

# TENTH SUNDAY AFTER PENTECOST

6 AUGUST 2023



OUR SAVIOR'S LUTHERAN CHURCH  
EVANGELICAL LUTHERAN CHURCH IN AMERICA

# **HOLY COMMUNION 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**

### **CONFESSION AND FORGIVENESS**

P: Blessed be the holy Trinity, one God, who greets us in this and every season, whose word never fails, whose promise is sure.

**C: Amen.**

P: Let us confess our sin in the presence of God and of our neighbors.

P: Merciful God,

**C: we confess that we have sinned. We have hurt our community. We have squandered your blessings. We have hoarded your bounty. In the name of Jesus, forgive us and grant us your mercy.**

P: Righteous God,

**C: we confess that we have sinned. We have failed to be honest. We have lacked the courage to speak. We have spoken falsely. In the name of Jesus, forgive us and grant us your mercy.**

P: God is a cup of cold water when we thirst. God offers boundless grace when we fail. Claim the gift of God's mercy: you are freed and forgiven in the name of Jesus Christ.

**C: Amen.**

### **HYMN #461 "ALL WHO HUNGER, GATHER GLADLY"**

### **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 14<sup>th</sup> chapter.

**C: Glory to you, O Lord.**

P: The Gospel of the Lord.

**C: Praise to you, O Christ.**

## **YOUTH SERMON – REV. LEAH HOLLOWAY-NILSEN**

### **SERMON – REV. LEAH HOLLOWAY-NILSEN**

### **HYMN #515 “BREAK NOW THE BREAD OF LIFE”**

### **CONFESSION OF FAITH: APOSTLES’ CREED**

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

**I believe in God, the Father Almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God’s only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

### **PRAYERS OF INTERCESSION**

P: Confident that God receives our joys and concerns, let us offer our prayers for the church, those in need, and all of creation.

*(Each petition ends: P: Hear us, O God. C: Your mercy is great.)*

P: Into your hands, O God, we commend all for whom we pray, in the name of the one who reconciled all creation to himself, Jesus Christ our Savior.

**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.**

## **GREAT THANKSGIVING**

P: The Lord be with you.

**C: And also with you.**

P: Lift up your hearts.

**C: We lift them to the Lord.**

P: Let us give thanks to the Lord our God.

**C: It is right to give our thanks and praise.**

## **PREFACE**

P: It is indeed right...and join their unending hymn:

**C:        ♪ Holy, holy, holy Lord, God of power and might,  
             heav'n and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest, hosanna in the highest.**

## **WORDS OF INSTITUTION**

### **LORD'S PRAYER**

**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.**



## ***Holy Communion is celebrated today.***

*All who are baptized into Christ Jesus are invited to receive Holy Communion  
Gluten-free wafers and white grape juice are available.*

♪ **O Lamb of God, you bear the sin of all the world away;  
you suffered death our lives to save: have mercy now, we pray.**

**O Lamb of God, you bear the sin of all the world away;  
you set us free from guilt and grave: have mercy now, we pray.**

**O Lamb of God, you bear the sin of all the world away;  
eternal peace with God you made: give us your peace, we pray.**

### **HYMN #494 “FOR THE BREAD WHICH YOU HAVE BROKEN”**

#### **POST COMMUNION BLESSING**

P: The body and blood of our Lord Jesus Christ strengthen you and  
keep you in his grace.

**C: Amen**

#### **POST COMMUNION HYMN**

♪ **Praise God, from whom all blessings flow;  
praise him, all creatures here below;  
praise him above, ye heav’nly host;  
praise Father, Son and Holy Ghost.**

#### **POST COMMUNION PRAYER**

P: Let us pray. (*concluding...Jesus Christ our Lord.*)

**C: Amen.**

#### **BLESSING**

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

**C: Amen.**

### **HYMN #542 “O LIVING BREAD FROM HEAVEN”**

#### **DISMISSAL**

P: Go in peace. Share the harvest.

**C: Thanks be to God!**

#### **RINGING OF THE BELL**

## POSTLUDE

**Pastor:** Rev. Leah Holloway-Nilsen  
**Organist:** Jason Bousselot or Linda Whitman  
**Acolyte:** Wyatt Easterday  
**Lector:** Neil Holmquist  
**Communion Assistant:** Dan Burke  
**Usher:** Brian Bousselot  
**Cleaners:** Marcia Edens

### **Contact Information:**

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### **This Week At A Glance**

Sunday	8:00 am	Our Savior's Worship Service
	9:30 am	Faith Worship Service – outdoors
Wednesday	6:00 pm	Education/Bible school staff at OS's
Thursday	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

**Those to keep in prayer:** the family of Velda Holloman (Bill Morehead's mother), the family of George Morden (Jamie Knoche's grandfather), Mallory Bousselot; 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.

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

**Committee meetings** will be held this week. Please note time and place for education/Bible school staff, outreach, worship and church councils.

The **noisy offering** will be collected on Sunday, August 20<sup>th</sup>.

**Naomi Circle** will meet Wednesday, August 23<sup>rd</sup>. at 10:00 am at Bousset's pond.

There will be **no** worship services at Our Savior's and Faith on August 27<sup>th</sup>. We will worship in the Calamus park at 10:00 am as part of Calamus-Wheatland Fun Days.

The **Calamus Volunteer Fire Department** will host their annual beef dinner on Sunday, August 27<sup>th</sup>.

**Bible School** will be a one-day event for the whole family on **Monday, August 28**, at Faith. Registration forms are available in the church office or on the church website. Completed forms are due in the church office on Tuesday, August 15.

## Compassion and Power

*Matthew 14:13-21* Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Galilee must have been a place where it was very difficult to be alone. Galilee was a small country, only 50 miles from north to south and 25 miles from east to west, and Josephus tells us that in his time within that small area there were 204 towns and villages, none with a population of less than 15,000 people. In such a thickly populated area it was not easy to get away from people for any length of time. But it was quiet on the other side of the lake, and at its widest the lake was only 8 miles wide. Jesus' friends were fisherfolk; and it was not difficult to embark on one of their boats and seek retirement on the east side of the lake. That is what Jesus did when he heard of the death of John.

There were three perfectly simple and natural reasons why Jesus should seek to be alone. He was human and he needed rest. He never recklessly ran into danger, and it was well to withdraw, lest too early he should share the fate of John. And, most of all, with the Cross coming nearer and nearer, Jesus knew that he must meet

with God before he met with men. He was seeking rest for his body and strength for his soul in the lonely places.

But he was not to get it. It would be easy to see the boat set sail and to deduce where it was going; and the crowds flocked round the top of the lake and were waiting for him at the other side when he arrived. So Jesus healed them and, when the evening came, he fed them before they took the long road home. Few of Jesus' miracles are so revealing as this.

(i) It tells us of the compassion of Jesus. When he saw the crowds he was moved with compassion to the depths of his being. That is a very wonderful thing. Jesus had come to find peace and quiet and loneliness; instead he found a vast crowd eagerly demanding what he could give. He might so easily have resented them. What right had they to invade his privacy with their continual demands? Was he to have no rest and quiet, no time to himself at all?

But Jesus was not like that. So far from finding them a nuisance, he was moved with compassion for them. Premanand, the great Christian who was once a wealthy high-caste Indian, says in his autobiography: "As in the days of old, so now our message to the non-Christian world has to be the same, that God cares." If that be so, we must never be too busy for people, and we must never even seem to find them a trouble and a nuisance. Premanand also says: "My own experience has been that when I or any other missionary or Indian priest showed signs of restlessness or impatience towards any educated and thoughtful Christian or non-Christian visitors, and gave them to understand that we were hard-pressed for time, or that it was our lunch--or tea--time and that we could not wait, then at once such enquirers were lost, and never returned again." We must never deal with people with one eye on the clock, and as if we were anxious to be rid of them as soon as we decently can.

Premanand goes on to relate an incident which, it is not too much to say, may have changed the whole course of the spread of Christianity in Bengal. "There is an account somewhere of how the first Metropolitan Bishop of India failed to meet the late Pandit Iswar Chandar Vidyasagar of Bengal through official formality.

The Pandit had been sent as spokesman of the Hindu community in Calcutta, to establish friendly relations with the Bishop and with the Church. Vidyasagar, who was the founder of a Hindu College in Calcutta and a social reformer, author and educationalist of repute, returned disappointed without an interview, and formed a strong party of educated and wealthy citizens of Calcutta to oppose the Church and the Bishop, and to guard against the spread of Christianity. formality observed by one known to be an official of the Christian Church turned a friend into a foe." What an opportunity for Christ was lost because someone's privacy could not be invaded except through official channels. Jesus never found any man a nuisance, even when his whole being was crying out for rest and quiet--and neither must his followers.

(ii) In this story we see Jesus witnessing that all gifts are from God. He took the food and he said a blessing. The Jewish grace before meals was very simple: "Blessed art thou, Jehovah our God, King of the universe, who bringest forth bread from the earth." That would be the grace which Jesus said, for that was the grace which every Jewish family used. Here we see Jesus showing that it is God's gifts which he brings to men. The grace of gratitude is rare enough towards men; it is rarer still towards God.

## **The Place of the Disciple in the Work of Christ**

(iii) This miracle informs us very clearly of the place of the disciple in the work of Christ. The story tells that Jesus gave to the disciples and the disciples gave to the crowd. Jesus worked through the hands of his disciples that day, and he still does. Again and again we come face to face with this truth which is at the heart of the Church. It is true that the disciple is helpless without his Lord, but it is also true that the Lord is helpless without his disciple. If Jesus wants something done, if he wants a child taught or a person helped, he has to get a man to do it. He needs people through whom he can act, and through whom he can speak.

Very early in the days of his enquiring, Premanand came into contact with Bishop Whitley at Ranchi. He writes: "The Bishop

read the Bible with me daily, and sometimes I read Bengali with him, and we talked together in Bengali. The longer I lived with the Bishop the closer I came to him, and found that his life revealed Christ to me, and his deeds and words made it easier for me to understand the mind and teaching of Christ about which I read daily in the Bible. I had a new vision of Christ, when I actually saw Christ's life of love, sacrifice and self-denial in the everyday life of the Bishop. He became actually the epistle of Christ to me."

Jesus Christ needs disciples through whom he can work and through whom his truth and his love can enter into the lives of others. He needs men to whom he can give, in order that they may give to others. Without such men he cannot get things done and it is our task to be such men for him.

It would be easy to be daunted and discouraged by a task of such magnitude. But there is another thing in this story that may lift up our hearts. When Jesus told the disciples to feed the crowd, they told him that all they had was five loaves and two fishes; and yet with what they brought to him, Jesus wrought his miracle. Jesus sets every one of us the tremendous task of communicating himself to men; but he does not demand from us splendours and magnificences that we do not possess. He says to us, "Come to me as you are, however ill-equipped; bring to me what you have, however little, and I will use it greatly in my service." Little is always much in the hands of Christ.

(iv) At the end of the miracle there is that strange little touch that the fragments were gathered up. Even when a miracle could feed men sumptuously there was no waste. There is something to note here. God gives to men with munificence, but a wasteful extravagance is never right. God's generous giving and our wise using must go hand in hand.

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