

ELEVENTH SUNDAY AFTER PENTECOST

13 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 #767 "LORD, TAKE MY HAND AND LEAD ME"

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 14th 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 #756 “ETERNAL FATHER, STRONG TO SAVE”

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 #781 “CHILDREN OF THE HEAVENLY FATHER”

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 #632 “O GOD, OUR HELP IN AGES PAST”

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: Dan Burke
Communion Assistant: Dan Burke
Usher: Brian Bousselot
Cleaners: Marcia Edens

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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

Those to keep in prayer: 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.

Congratulations to **Abagale (Abby) Pewe & Austin Bumann** who were married Saturday, August 12th, at Our Savior's church.

The **noisy offering** will be collected on Sunday, August 20th.

Naomi Circle will meet Wednesday, August 23rd. at 10:00 am at Boussetot's pond.

There will be **no** worship services at Our Savior's and Faith on August 27th. 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 27th.

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.

Confirmant/Parent meeting on **September 6th** at **Faith** at **6:00 pm**. Confirmation classes begin **September 13th** at **Faith** at **6:00 pm**, with Bible Jam (open to all in 7th grade and up) following at **7:00 pm**.

Pastor Leah will be having Communion Instruction Classes and acolyte training in October. Please see Pastor Leah if you are interested. An official date and time will be determined by what works best for those interested. Acolyte instruction is for 5th graders and anyone who would like a refresher. Communion instruction is recommended for 4th grade and up, but all ages (adults too!) are welcome.

In The Hour of Trouble

Matthew 14:22-27 Immediately he compelled his disciples to embark in the boat and to go on ahead to the other side, until he should send away the crowds. When he had sent away the crowds, he went up into a mountain by himself to pray. When it was late, he was there alone. The boat was by this time in the middle of the sea, battered by the waves, for the wind was contrary. About three o'clock in the morning, he came to them walking on the sea. When the disciples saw him walking on the sea they were alarmed. "This is an apparition," they said, and they cried out from fear. Immediately Jesus spoke to them. "Courage!" he said. "It is I. Do not be afraid."

The lesson of this passage is abundantly clear but what actually happened is not. First of all, let us set the scene.

After the feeding of the multitude Jesus sent his disciples away. Matthew says that he compelled them to embark on the boat and go on ahead. At first sight the word compelled sounds strange; but if we turn to John's account of the incident we will most likely find the explanation. John tells us that after the feeding of the multitude, the crowd wished to come and to make him a king by force (John 6:15). There was a surge of popular acclamation, and in the excited state of Palestine a revolution might well have there and then begun. It was a dangerous situation, and the disciples might well have complicated it, for they, too, were still thinking of Jesus in terms of earthly power. Jesus sent away his disciples because a situation had arisen with which he could best deal alone, and in which he did not wish them to become involved.

When he was alone, he went up into a mountain to pray; and by this time the night had come. The disciples had set out back across the lake. One of the sudden storms, for which the lake was notorious, had come down, and they were struggling against the winds and the waves, and making little progress. As the night wore on, Jesus began to walk round the head of the lake to reach the

other side. Matthew has already told us that, when Jesus fed the crowds, he made them sit down on the green grass. By that we know it must have been the springtime. Very likely it was near the Passover time, which was in the middle of April. If that is so, the moon would be full. In ancient times the night was divided into four watches--6 p.m. to 9 p.m., 9 p.m. to 12 midnight, 12 midnight to 3 a.m., and 3 a.m. to 6 a.m. So at three o'clock in the morning, Jesus, walking on the high ground at the north of the lake, clearly saw the boat fighting with the waves, and came down to the shore to help.

It is then that there is a real difficulty in knowing what happened. In Matthew 14:25-26 we read twice about Jesus walking on the sea, and the curious thing is that the two phrases in the Greek for on the sea are different. In Matthew 14:25 it is *epi, ten, thalassan*, which can equally mean over the sea, and towards the sea. In Matthew 14:26 it is *epi, tes, thalasses*, which can mean on the sea, and which is actually the very same phrase which is used in John 21:1 for at the sea, that is by the sea-shore, of Tiberias. Still further, the word which is used for walking in both Matthew 14:25-26 is *peripatein*, which means to walk about.

The truth is that there are two perfectly possible interpretations of this passage, so far as the actual Greek goes. It may describe a miracle in which Jesus actually walked on the water. Or, it may equally mean that the disciples' boat was driven by the wind to the northern shore of the lake, that Jesus came down from the mountain to help them when he saw them struggling in the moonlight, and that he came walking through the surf and the waves towards the boat, and came so suddenly upon them that they were terrified when they saw him. Both of these interpretations are equally valid. Some will prefer one, and some the other.

But, whatever interpretation of the Greek we choose, the significance is perfectly clear. In the hour of the disciples' need Jesus came to them. When the wind was contrary and life was a struggle, Jesus was there to help. No sooner had a need arisen, than Jesus was there to help and to save.

In life the wind is often contrary. There are times when we are up against it and life is a desperate struggle with ourselves, with our circumstances, with our temptations, with our sorrows, with our decisions. At such a time no man need struggle alone, for Jesus comes to him across the storms of life, with hand stretched out to save, and with his calm clear voice bidding us take heart and--have no fear.

It does not really matter how we take this incident; it is in any event far more than the story of what Jesus once did in a storm in far-off Palestine; it is the sign and the symbol of what he always does for his people, when the wind is contrary and we are in danger of being overwhelmed by the storms of life.

Collapse And Recovery

Matthew 14:28-33 Peter got down from the boat and walked on the water to come to Jesus. But, when he saw the wind, he was afraid; and, when he began to sink below the water, he cried out, "Lord, save me!" Immediately Jesus stretched out his hand and grasped him. "O man of little faith!" he said. "Why did you begin to have doubts?" And when they got into the boat, the wind sank. And those in the boat knelt in reverence before him, saying, "Truly you are the Son of God."

There is no passage in the New Testament in which Peter's character is more fully revealed than this. It tells us three things about him.

(i) Peter was given to acting upon impulse and without thinking of what he was doing. It was his mistake that again and again he acted without fully facing the situation and without counting the cost. He was to do exactly the same when he affirmed undying and unshakable loyalty to Jesus (Matthew 26:33-35), and then denied his Lord's name. And yet there are worse sins than that, because Peter's whole trouble was that he was ruled by his heart; and, however he might sometimes fail, his heart was always in the right place and the instinct of his heart was always love.

(ii) Because Peter acted on impulse, he often failed and came to grief. It was always Jesus' insistence that a man should look at a situation in all its bleak grimness before he acted (Luke 9:57-58; Matthew 16:24-25). Jesus was completely honest with men; he always bade them see how difficult it was to follow him before they set out upon the Christian way. A great deal of Christian failure is due to acting upon an emotional moment without counting the cost.

(iii) But Peter never finally failed, for always in the moment of his failure he clutched at Christ. The wonderful thing about him is that every time he fell, he rose again; and that it must have been true that even his failures brought him closer and closer to Jesus Christ. As has been well said, a saint is not a man who never fails; a saint is a man who gets up and goes on again every time he falls. Peter's failures only made him love Jesus Christ the more.

These verses finish with another great and permanent truth. When Jesus got into the boat, the wind sank. The great truth is that, wherever Jesus Christ is, the wildest storm becomes a calm. Olive Wyon, in her book *Consider Him*, quotes a thing from the letters of St. Francis of Sales. St. Francis had noticed a custom of the country districts in which he lived. He had often noticed a farm servant going across a farmyard to draw water at the well; he also noticed that, before she lifted the brimming pail, the girl always put a piece of wood into it. One day he went out to the girl and asked her, "Why do you do that?" She looked surprised and answered, as if it were a matter of course, "Why? to keep the water from spilling ... to keep it steady!" Writing to a friend later on, the bishop told this story and added: "So when your heart is distressed and agitated, put the Cross into its centre to keep it steady!" In every time of storm and stress, the presence of Jesus and the love which flows from the Cross bring peace and serenity and calm.

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