

TWENTIETH SUNDAY AFTER PENTECOST

15 OCTOBER 2023



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

SERVICE OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP, SETTING 10

*The **liturgy** is in the front of the ELW starting on page 203.*

*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 God, the one who forms us, Jesus who bears the cross, the Spirit who makes our joy complete.

C: Amen.

P: Let us bow before God in humility, confessing our sins.

P: Steadfast and faithful God,

C: you have revealed the ways of justice, yet we fail to follow you. We are overwhelmed by the world's violence and suffering. We are afraid to risk what we have for the sake of others. For the harm we have caused, known and unknown, forgive us. For the unjust demands we place on others and your creation, forgive us. For the ways we turn away from you and our neighbor, forgive us. Lead us back to you and set us on the right path; in the name of Jesus Christ, our Savior. Amen.

P: Beloved in Christ, God's justice stretches beyond all understanding. God's compassion is beyond compare. In Jesus, God is always making a new way for us. In Christ, you are already and always forgiven.

C: Amen.

HYMN #575 "IN CHRIST CALLED TO BAPTIZE"

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 [PAGE 203]

♪ 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 [PAGE 204]

♪ 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 [PAGE 205]

♪ 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 22nd chapter.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

YOUTH SERMON – NOISY OFFERING

SERMON – REV. LEAH HOLLOWAY-NILSEN

HYMN #462 “NOW WE JOIN IN CELEBRATION”

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: Trusting in the transformative power of God’s loving Spirit, let us pray for the church, the world, and all in need.

(Each petition ends: P: God of grace, C: hear our prayer.)

P: Gracious God, into your hands we commend all for whom we pray, trusting in your unending love and amazing grace; through 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 [PAGE 207]

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 #592 “JUST AS I AM, WITHOUT ONE PLEA”

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. God is at work in you.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen
Organist: Jason Bousselot or Linda Whitman
Acolyte: Faith Will
Lector: Amy Glover
Communion Assistant: Cindy Burke
Usher: Dan Burke
Cleaners: Ray and Deb Detlefs

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

Wednesday	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
Sunday	8:00 am	Worship service at Faith
	9:25 am	Sunday School at Our Savior's
	10:30 am	Worship service at Our Savior's

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.

Volunteers will be in the church office at Faith Tuesday, Wednesday and Friday from 9:00 am ~ noon.

Congratulations to Dylan and Kodi Bousselot on the birth of their son, **Bowen Michael**, on October 12th. Bowen is welcomed by his brothers Brayden and Brantley.

Bible Jam (open to all in 7th – 12th grade) is held Wednesday at Faith at 7:00 pm following confirmation class. The youth meet for food, fellowship and fun.

Meals are served on Wednesdays to the youth attending confirmation and Bible Jam. If you would be willing to prepare and serve a meal, please contact Heather Grau at 563.424.0507.

You can become a stockholder to support the youth who plan to attend the **2024 ELCA Youth Gathering**. **Stockholders** will receive mail from the youth while in New Orleans and an exclusive invitation to a “Dine & Share” event when they return from the Gathering. Shares cost \$50 each. Fill out and follow the directions on a “Shares Request” form. Contact Heather Grau at 563.424.0507 if you have questions.

The **noisy offering** will be collected today, Sunday, October 15th.

All Saint’s Sunday is November 5th. Please list the names of loved ones who have died this past year on the sheet located at the back of each sanctuary to be remembered during the service.

Joy and Judgment

Matthew 22:1-10 Jesus again answered them in parables: "The Kingdom of Heaven is like the situation which arose when a man who was a king arranged a wedding for his son. He sent his servants to summon those who had been invited to the wedding, and they refused to come. He again sent other servants. 'Tell those who have been invited,' he said, 'look you, I have my meal all prepared; my oxen and my specially fattened animals have been killed; and everything is ready. Come to the wedding.' But they disregarded the invitation and went away, one to his estate, and another to his business. The rest seized the servants and treated them shamefully and killed them. The king was angry, and sent his armies, and destroyed those murderers, and set fire to their city. Then he said to his servants, 'The wedding is ready. Those who have been invited did not deserve to come. Go, then, to the highways and invite to the wedding all you may find.' So the servants went out to the roads, and collected all whom they found, both bad and good; and the wedding was supplied with guests."

Matthew 22:1-14 form not one parable, but two; and we will grasp their meaning far more easily and far more fully if we take them separately.

The events of the first of the two were completely in accordance with normal Jewish customs. When the invitations to a great feast, like a wedding feast, were sent out, the time was not stated; and when everything was ready the servants were sent out with a final summons to tell the guests to come. So, then, the king in this parable had long ago sent out his invitations; but it was not till everything was prepared that the final summons was issued--and insultingly refused. This parable has two meanings.

(i) It has a purely local meaning. Its local meaning was a driving home of what had already been, said in the Parable of the Wicked Husbandmen; once again it was an accusation of the Jews. The invited guests who when the time came refused to come, stand for the Jews. Ages ago they had been invited by God to be his chosen

people; yet when God's son came into the world, and they were invited to follow him they contemptuously refused. The result was that the invitation of God went out direct to the highways and the byways; and the people in the highways and the byways stand for the sinners and the Gentiles, who never expected an invitation into the Kingdom.

As the writer of the gospel saw it, the consequences of the refusal were terrible. There is one verse of the parable which is strangely out of place; and that because it is not part of the original parable as Jesus told it, but an interpretation by the writer of the gospel. That is Matthew 22:7, which tells how the king sent his armies against those who refused the invitation, and burned their city.

This introduction of armies and the burning of the city seems at first sight completely out of place taken in connexion with invitations to a wedding feast. But Matthew was composing his gospel some time between A.D. 80 and 90. What had happened during the period between the actual life of Jesus and now? The answer is--the destruction of Jerusalem by the armies of Rome in A.D. 70. The Temple was sacked and burned and the city destroyed stone from stone, so that a plough was drawn across it. Complete disaster had come to those who refused to recognize the Son of God when he came.

The writer of the gospel adds as his comment the terrible things which did in fact happen to the nation which would not take the way of Christ. And it is indeed the simple historical fact that if the Jews had accepted the way of Christ, and had walked in love, in humility and in sacrifice they would never have been the rebellious, warring people who finally provoked the avenging wrath of Rome, when Rome could stand their political machinations no longer.

(ii) Equally this parable has much to say on a much wider scale.

(a) It reminds us that the invitation of God is to a feast as joyous as a wedding feast. His invitation is to joy. To think of Christianity as a gloomy giving up of everything which brings laughter and

sunshine and happy fellowship is to mistake its whole nature. It is to joy that the Christian is invited; and it is joy he misses, if he refuses the invitation.

(b) It reminds us that the things which make men deaf to the invitation of Christ are not necessarily bad in themselves. One man went to his estate; the other to his business. They did not go off on a wild carousal or an immoral adventure. They went off on the, in itself, excellent task of efficiently administering their business life. It is very easy for a man to be so busy with the things of time that he forgets the things of eternity, to be so preoccupied with the things which are seen that he forgets the things which are unseen, to hear so insistently the claims of the world that he cannot hear the soft invitation of the voice of Christ. The tragedy of life is that it is so often the second bests which shut out the bests, that it is things which are good in themselves which shut out the things that are supreme. A man can be so busy making a living that he fails to make a life; he can be so busy with the administration and the organization of life that he forgets life itself.

(c) It reminds us that the appeal of Christ is not so much to consider how we will be punished as it is to see what we will miss, if we do not take his way of things. Those who would not come were punished, but their real tragedy was that they lost the joy of the wedding feast. If we refuse the invitation of Christ, some day our greatest pain will lie, not in the things we suffer, but in the realization of the precious things we have missed.

(d) It reminds us that in the last analysis God's invitation is the invitation of grace. Those who were gathered in from the highways and the byways had no claim on the king at an; they could never by any stretch of imagination have expected an invitation to the wedding feast, still less could they ever have deserved it. It came to them from nothing other than the wide-armed, open-hearted, generous hospitality of the king. It was grace which offered the invitation and grace which gathered men in.