

SIXTH SUNDAY AFTER PENTECOST

9 JULY 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

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 #434 "JESUS SHALL REIGN"

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 11th 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 #777 “COME TO ME, ALL PILGRIMS THIRSTY”

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...”

♪ 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

(*concluding...now and forever.*)

C: Amen.

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 #790 “DAY BY DAY”

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 Savior and Lord.*)

C: Amen.

BLESSING

P: The God who calls across the cosmos and speaks in the smallest
seed bless, keep, and sustain you now and to the end of the age.

C: Amen.

HYMN #765 “LORD OF ALL HOPEFULNESS”

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: Eva and Rachel Burke

Lector: Amy Glover

Communion Assistant: Brian Bousselot

Usher: Shane Glover

Cleaners: Dan and Cindy Burke

Contact Information:

Rev. Leah Holloway-Nilsen

Cell Phone: (262) 914-9392

Email: pastorleahhollnil@gmail.com

Church Office

Phone: (563) 246-2622

Email: clparish@fbcom.net

Website: www.clparish.org

Facebook: www.facebook.com/clparish1861

This Week At A Glance

Tuesday	6:00 pm	Education committee at Faith
	6:00 pm	Outreach committee at Faith

Wednesday	10:00	Naomi Circle at Bousselot's pond
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Thursday	6:30 pm	Worship committee at Faith
	7:00 pm	Council meetings at Faith
Sunday	8:00 am	Our Savior's Worship Service
	9:30 am	Faith Worship Service - outdoors

Those to keep in prayer: 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. Phone: 563-246-2622.

The **noisy offering** will be collected on Sunday, July 16th.

The Six Accents In The Voice of Jesus

Matthew 11:1-30 is a chapter in which Jesus is speaking all the time; and, as he speaks to different people and about different things, we hear the accent of his voice vary and change. It will be of the greatest interest to look one by one at the six accents in the voice of Jesus.

The Accent Of Sorrowful Rebuke

Matthew 11:16-19 "To what will I compare this generation? It is like children in the market-place, calling to their companions, and saying, 'We piped to you and you did not dance; we wailed and you did not mourn.' For John came neither eating nor drinking, and they say, 'The man is mad.' The Son of Man came eating and drinking, and they say, 'Look you, a gluttonous man and a wine-drinker, the friend of tax-collectors and sinners.' But wisdom is shown to be right by her deeds."

Jesus was saddened by the sheer perversity of human nature. To him men seemed to be like children playing in the village square. One group said to the other: "Come on and let's play at weddings," and the others said, "We don't feel like being happy today." Then the first group said, "All right; come on and let's play at funerals," and the others said, "We don't feel like being sad today." They were what the Scots call contrary. No matter what was offered, they found a fault in it.

John came, living in the desert, fasting and despising food, isolated from the society of men; and they said of him, "The man is mad to cut himself off from human society and human pleasures like that." Jesus came, mixing with all kinds of people, sharing in their sorrows and their joys, companying with them in their times of joy; and they said of him, "He is a socialite; he is a party-goer; he is the friend of outsiders with whom no decent person would have anything to do." They called John's asceticism madness; and they

called Jesus' sociability laxness of morals. They could find a ground of criticism either way.

The plain fact is that when people do not want to listen to the truth, they will easily enough find an excuse for not listening to it. They do not even try to be consistent in their criticisms; they will criticize the same person, and the same institution, from quite opposite grounds. If people are determined to make no response they will remain stubbornly unresponsive no matter what invitation is made to them. Grown men and women can be very like spoiled children who refuse to play no matter what the game is.

Then comes Jesus' final sentence in this section: "Wisdom is shown to be right by her deeds." The ultimate verdict lies not with the cantankerous and perverse critics but with events. The Jews might criticize John for his lonely isolation, but John had moved men's hearts to God as they had not been moved for centuries; the Jews might criticize Jesus for mixing too much in ordinary life and with ordinary people, but in him people were finding a new life and a new goodness and a new power to live as they ought and a new access to God.

It would be well if we were to stop judging people and churches by our own prejudices and perversities; and if we were to begin to give thanks for any person and any church who can bring people nearer to God, even if their methods are not the methods which suit us.

The Accent Of Compassion

Matthew 11:28-30 "Come to me, all you who are exhausted and weighted down beneath your burdens, and I will give you rest. Take my yoke upon you, and learn of me, for I am gentle and lowly in heart, and you will find rest for your souls; for my yoke is easy and my burden is light."

Jesus spoke to men desperately trying to find God and desperately trying to be good, who were finding the tasks impossible and who were driven to weariness and to despair.

He says, "Come unto me all you who are exhausted." His invitation is to those who are exhausted with the search for the truth. The Greeks had said, "It is very difficult to find God, and, when you have found him, it is impossible to tell anyone else about him." Zophar demanded of Job: "Can you find out the deep things of God?" (Job 11:7). It is Jesus' claim that the weary search for God ends in himself. W. B. Yeats, the great Irish poet and mystic, wrote: "Can one reach God by toil? He gives himself to the pure in heart. He asks nothing but our attention." The way to know God is not by mental search, but by giving attention to Jesus Christ, for in him we see what God is like.

He says, "Come unto me all you who are weighted down beneath your burdens." For the orthodox Jew religion was a thing of burdens. Jesus said of the Scribes and Pharisees: "They bind heavy burdens, hard to bear, and lay them on men's shoulders" (Matthew 23:4). To the Jew religion was a thing of endless rules. A man lived his life in a forest of regulations which dictated every action of his life. He must listen for ever to a voice which said, "Thou shalt not."

Even the Rabbis saw this. There is a kind of rueful parable put into the mouth of Korah, which shows just how binding and constricting and burdensome and impossible the demands of the Law could be. "There was a poor widow in my neighbourhood who had two daughters and a field. When she began to plough, Moses (i.e. the Law of Moses) said, 'You must not plough with an ox and an ass together.' When she began to sow, he said, 'You must not sow your field with mingled seed.' When she began to reap and to make stacks of corn, he said, 'When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go back to get it' (Deuteronomy 24:19), and 'you shall not reap your field to its very border' (Leviticus 19:9). She began to thresh, and he said, 'Give me the heave-offering, and the first and second tithe.' She accepted the ordinance and gave them all to him. What did the poor woman then do? She sold her field, and bought two sheep, to clothe herself from their fleece, and to have profit from their

young. When they bore their young, Aaron (i.e. the demands of the priesthood) came and said, 'Give me the first-born.' So she accepted the decision, and gave them to him. When the shearing time came, and she sheared them, Aaron came and said, 'Give me the first of the fleece of the sheep' (Deuteronomy 18:4). Then she thought: 'I cannot stand up against this man. I will slaughter the sheep and eat them.' Then Aaron came and said, 'Give me the shoulder and the two cheeks and the stomach' (Deuteronomy 18:3). Then she said, 'Even when I have killed them I am not safe from you. Behold they shall be devoted.' Then Aaron said, 'In that case they belong entirely to me' (Numbers 18:14). He took them and went away and left her weeping with her two daughters." The story is a parable of the continuous demands that the Law made upon men in every action and activity of life. These demands were indeed a burden.

Jesus invites us to take his yoke upon our shoulders. The Jews used the phrase the yoke for entering into submission to. They spoke of the yoke of the Law, the yoke of the commandments, the yoke of the Kingdom, the yoke of God. But it may well be that Jesus took the words of his invitation from something much nearer home than that.

He says, "My yoke is easy." The word "easy" is in Greek *chrestos*, which can mean well-fitting. In Palestine ox-yokes were made of wood; the ox was brought, and the measurements were taken. The yoke was then roughed out, and the ox was brought back to have the yoke tried on. The yoke was carefully adjusted, so that it would fit well, and not gall the neck of the patient beast. The yoke was tailor-made to fit the ox.

There is a legend that Jesus made the best ox-yokes in all Galilee, and that from all over the country men came to him to buy the best yokes that skill could make. In those days, as now, shops had their signs above the door; and it has been suggested that the sign above the door of the carpenter's shop in Nazareth may well have been: "My yokes fit well." It may well be that Jesus is here using a

picture from the carpenter's shop in Nazareth where he had worked throughout the silent years.

Jesus says, "My yoke fits well." What he means is: "The life I give you is not a burden to gall you; your task is made to measure to fit you." Whatever God sends us is made to fit our needs and our abilities exactly.

Jesus says, "My burden is light." As a Rabbi had it: "My burden is become my song." It is not that the burden is easy to carry; but it is laid on us in love; it is meant to be carried in love; and love makes even the heaviest burden light. When we remember the love of God, when we know that our burden is to love God and to love men, then the burden becomes a song. There is an old story which tells how a man came upon a little boy carrying a still smaller boy, who was lame, upon his back. "That's a heavy burden for you to carry," said the man. "That's no' a burden," came the answer. "That's my wee brother." The burden which is given in love and carried in love is always light.

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