



The altar flowers are for the glory of God and are in honor of the congregation.



PRAYERS FOR HEALING

Sherry Reed, Maxine Pickard, Taylor Hastedt, Pam Hinkle, & Dolly Ladokas.

PRAY FOR OUR HOMEBOUND

Kay Halcom

THOSE IN NURSING HOME/CARE FACILITIES

Lynne Bigelow, Stuart Hill, Gladys Leyendecker, Jean Redus, Delores Stancik, Dolores Odstreil, Doug Lilie, Jesse Armstrong, Dolly Ladokas, and Bob & Nancy Stiles.

OUR CHURCH LEADERS

Bishop Cynthia Fierro Harvey
District Superintendent Rev. Tracey Beadle
Pastor Sunshine Reyes

PRAYERS:

Prayers following little Rynlee’s passing for her parents, Kenzie & Devin Vercera, and her aunt Marti Herring.

Bonnie Lout - back in hospital.

Karen Gardner - continued prayers for granddaughter Elizabeth Young & family.

Prayers for Bernice Motal & family after Jo Ann Winkenwerder’s passing.

PRAISE:

For rain.

NOTE:

Names on the prayer list in the bulletin will be printed for 2 weeks. After 2 weeks, the names will be removed from the bulletin unless the church office has been notified to keep them.



Facebook: From your Facebook account, search
First United Methodist Church Columbus, TX



First United Methodist Church

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Website: fumccolumbustx.com

Scan here to learn more



Office Hours:

Monday-Thursday 9:00am-5:00pm

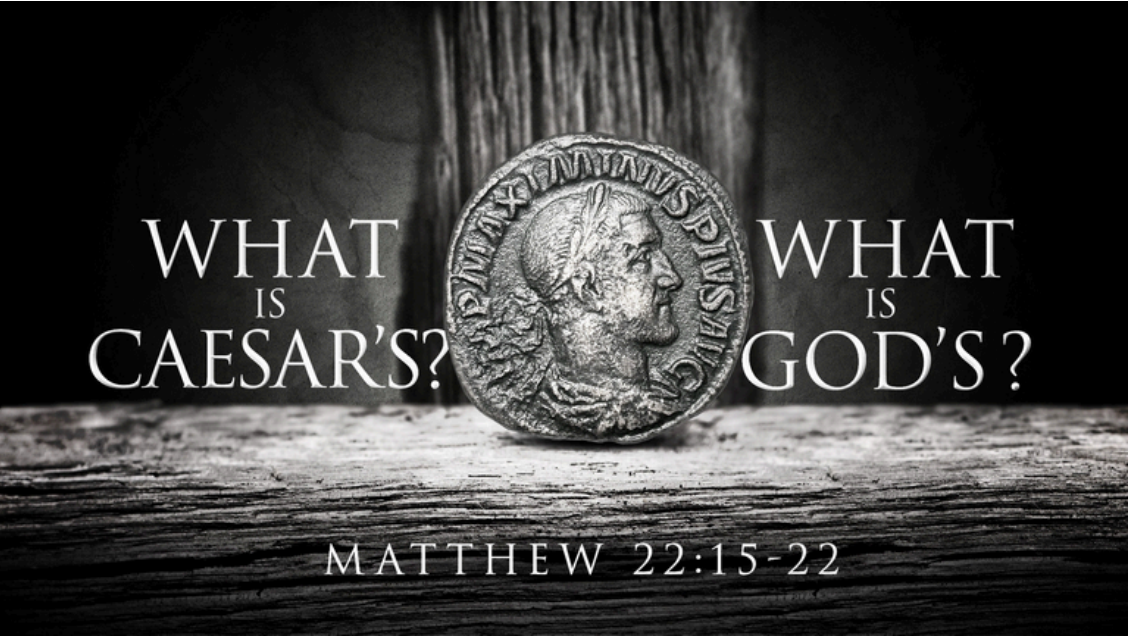
Friday: Closed

Pastoral Emergency

Pastor Sunshine Reyes 512-308-2616

Wesley Nurse 979-732-5275

“The mission of the Church is to make disciples of Jesus Christ for the transformation of the world.”



SUNDAY, October 18, 2026

10:00 a.m. ORDER OF WORSHIP

October 18, 2026

Laity Sunday

Reminder: As we enter into a sacred time and space, a friendly reminder to please set your cell phone to silent.

Welcome/Announcements

†Prelude	Let us be in an attitude of prayer as they bring in the Light of Christ.	
†Call to Worship		
†Song of Worship	How Firm a Foundation	UMH 529 vs 1
Young Disciples	Jesus Loves Me	UMH 191
Offertory Prayer		
Offering	More Like You	
†Doxology		
Joys & Concerns		
Pastoral Prayer		
Lord's Prayer		
Prayer of Illumination		
First Reading	Exodus 33:12-23	Marsha Priesmeyer
Music	The Family Prayer Song	FWS 2188 vs 1
Second Reading	Acts 10:34-43	Marsha Priesmeyer
Centering Song	Near to the Heart of God	UMH 472 vs 1
†Gospel Reading	Matthew 22:15-22	Pastor Sunshine Reyes
Sermon		
Communion		
†Hymn of Invitation	Seek Ye First	UMH 405 vs 1,2
<i>(Those wishing to join our church family, please come forward during Hymn of Invitation)</i>		
†Benediction		
†Shalom	Shalom to You	UMH 666
<i>Please turn and face the center aisle and sing. Please wait until the Light of Christ passes before leaving your pew.</i>		
†(Please stand as you are able.)		

Worship Servers

Accompanist - Patsy Sobel
Guitar - Bob Stiles

TODAY Sunday, October 18, 2026

Liturgist - Marsha Priesmeyer
Ushers - Sonja Huffman & Rick Mattix
Communion - Kathy Pustejovsky, Tammy & Rudy Rodriguez

NEXT Sunday, October 25, 2026

Liturgist - Rick Walla
Ushers - Robert Turk & Blake Schulte



HAPPY BIRTHDAY!



10-18 DAVID HALCOM
10-18 JUDY WILLIS
10-18 DYLAN ZAJICEK
10-19 STACEY LOWE
10-20 KIRK ANDERSON
10-21 BILL MANNING
10-21 CAROL WARNER
10-23 DOAK HARTLEY



If you would like to volunteer for the Children's Choir. Please contact Karen Gardner for more information.
Phone: +1 713-437-2341
Email: the-gardners@att.net
To become certified, visit safegatherings.com

Online Giving

Simply scan the QR code with your phone.



Thank you for your contribution!

 Volunteers needed to hand out candy at Parsonage on Oct. 31st

The Week At a Glance

Sunday, Oct. 18
10:00am - Worship & Communion.
11:05am-12:00pm - Adult Sunday School, Ed. Bldg., Fellowship Hall.
11:05am-12:05pm - Children's Sunday School, Ed. Bldg., Room 18.

Monday, Oct. 19
6:00pm-8:30pm - Community Choir practice, FLC.

Tuesday, Oct. 20
11:00am-12:00pm - Women's Enrichment Study, Ed. Bldg., Room 6.
3:30pm-5:30pm - Children's Choir practice, Choir Room & Fellowship Hall in Ed. Bldg.

Wednesday, Oct. 21
2:00pm-3:00pm - Lectionary Class with Pastor, Ed. Bldg., Fellowship Hall
5:30pm-6:30pm - Grace's Table, FLC. Final dinner.

Thursday, Oct. 22
Pastor out - Walk to Emmaus

Friday, Oct. 23
Office closed
Pastor out - Walk to Emmaus

Saturday, Oct. 24
Pastor out - Walk to Emmaus

Sunday, Oct. 25
Pastor out - Walk to Emmaus. Marsha Priesmeyer preaching.
10:00am - Worship.
11:05am-12:00pm - Adult Sunday School, Ed. Bldg., Fellowship Hall.
11:05am-12:05pm - Children's Sunday School, Ed. Bldg., Room 18.
4:00pm-5:00pm - Older Cub Scouts meeting, Ed. Bldg.

EXODUS 33:12-23

Moses knows that the only basis for rebuilding the broken covenant relationship between God and people rests on who God is. The people’s hope does not rest on who they are or what they do. Without God, the Israelites are no better than the Egyptians. As a result, Moses pleads to see and know more deeply God’s “ways,” God’s “glory,” God’s “goodness,” and God’s “name.” Moses knows that Israel’s only hope lies deep within God’s self-revelation of God’s own character and name. Thus, God reveals to Moses yet another stage in the unfolding of God’s name in Exodus. God who was “I Will Be Who I Will Be” is now revealed as “I Will Be Gracious to Whom I Will Be Gracious, and I Will Show Mercy on Whom I Will Show Mercy.” The balance in God’s deepest character leans toward grace and mercy. God freely extends grace to whomever God chooses. In this time and place on Mount Sinai, God chooses to love, forgive, and have mercy on the rebellious Israelites. The text closes with God’s announcement that God will physically pass by Moses in the form of a divine body. As God passes by, “you shall see my back; but my face shall not be seen.” Moses will be privileged to see something no other human has seen about God. Yet even Moses will not see or know all there is to know about God. This is an amazing and unprecedented encounter between a human and God. But a part of God’s ways, glory, goodness, and name (the face of God) will remain unknown, unseen. Dimensions of God’s ways in the world will remain mysterious, elusive, and incomprehensible. What we do know of God’s supreme love and mercy, however, is sufficient for the journey to continue. There is a deep tenderness in the way that God replies to Moses throughout this encounter. God does not smite a stubborn and anxious Moses. God doesn’t unload more information or more glory than Moses could handle but offers relationship within the confines of human capacity. God holds Moses tenderly in the palm of God’s hand — some translators prefer an image of Moses sheltered beneath God’s wing or wrapped in the corner of God’s garment. Each of these images evokes God’s tenderness toward Moses, fulfilling these words: “I shall grant grace to whom I grant grace and have compassion for whom I have compassion.”

ACTS 10:34-43

From an early age, we are encouraged to make choices and develop preferences. In and of themselves, preferences are just that—preferences. Yet all too often, these choices are recast as a hierarchy: my favorite is also the best. When a value is assigned to our choices, it becomes clear that choosing favorites can be problematic. The book of Acts describes miracle after miracle and takes its readers on adventure after adventure. In these few verses, Peter declares the complete gospel: Jesus of Nazareth was anointed and chosen by God. He received the Holy Spirit, and with its power he went around doing good and healing those who were oppressed. He was put to death, dying on a tree. God raised him on the third day, and he appeared to a chosen few. Everyone who believes in him receives forgiveness of sins. This is the gospel! The good news of Jesus the Christ leads us into the presence of a loving and accepting God. The gospel is simple: the life, death, and resurrection of Jesus. However, the context of Peter’s message is more complex. Peter begins his homily by saying, “I truly understand that God shows no partiality, but in every nation anyone who fears God and does what is right is acceptable to God.” If we read this declaration within the context of Acts 10, it becomes evident that Peter needed to be reminded that God does not play favorites. A man in Caesarea named Cornelius, an Italian centurion, is described as devout and God-fearing (10:1–2). Based on a vision he received from the Lord, Cornelius summons Peter.

Meanwhile, Peter receives a vision of his own concerning what he can and cannot lawfully eat (10:9–16). Peter arrives at Cornelius’s home and informs him, “You yourself know that it is unlawful for a Jewish man to associate with or to visit a foreigner, but God has shown me that I should not call anyone profane or unclean” (10:28). Although this is often translated as “Gentile,” the word is best understood as “stranger” or “foreigner” or someone from another race. Peter did not want to associate with the foreigner, with someone who was different. However, in front of Cornelius and the family and friends that he had gathered in his home, Peter declared God to be impartial. Although Peter may have had his prejudices, God did not. Declarations of God’s impartiality may roll easily enough off the tongue (“all are welcome in this place”), but we might also ask ourselves whether there are contexts—including the context of our own church congregation/community—where we have yet to “catch up” with the implications of such words.

MATTHEW 22:15-22

Whom do we belong to? Sometimes it seems we belong to Caesar. Taxes, legal restrictions on our freedoms, imprisonment for civil disobedience. Or perhaps we feel that our job owns us. Or our families. Sometimes we even feel owned by our material possessions. But to whom do we really belong? Take a look at any person. Whose inscription is on them? Each is made in the image of God. There can be no doubt, then, what Jesus means here. Give yourselves to God because it is to him that you belong. It is God who claims us, who made us in his own image. We do not belong to anything or to anyone else. We don’t even belong to ourselves. We belong to God in all our being, with all our talents, interests, time, and wealth. “We give thee, but thine own, whatever the gift may be. All that we have is thine alone, a trust, O Lord, from thee.” The consequences of belonging to God are remarkable. First, it means that God will not forsake us. The Pharisees and the other religious leaders that Jesus denounces were notoriously bad at caring for the people. They forsook their responsibilities and the people God gave into their care. They deserved condemnation. But God does not forsake his own. By Friday of Holy Week, Jesus made that clear in the boldest way possible. Second, it means that because we belong to God, we belong to the people of God, the body of Christ. We are baptized into this fellowship and can only lose our membership by turning our backs on God. If there is any alienation, it is our own doing. And if we return, God is there, as always. Third, it means that we give to God that which belongs to God, that is, we give ourselves. We take the sacred trust and invest it in lives of worship. Sometimes that worship occurs privately, in devotion. Sometimes it occurs in church with our brothers and sisters in Christ. And the rest of the time, it occurs in the sphere of daily work and service. All of this is worship. Ultimately, giving ourselves to God means giving ourselves to the world. The disciples of the Pharisees ask Jesus whether it is lawful “to pay taxes,” using the verb *didōmi* (to give, including to pay). While holding the coin, Jesus alters the word in an important way, adding a preposition: *apodidōmi* (to give back). Thus, the verb itself makes clear that we return what has been given to us to whom it rightfully belongs. This is part of what it means to belong to something larger than ourselves.



Readings for Next Sunday, October 25, 2026

Deuteronomy 34:1-12

Psalms 90:1-6, 13-17

Acts 10:44-48

Matthew 22:34-46