altar to receive a blessing from the pastor. He will make the sign of the cross on the head of each and say, "The Lord bless you." Non-Communicant adults are asked to cross their arms over their chest to indicate that they do not intend to commune.

Distribution of Holy Communion

(1 Corinthians 11:23-26; Acts 2:42)

As he distributes the elements, the pastor says to the communicants:

The body of Christ, given for you.
Amen.

The blood of Christ, poured out for you.
Amen.

As he dismisses the communicants, the pastor says:

The true body and blood of our Lord Jesus Christ strengthen and preserve you to life everlasting. Go T in peace.
Amen.

Post-Communion Canticle

951 "Lord, Now You Let Your Servant" Nunc Dimittis

Please stand as the canticle is introduced



Text: The Lutheran Hymnal, 1941, rev. ... Tune: The Lutheran Hymnal, 1941, rev. James E. Engel, 1925–1989 ... Text and tune: Public domain

Thanksgiving *(Psalm 118:1)*

Give thanks to the Lord, for he is good;
his mercy endures forever.

Proclamation *(1 Corinthians 11:26)*

Whenever we eat this bread and drink this cup,
we proclaim the Lord's death until he comes.

Post-Communion Prayer *(Romans 15:1-2; 1 Thessalonians 3:12, 5:11)*

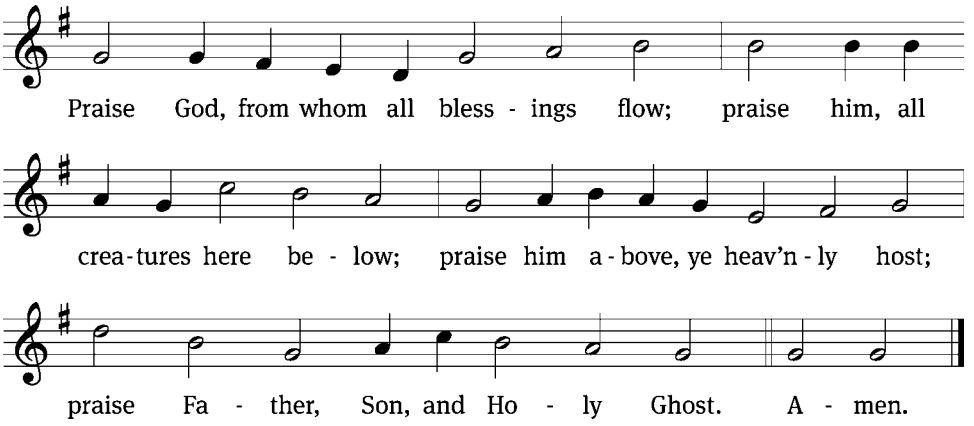
We give thanks, almighty God, that you have refreshed us with this saving gift. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.
Amen.

Blessing *(Numbers 6:24-26)*

The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord look on you with favor and T give you peace.
Amen.

Please be seated

Closing Hymn *617 "Praise God, from Whom All Blessings Flow"*



Text: Thomas Ken, 1637–1711 Tune: Trente quatre Pseaumes de David, Geneva, 1551, ed. Louis Bourgeois Text and tune: Public domain

✝ ✝ ✝

*A **personal prayer for after worship** is printed on the first page of the hymnal.*

*If you haven't done so already, **please write your name in the Friendship Register before you leave**.*

***Thank you for joining us** as we together worshiped our Triune God. The Lord be with you this week!*

Special thanks to:

Rachel Cordes for playing organ… Joe Lopina for serving as distribution assistant…
Michael Kraft for serving as usher… Brooke Smith for operating the A/V equipment for the live stream…
and Lois Buske for serving on Altar Duty.

*For more information about today's Scripture readings, the current season of the Church Year, and the words and symbols featured on the paraments, please visit the "Worship Resources" page of our website to read this Sunday's **"About the Propers,"** a weekly document that explains the changeable parts of the service.*

*All worshipers are encouraged to take home a copy of our **weekly newsletter, the "Nain Messenger"** to stay informed about all congregational news. Printed copies are available on the countertop in the narthex.*

***"The Congregation at Prayer,"** a document offering suggestions for daily devotions and Scripture readings, is also posted on the "Worship Resources" page of our church website.*

*Nain is a member congregation of the **Wisconsin Evangelical Lutheran Synod.***
For more information about our synod, please visit its website: www.wels.net

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