

# TWENTY FIRST SUNDAY AFTER PENTECOST

22 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 #685 "TAKE MY LIFE, THAT I MAY BE"**

### **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 22<sup>nd</sup> 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 #842 “OH, WORSHIP THE KING”**

**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 #838 “BEAUTIFUL SAVIOR”**

#### **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 #705 “GOD OF GRACE AND GOD OF GLORY”**

#### **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 Boussetot or Linda Whitman  
**Acolyte:** Faith Will  
**Lector:** Joe Morehead  
**Communion Assistant:** Cindy Burke  
**Usher:** Dan Burke  
**Cleaners:** Ray and Deb Detlefs

### **Contact Information:**

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### **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 God Squad soup dinner after service

**Those to keep in prayer:** Mallory Boussetot; 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.

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

The **God Squad** youth are serving soup on **Sunday, October 29<sup>th</sup>**, following worship at Our Savior's. The meal is a fundraiser for Christmas gifts for the Angel Tree project. God Squad will buy the

gifts. The Carroll Assistance Center in Wheatland and the DeWitt Referral Center distribute the gifts to local kids in need.

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.

**All Saint’s Sunday** is November 5<sup>th</sup>. 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.

### **Feeding the Children**

Faith and Our Savior’s will again be preparing food bags to provide weekend meals for Calamus-Wheatland students selected by the school counselor.

The Outreach Committee is coordinating the project and volunteers are in place for packing bags and delivering food to the school on Friday mornings.

Below is a list of non-perishable food items church members may contribute to the project. Eight Cal/Wheat Elementary students are each given a bag of food to take home on Fridays. You can help by donating food.

#### **Requirements:**

Single-serving items / Individually wrapped items  
Must be shelf-stable

#### **Examples:**

- Individual oatmeal packages
- Cereal bars
- Mac-n-cheese (or other pasta) cups to microwave
- Individual chicken or tuna packages
- Juice boxes (100% real juice)
- Individual crackers and cheese packages
- Individual crackers and peanut butter packages
- Individual cereal boxes
- Small jars of peanut butter
- Soups
- Fruit cups

The Joint Council will meet with Pastor Dan Kuckuck of the Office of the Bishop of the Southeastern Iowa Synod on Thursday, November 2, for a **one-year evaluation of Pastor Leah**.

If you have constructive feedback on Pastor Leah's first year at Faith and Our Savior's, please send your comments by email to:

Mark Witte, Faith council chair:  
markwitte@iowatelecom.net

OR

Mary Timmerman, Our Savior's council chair:  
haynik215@gmail.com

Those messages should be sent by the end of October. Thank you for your interest in the ministry of Pastor Leah and Our Savior's and Faith Lutheran Churches.

## Human and Divine Right

*Matthew 22:15-22 Then the Pharisees came, and tried to form a plan to ensnare him in his speech. So they sent their disciples to him, along with the Herodians. "Teacher," they said, "we know that you are true, and that you teach the way of God in truth, and that you never allow yourself to be swayed by any man, for you are no respecter of persons. Tell us, then, your opinion--is it right to pay tribute to Caesar, or not?" Jesus was well aware of their malice. "Hypocrites," he said, "why do you try to test me? Show me the tribute coin." They brought him a denarius. "Whose image is this," he said to them, "and whose inscription?" "Caesar's," they said to him. "Well then," he said to them, "render to Caesar the things which are Caesar's, and to God the things which are God's." When they heard this answer, they were amazed, and left him and went away.*

Up to this point we have seen Jesus, as it were, on the attack. He had spoken three parables in which he had plainly indicted the orthodox Jewish leaders. In the parable of the two sons (Matthew 21:28-32) the Jewish leaders appear under the guise of the unsatisfactory son who did not do his father's will. In the parable of

the wicked husbandmen (Matthew 21:33-46) they are the wicked husbandmen. In the parable of the king's feast (Matthew 22:1-14) they are the condemned guests.

Now we see the Jewish leaders launching their counterattack; and they do so by directing at Jesus carefully formulated questions. They ask these questions in public, while the crowd look on and listen, and their aim is to make Jesus discredit himself by his own words in the presence of the people. Here, then, we have the question of the Pharisees, and it was subtly framed. Palestine was an occupied country and the Jews were subject to the Roman Empire; and the question was: "Is it, or is it not, lawful to pay tribute to Rome?"

There were, in fact, three regular taxes which the Roman government exacted. There was a ground tax; a man must pay to the government one tenth of the grain, and one fifth of the oil and wine which he produced; this tax was paid partly in kind, and partly in a money equivalent. There was income tax, which was one per cent of a man's income. There was a poll tax; this tax had to be paid by every male person from the age of fourteen to the age of sixty-five, and by every female person from the age of twelve to sixty-five; it amounted to one denarius--that is what Jesus called the tribute coin--and was the equivalent of about 4p, a sum which is to be evaluated in the awareness that 3p was the usual day's wage for a working-man. The tax in question here is the poll tax.

The question which the Pharisees asked set Jesus a very real dilemma. If he said that it was unlawful to pay the tax, they would promptly report him to the Roman government officials as a seditious person and his arrest would certainly follow. If he said that it was lawful to pay the tax, he would stand discredited in the eyes of many of the people. Not only did the people resent the tax as everyone resents taxation; they resented it even more for religious reasons. To a Jew God was the only king; their nation was a theocracy; to pay tax to an earthly king was to admit the validity of his kingship and thereby to insult God. Therefore the more fanatical of the Jews insisted that any tax paid to a foreign

king was necessarily wrong. Whichever way Jesus might answer-- so his questioners thought--he would lay himself open to trouble.

The seriousness of this attack is shown by the fact that the Pharisees and the Herodians combined to make it, for normally these two parties were in bitter opposition. The Pharisees were the supremely orthodox, who resented the payment of the tax to a foreign king as an infringement of the divine right of God. The Herodians were the party of Herod, king of Galilee, who owed his power to the Romans and who worked hand in glove with them. The Pharisees and the Herodians were strange bed-fellows indeed; their differences were for the moment forgotten in a common hatred of Jesus and a common desire to eliminate him. Any man who insists on his own way, no matter what it is, will hate Jesus.

This question of tax-paying was not of merely historical interest. Matthew was writing between A.D. 80 and 90. The Temple had been destroyed in A.D. 70. So long as it stood, every Jew had been bound to pay the half-shekel Temple tax. After the destruction of the Temple, the Roman government demanded that that tax should be paid to the temple of Jupiter Capitolinus in Rome. It is obvious how bitter a regulation that was for a Jew to stomach. The matter of taxes was a real problem in the actual ministry of Jesus; and it was still a real problem in the days of the early Church.

But Jesus was wise. He asked to see a denarius, which was stamped with the Emperor's head. In the ancient days coinage was the sign of kingship. As soon as a king came to the throne he struck his own coinage; even a pretender would produce a coinage to show the reality of his kingship; and that coinage was held to be the property of the king whose image it bore. Jesus asked whose image was on the coin. The answer was that Caesar's head was on it. "Well then," said Jesus, "give it back to Caesar; it is his. Give to Caesar what belongs to him; and give to God what belongs to him."

With his unique wisdom Jesus never laid down rules and regulations; that is why his teaching is timeless and never goes out

of date. He always lays down principles. Here he lays down a very great and very important one.

Every Christian man has a double citizenship. He is a citizen of the country in which he happens to live. To it he owes many things. He owes the safety against lawless men which only settled government can give; he owes all public services. To take a simple example, few men are wealthy enough to have a lighting system or a cleansing system or a water system of their own. These are public services. In a welfare state the citizen owes still more to the state--education, medical services, provision for unemployment and old age. This places him under a debt of obligation. Because the Christian is a man of honour, he must be a responsible citizen; failure in good citizenship is also failure in Christian duty. Untold troubles can descend upon a country or an industry when Christians refuse to take their part in the administration and leave it to selfish, self-seeking, partisan, and unchristian men. The Christian has a duty to Caesar in return for the privileges which the rule of Caesar brings to him.

But the Christian is also a citizen of heaven. There are matters of religion and of principle in which the responsibility of the Christian is to God. It may well be that the two citizenships will never clash; they do not need to. But when the Christian is convinced that it is God's will that something should be done, it must be done; or, if he is convinced that something is against the will of God, he must resist it and take no part in it. Where the boundaries between the two duties lie, Jesus does not say. That is for a man's own conscience to test. But a real Christian--and this is the permanent truth which Jesus here lays down--is at one and the same time a good citizen of his country and a good citizen of the Kingdom of Heaven. He will fail in his duty neither to God nor to man. He will, as Peter said, "Fear God. Honour the emperor" (1 Peter 2:17).

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