

SECOND SUNDAY AFTER PENTECOST

11 JUNE 2023



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

WORSHIP SERVICE

EVANGELICAL LUTHERAN WORSHIP, SETTING 10

*The **liturgy** is in the front of the ELW with numbers at the bottom of the pages.
The **hymns** begin in the middle of the ELW with numbers at the top of the pages.*

PRELUDE

RINGING OF THE BELL

WELCOME AND ANNOUNCEMENTS

THANKSGIVING FOR BAPTISM

P: Blessed be the holy Trinity, one God, by whose hand we are given new birth, by whose speaking we are given new life.

C: Amen.

P: Joined to Christ in the waters of baptism, we are welcomed, restored, and supported as citizens of the new creation. Let us give thanks for the gift of baptism.

Holy God, holy and merciful, holy and mighty, you are the river of life, you are the everlasting wellspring.

In mercy and might you have freed us from death and raised us with Jesus, the firstborn of the dead. In baptismal waters our old life is washed away, and in them we are born anew.

Glory to you for oceans and lakes, for rivers and streams. Honor to you for waters that wash us clean, quench our thirst, and nurture both crops and creatures. Praise to you for the life-giving water of baptism, the outpouring of the Spirit of the new creation.

**C: Wash away our sin and all that separates us from you.
Empower our witness to your resurrection. Strengthen our
resolve in seeking justice for all.**

P: Satisfy the world's need through this living water. Where drought dries the earth, bring refreshment. Where despair prevails, grant hope. Where chaos reigns, bring peace. We ask this through Christ, who with you and the Spirit reigns forever.

C: Amen.

HYMN #556 "MORNING HAS BROKEN"

GREETING

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

C: And also with you.

♪ KYRIE

♪ **Have mercy on us, Lord, and hear our solemn prayer.
We come to hear your living word; it saves us from despair.**

**Have mercy on us, Christ, and wash away our sin.
Pour out your grace and make us whole that new life may begin.**

**Have mercy on us, Lord, make sin and shame depart.
Renew us with your saving pow'r; create in us new hearts!**

♪ CANTICLE OF PRAISE

♪ **Glory be to God in heaven; peace, goodwill to all the earth.
Mighty God of all creation, Father of surpassing worth:
we exalt you, we adore you, we lift high our thanks and praise.
Saints and angels bow before you; here on earth our songs we raise.**

**Glory be to Christ forever, Lamb of God and Lord of love.
Son of God and gracious Savior, you have come from heav'n above;
on the cross you died to save us; now you reign at God's right hand.
Hear our prayer; restore, forgive us; in your promise firm we stand.**

**Holy One we now acclaim you; Lord alone, to you we call;
Holy One in faith we name you, God most high, yet near to all:
Jesus Christ, with God the Spirit, in the Father's splendor bright.
For the peace that we inherit, glory be to God on high!**

PRAYER OF THE DAY

P: The Lord be with you.

C: And also with you.

P: Let us pray. (*concluding...our Savior and Lord.*)

C: Amen

READINGS

L: The Word of the Lord.

C: Thanks be to God.

GOSPEL ACCLAMATION

♫ Alleluia! Lord and Savior: open now your saving word.

Let it burn like fire within us; speak until our hearts are stirred.

Alleluia! Lord, we sing for the good news that you bring.

GOSPEL

P: The Holy Gospel according to Matthew, the 9th chapter.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

HOMILY

HYMN #767 “LORD, TAKE MY HAND AND LEAD ME”

CONFESSION OF FAITH: NICENE CREED

P: Living together in trust and hope, we confess our faith.

**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 with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic 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.**

PRAYERS OF INTERCESSION

P: Trusting in God's abundant mercy, let us offer our prayers for a world in need.

(Each petition ends: P: God, in your mercy, C: hear our prayer.)

P: Receive our prayers and answer us, O God, in the name of Jesus Christ.

C: Amen.

SHARING OF THE PEACE

P: The peace of Christ be with you always.

C: And also with you.

OFFERING

OFFERTORY PRAYER

P: Let us pray. *(concluding...our Savior and Lord.)*

C: Amen.

HYMN #772 "OH, THAT THE LORD WOULD GUIDE MY WAYS"

LORD'S PRAYER

P: Lord, remember us in your kingdom and teach us to pray.

**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.**

BLESSING

P: Almighty God, Father, Son, and Holy Spirit,
bless you now and forever.

C: Amen.

HYMN #597 “MY HOPE IS BUILT ON NOTHING LESS”

DISMISSAL

P: Go in peace. Share the good news.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Bousselot or Linda Whitman

Acolyte: Caden Will

Lector: Jason Bousselot

Communion Assistant: David Burke

Usher: Neil Holmquist

Cleaners: Jason Bousselot

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This Week At A Glance

Thursday	6:00 pm	Education committee at Our Savior's
	6:00 pm	Outreach committee at Our Savior's
	6:30 pm	Worship committee at Our Savior's
	7:00 pm	Council meetings at Our Savior's
Sunday	8:00 am	Our Savior's Worship Service
	9:30 am	Faith Worship Service

Those to keep in prayer: the family of Norman Boussetot; Mallory Boussetot; the homebound: Carol Christensen, Shirley Ferguson, Ron Gasper, Delores Lahann, Myrna Kay Petersen, Rusty Porth, Betty Schau, Bus Seastrand and Vera St. John; and those serving in the military: Nick Timmerman.

Pastor Dennis Rodenberg (563.880.5345) may be called in case of emergencies or funerals while Pastor Leah is on maternity leave.

Visitation for **Norman Boussetot** will be at Schultz Funeral Home, DeWitt, on Tuesday from 4:00-7:00 pm. Funeral service will be at Faith Lutheran Church on Wednesday at 10:30 am.

If you would like to **provide meals for the Nilsens**, go to the Calamus Lutheran Parish website (www.clparish.org) and follow the directions on the first page to get to the Meal Train schedule. You may also contact Deb Tulley (563.212.4063) or Amy Glover (563.381.7445).

Volunteers will be in the church office at Faith Monday through Friday from 9:00 - noon. Phone: 563-246-2622.

The **noisy offering** will be collected Sunday, June 18th. The 2023 recipient is St. Peter Lutheran Church in Ft. Myers Beach, Florida. The church was heavily damaged during Hurricane Ian.

Leslie Rae Nilsen will be baptized on Sunday, June 25th, at Trinity Lutheran Church, Pleasant Valley, IA. Worship begins at 9:00 am. Bishop Amy Current will preside. All members of Our Savior's and Faith are invited to attend.

There will be **no services** on Sunday, June 25th, so members may attend the baptism of Leslie Rae Nilsen.

Birdies for Charity

The DeWitt Community Hospital Auxiliary annually participates in Birdies for Charity at the John Deere Golf Classic. 100% of donations go to the DeWitt Community Hospital and an additional 5% is also donated to the DeWitt Community Hospital by the John Deere Classic.

This year physical therapy equipment will be purchased for the hospital. An AED and a doppler will be purchased for Fieldstone.

If you would like to support this project, follow these steps.

- Collect a donation form located on the bulletin board.
- Write a check to **Birdies for Charity**.
- Complete the brief donation form.
- Mail the donation and form prior to **June 10** to this address:

**Birdies for Charity
15623 Coaltown Rd.
East Moline, IL 61244**

Thank you for supporting our local hospital.

The Growth of Opposition

by William Barclay

We have repeatedly seen that in Matthew's gospel there is nothing haphazard. It is carefully planned and carefully designed.

In Matthew 9:1-38 we see another example of this careful planning, for here we see the first shadows of the gathering storm. We see the opposition beginning to grow; we hear the first hint of the charges which are going to be levelled against Jesus, and which are finally going to bring about his death. In this chapter four charges are made against Jesus.

(i) He is accused of blasphemy. In Matthew 9:1-8 we see Jesus curing the paralytic by forgiving his sins; and we hear the scribes accusing him of blasphemy because he claimed to do what only God can do. Jesus was accused of blasphemy because he spoke with the voice of God. Blasphemia literally means insult or slander; and Jesus' enemies accused him of insulting God because he arrogated to himself the very powers of God.

(ii) He is accused of immorality. In Matthew 9:10-13 we see Jesus sitting at a feast with tax-gatherers and sinners. The Pharisees demanded to know the reason why he ate with such people. The implication was that he was like the company he kept.

Jesus was in effect accused of being an immoral character because he kept company with immoral characters. Once a man is disliked, it is the easiest thing in the world to misinterpret and to misrepresent everything he does.

Harold Nicolson tells of a talk he had with Stanley Baldwin. Nicolson was at the time starting out on a political career and he went to ask Mr. Baldwin, a political veteran, for any advice he might care to give. Baldwin said something like this: "You are going to try to be a statesman, and to handle the affairs of the country. Well, I have had a long experience of such a life, and I will give you three rules which you would do well to follow. First, if you are a subscriber to a press-cutting agency, cancel your subscription at once. Second, never laugh at your opponents'

mistakes. Third, steel yourself to the attribution of false motives." One of the favourite weapons of any public man's enemies is the attribution of false motives to him; that is what his enemies did to Jesus.

(iii) He is accused of slackness in piety. In Matthew 9:14-17 the disciples of John ask Jesus' disciples why their Master does not fast. He was not going through the orthodox motions of religion, and therefore the orthodox were suspicious of him. Any man who breaks the conventions will suffer for it; and any man who breaks the religious conventions will suffer especially. Jesus broke the orthodox conventions of ecclesiastical piety, and he was criticized for it.

(iv) He is accused of being in league with the devil. In Matthew 9:31-34 we see him curing a dumb man, and his enemies ascribe the cure to an association with the devil. Whenever a new power comes into life--it has been said, for instance, of spiritual healing--there are those who will say, "We must be cautious; this may well be the work of the devil and not of God." It is the strange fact that when people meet something which they do not like, and which they do not understand, and which cuts across their preconceived notions, they very often ascribe it to the devil and not to God.

Here then we see the beginning of the campaign against Jesus. The slanderers are at work. The whispering tongues are poisoning truth and wrong motives are being ascribed. The drive to eliminate this disturbing Jesus has begun.

The Man Whom All Men Hated

Matthew 9:9 As Jesus passed on from there, He saw a man called Matthew seated at the tax-collector's table. "Follow me," he said to him; and he arose and followed him.

There was never a more unlikely candidate for the office of apostle than Matthew. Matthew was what the King James Version calls a publican; the publicani were tax-gatherers, and were so called because they dealt with public money and with public funds.

The problem of the Roman government was to devise a system whereby the taxes could be collected as efficiently and as cheaply as possible. They did so by auctioning the right to collect taxes in a certain area. The man who bought that right was responsible to the Roman government for an agreed sum; anything he could raise over and above that he was allowed to keep as commission.

Obviously this system lent itself to grave abuses. People did not really know how much they ought to pay in the days before newspapers and radio and television, nor had they any right of appeal against the tax-collector. The consequence was that many a tax-collector became a wealthy man through illegal extortion. This system had led to so many abuses that in Palestine it had been brought to an end before the time of Jesus; but taxes still had to be paid, and there were still abuses.

There were three great stated taxes. There was a ground tax by which a man had to pay one-tenth of his grain and one-fifth of his fruit and vine to the government either in cash or in kind. There was income tax, which was one per cent of a man's income. There was a poll-tax which had to be paid by every male from the age of fourteen to the age of sixty-five, and by every female from the age of twelve to sixty-five. These were statutory taxes and could not well be used by tax-collectors for private profit.

But in addition to these taxes there were all sorts of other taxes. There was a duty of anything from 2.5 per cent to 12.5 per cent on all goods imported and exported. A tax had to be paid to travel on main roads, to cross bridges, to enter market-places and towns or harbours. There was a tax on pack animals, and a tax on the wheels and axles of carts. There were purchase taxes on goods bought and sold. There were certain commodities which were government monopolies. For instance, in Egypt the trade in nitrate, beer, and papyrus was entirely in government control.

Although the old method of auctioning the taxes had been stopped, all kinds of people were needed to collect these taxes. The people who collected them were drawn from the provincials themselves. Often they were volunteers. Usually in any district one person was

responsible for one tax, and it was not difficult for such a person to line his own pockets in addition to collecting the taxes which were legally due.

These tax-gatherers were universally hated. They had entered the service of their country's conquerors, and they amassed their fortunes at the expense of their country's misfortunes. They were notoriously dishonest. Not only did they fleece their own countrymen, but they also did their best to swindle the government, and they made a flourishing income by taking bribes from rich people who wished to avoid taxes which they should have paid.

Every country hates its tax-gatherers, but the hatred of the Jews for them was doubly violent. The Jews were fanatical nationalists. But what roused the Jews more than anything else was their religious conviction that God alone was king, and that to pay taxes to any mortal ruler was an infringement of God's rights and an insult to his majesty. By Jewish law a tax-gatherer was debarred from the synagogue; he was included with things and beasts unclean, and Leviticus 20:5 was applied to them; he was forbidden to be a witness in any case, "robbers, murderers and tax-gatherers" were classed together.

When Jesus called Matthew he called a man whom all men hated. Here is one of the greatest instances in the New Testament of Jesus' power to see in a man, not only what he was, but also what he could be. No one ever had such faith in the possibilities of human nature as Jesus had.

Barclay's Daily Study Bible (NT) – Public Domain