

SEVENTH SUNDAY AFTER PENTECOST

16 JULY 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 #533 "OPEN NOW THY GATES OF BEAUTY"

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 13th 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 #508 “AS RAIN FROM THE CLOUDS”

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

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 #679 “FOR THE FRUIT OF ALL CREATION”

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 #550 “ON WHAT HAS NOW BEEN SOWN”

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: Joe Morehead
Communion Assistant: Brian Bousselot
Usher: Shane Glover
Cleaners: Dan and Cindy Burke

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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: 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 today. The 2023 recipient is St. Peter Lutheran Church in Ft. Myers Beach, Florida. The church was heavily damaged during Hurricane Ian.

Many Things in Parables

Matthew 13:1-58 is a very important chapter in the pattern of the gospel.

(i) It shows a definite turning-point in the ministry of Jesus. At the beginning of his ministry we find him teaching in the synagogues; but now we find him teaching on the seashore. The change is very significant. It was not that the door of the synagogue was as yet finally shut to him, but it was closing. Even yet in the synagogue he would find a welcome from the common people; but the official leaders of Jewish orthodoxy were now in open opposition to him. When he entered a synagogue now, it would not be to find only an eager crowd of listeners; it would be also to find a bleak-eyed company of Scribes and Pharisees and elders weighing and sifting every word to find a charge against him, and watching every action to turn it into an accusation.

It is one of the supreme tragedies that Jesus was banished from the Church of his day; but that could not stop him from bringing his invitation to men; for when the doors of the synagogue were closed against him, he took to the temple of the open air, and taught men in the village streets, and on the roads, and by the lake-side, and in their own homes. The man who has a real message to deliver, and a real desire to deliver it, will always find a way of giving it to men.

(ii) The great interest of this chapter is that here we see Jesus beginning to use to the full his characteristic method of teaching in parables. Even before this he had used a way of teaching which had the germ of the parable in it. The simile of the salt and the light (Matthew 5:13-16), the picture of the birds and the lilies (Matthew 6:26-30), the story of the wise and the foolish builder (Matthew 7:24-27), the illustration of the garments and the wine-skins (Matthew 9:16-17), the picture of the children playing in the market-place (Matthew 11:16-17) are all embryo parables. They are truth in pictures.

But it is in this chapter that we find Jesus' way of using parables fully developed and at its most vivid. As someone has said, "Whatever else is true of Jesus, it is certainly true that he was one of the world's supreme masters of the short story." Before we begin to study these parables in detail, let us ask why Jesus used this method and what are the great teaching advantages which it offers.

(a) The parable always makes truth concrete. There are very few people who can grasp and understand abstract ideas; most people think in pictures. We could for long enough try to put into words what beauty is, and at the end of it no one would be very much the wiser; but if we can point at someone and say, "That is a beautiful person," no more description is needed. We might try for long enough to define goodness and in the end leave no clear idea of goodness in people's minds; but everyone recognizes a good person and good deed when he sees them. In order to be understood, every great word must become flesh, every great idea must take form and shape in a person; and the first great quality of a parable is that it makes truth into a picture which all men can see and understand.

(b) It has been said that all great teaching begins from the here and now in order to get to the there and then. If a man wishes to teach people about things which they do not understand, he must begin from things which they do understand. The parable begins with material which every man understands because it is within his own experience, and from that it leads him on to things which he does not understand, and opens his eyes to things which he has failed to see. The parable opens a man's mind and eyes by beginning from where he is and leading him on to where he ought to be.

(c) The great teaching virtue of the parable is that it compels interest. The surest way to interest people is to tell them stories. The parable puts truth in the form of a story; the simplest definition of a parable is in fact that it is "an earthly story with a heavenly meaning." People will not listen, and their attention cannot be retained, unless they are interested; with simple people it is stories which awaken and maintain interest, and the parable is a story.

(d) The parable has the great virtue that it enables and compels a man to discover truth for himself. It does not do a man's thinking for him; it says, "Here is a story. What is the truth in it? What does it mean for you? Think it out for yourself".

There are some things which a man cannot be told; he must discover them for himself. Walter Pater once said that you cannot tell a man the truth; you can only put him into a position in which he can discover it for himself. Unless we discover truth for ourselves, it remains a second-hand and external thing; and further, unless we discover truth for ourselves, we will almost certainly forget it quickly. The parable, by compelling a man to draw his own conclusions and to do his own thinking, at one and the same time makes truth real to him and fixes it in his memory.

(e) The other side of that is that the parable conceals truth from those who are either too lazy to think or too blinded by prejudice to see. It puts the responsibility fairly and squarely on the individual. It reveals truth to him who desires truth; it conceals truth from him who does not wish to see the truth.

(f) One final thing must be remembered. The parable, as Jesus used it, was spoken; it was not read. Its impact had to be immediate, not the result of long study with commentaries and dictionaries. It made truth flash upon a man as the lightning suddenly illuminates a pitch-dark night. In our study of the parables that means two things for us.

First, it means that we must amass every possible detail about the background of life in Palestine, so that the parable will strike us as it did those who heard it for the first time. We must think and study and imagine ourselves back into the minds of those who were listening to Jesus.

Second, it means that generally speaking a parable will have only one point. A parable is not an allegory; an allegory is a story in which every possible detail has an inner meaning; but an allegory has to be read and studied; a parable is heard. We must be very careful not to make allegories of the parables and to remember that

they were designed to make one stabbing truth flash out at a man the moment he heard it.

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