

HOLY COMMUNION
Eleventh Sunday after Pentecost

August 20, 2017

8:00 am

INTRODUCTION TO THE DAY

In Isaiah we hear that God's house shall be a house of prayer for all people and that God will gather the outcasts of Israel. The Canaanite woman in today's gospel is a Gentile, an outsider, who is unflinching in her request that Jesus heal her daughter. As Jesus commends her bold faith, how might our church extend its mission to those on the margins of society? In our gathering around word and meal we receive strength to be signs of comfort, healing, and justice for those in need.

SILENT PRAYER

PRELUDE: *When Morning Gilds the Skies*

Wood

ANNOUNCEMENTS

GATHERING (ENTRANCE RITE)

Stand

HYMN: *When Morning Gilds the Skies*

546

CONFESSION AND FORGIVENESS (ABSOLUTION)

All may make the sign of the cross, the sign that is marked at baptism.

P In the name of the Father, and of the ✝ Son, and of the Holy Spirit.

C Amen.

P Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you
and worthily magnify your holy name,
through Jesus Christ our Lord.

C Amen.

P Let us confess our sin in the presence of God and of one another.

Kneel/Stand

P Most merciful God,

C we confess that we are captive to sin
and cannot free ourselves.

We have sinned against you in thought, word, and deed,
by what we have done
and by what we have left undone.

We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.

For the sake of your Son, Jesus Christ,
have mercy on us.

Forgive us, renew us, and lead us,
so that we may delight in your will
and walk in your ways,
to the glory of your holy name.

Amen.

P In the mercy of almighty God,
Jesus Christ was given to die for us,
and for his sake God forgives us all our sins.
As a called and ordained minister of the church of Christ,
and by his authority,
I therefore declare to you
the entire forgiveness of all your sins,
in the name of the Father,
and of the ✝ Son,
and of the Holy Spirit.

C **Amen.**

Stand

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.**

CANTICLE OF PRAISE (GLORIA IN EXCELSIS)

A Glory to God in the highest, and peace to God's people on earth.

G Lord God, heavenly king, almighty God and Father:

We worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God:

You take away the sin of the world; have mercy on us.

You are seated at the right hand of the Father;
receive our prayer.

For you alone are the Holy One, you alone are the Lord,
you alone are the Most High,

Jesus Christ, with the Holy Spirit, in the glory of God the Father.

Amen

PRAYER OF THE DAY

P Let us pray.

Almighty and ever-living God, you have given great and precious promises to those who believe. Grant us the perfect faith which overcomes all doubts, through your Son, Jesus Christ our Lord.

G Amen.

LITURGY OF THE WORD

Sit

FIRST READING

Isaiah 56:1, 6-8

The prophet calls upon Israel to do justice in view of God's imminent intervention to save. Righteousness and obedience define who belongs to the Israelite community—not race, nationality, or any other category.

A A reading from Isaiah.

¹Thus says the LORD:

Maintain justice, and do what is right,
for soon my salvation will come,
and my deliverance be revealed.

⁶And the foreigners who join themselves to the LORD,
to minister to him, to love the name of the LORD,
and to be his servants,

all who keep the sabbath, and do not profane it,
and hold fast my covenant—

⁷these I will bring to my holy mountain,
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar;
for my house shall be called a house of prayer
for all peoples.

⁸Thus says the Lord GOD,
who gathers the outcasts of Israel,
I will gather others to them
besides those already gathered.

A The word of the Lord.

C Thanks be to God.

SECOND READING

Romans 11:1-2a, 29-32

God has not rejected Israel. Rather, the call and gifts of God are irrevocable, so that while all have been disobedient, God has mercy upon all.

A A reading from Romans.

[Paul writes:] ¹I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. ^{2a}God has not rejected his people whom he foreknew.

²⁹For the gifts and the calling of God are irrevocable. ³⁰Just as you were once disobedient to God but have now received mercy because of their disobedience, ³¹so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. ³²For God has imprisoned all in disobedience so that he may be merciful to all.

A The word of the Lord.

C Thanks be to God.

Stand

GOSPEL ACCLAMATION

C Alleluia. Lord, to whom shall we go?

You have the words of eternal life. Alleluia.

GOSPEL

Matthew 15:[10-20] 21-28

Jesus teaches his disciples that true purity is a matter of the heart rather than outward religious observances. Almost immediately, this teaching is tested when a woman considered to be pagan and unclean approaches him for help.

P The holy gospel according to Matthew.

C **Glory to you, O Lord.**

²¹Jesus left that place and went away to the district of Tyre and Sidon. ²²Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." ²³But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." ²⁴He answered, "I was sent only to the lost sheep of the house of Israel." ²⁵But she came and knelt before him, saying, "Lord, help me." ²⁶He answered, "It is not fair to take the children's food and throw it to the dogs." ²⁷She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." ²⁸Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

P The gospel of the Lord.

C **Praise to you, O Christ.**

Sit

SERMON

Pastor Weleck

Stand

The Nicene Creed or the Apostles' Creed may be spoken. The Nicene Creed is appropriate during Advent, Christmas, Easter, and on festival days; the Apostles' Creed during Lent and at other times.

APOSTLES' CREED

P With the whole church, let us confess our faith.

C **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 into hell.
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

- A** With the whole people of God in Christ Jesus,
let us pray for the church, those in need, and all of God's creation.
- A** Lord Jesus Christ, whatever opinion we may hold, you are the Christ,
the Son of the living God, sent by him to save sinners. On this rock
you build your church, to prevail over death and hell. Renew your
church, embolden our confession, and empower our voice, that the
world may believe and know, you indeed are the Christ, the Son of
the living God. Lord, in your mercy,
- C** **hear our prayer.**
- A** We pray for the church, for its pastors and bishops, for the newly
baptized, for all the faithful, for this congregation here gathered, and
for our growth in grace. Lord, in your mercy,
- C** **hear our prayer.**
- A** We pray for all nations, for all rulers, legislators, and judges, for an
increase of justice in our lands, and for all who work for peace
among nations and among peoples. Lord, in your mercy,
- C** **hear our prayer.**

A We pray for all in any need, for the hungry and the homeless, for victims of war and injustice, for prisoners, for all who suffer in mind, body, or spirit, for the sick and infirm, for all with incurable illness, and for all who this day will die. We pray especially for those we name in the silence of our hearts... Lord, in your mercy,

C **hear our prayer.**

A We pray for the members of our armed forces wherever they serve, and especially when they serve in harm's way, that they might speedily complete their mission and be safely reunited with their loved ones. Lord, in your mercy,

C **hear our prayer.**

P Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior.

C **Amen.**

PEACE

P The peace of the Lord be with you always.

C **And also with you.**

*The people may greet one another with a sign of Christ's peace, and may say **Peace be with you** or similar words.*

LITURGY OF THE SACRAMENT OF THE ALTAR

Sit

OFFERING

Stand

OFFERTORY

Cre-ate in me a clean heart, O God, and re - new a right
spir - it with - in me. Cast me not a - way from your
pres-ence, and take not your Ho - ly Spir - it from me. Re -
store un - to me the joy of your sal - va - tion,
and up - hold me with your free Spir - it.

The musical score is written for two staves, Treble and Bass, in a key of two flats (B-flat and E-flat) and a common time signature. The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are written below the staves, aligned with the notes. The score consists of six systems of music, each with a Treble and Bass staff. The lyrics are: "Cre-ate in me a clean heart, O God, and re - new a right", "spir - it with - in me. Cast me not a - way from your", "pres-ence, and take not your Ho - ly Spir - it from me. Re -", "store un - to me the joy of your sal - va - tion,", "and up - hold me with your free Spir - it." The music features various note values, including quarter, eighth, and half notes, as well as rests and ties. The overall mood is solemn and reverent.

OFFERING PRAYER

A Let us pray...Merciful Father,

- ☞** we offer with joy and thanksgiving what you have first given us—ourselves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen.

GREAT THANKSGIVING

The presiding minister greets the assembly and invites all present to give thanks:

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.

The minister continues with the PROPER PREFACE:

P It is indeed right, our duty and our joy... *Here the minister continues with the preface for the day, concluding:* ...we praise your name and join their unending hymn:

The assembly continues with the SANCTUS:

C Holy, holy, holy Lord, God of power and might:

Heaven 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.

The minister continues with the WORDS OF INSTITUTION, usually included in a Eucharistic Prayer.

P We praise you, Lord of heaven and earth,
that you showed your creatures mercy,
and that you have sent your only Son in our flesh.
We thank you for the salvation you have prepared for us
through the holy and all-sufficient sacrifice
of his body and blood on the tree of the cross.

Gathered in his name and for his remembrance,
we pray:
Lord, send down upon us the Holy Spirit,
sanctify and renew us in body and soul,
and grant that under this bread and wine
we receive in true faith
the very Body and Blood of your Son to our salvation,
since even now we make use of Christ's own testament
according to his command.

- P** In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
TAKE AND EAT; THIS IS MY ✝ BODY,
GIVEN FOR YOU.
DO THIS FOR THE REMEMBRANCE OF ME.
Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
THIS CUP IS THE NEW COVENANT IN MY ✝ BLOOD,
SHED FOR YOU AND FOR ALL PEOPLE
FOR THE FORGIVENESS OF SIN.
DO THIS FOR THE REMEMBRANCE OF ME.

- P** Great is the mystery of faith:

C **We proclaim your Death, O Lord,
and profess your Resurrection until you come again.**

- P** Therefore we remember, Lord, heavenly Father,
the saving passion and death of your dear Son Jesus Christ.
We praise his victorious resurrection from the dead
and are comforted by his ascension into your heavenly sanctuary
where he, our High Priest, continually intercedes for us.
And as all of us are one body in Christ
through the fellowship of his Body and Blood,
so gather your faithful people from the ends of the earth,
that together with all the faithful
we may celebrate in his kingdom
the marriage feast of the Lamb.

Through him be praise and honor, glory and adoration,
almighty God, in the Holy Spirit,
now and forever, and to the ages of ages.

C Amen.

LORD'S PRAYER

P Lord, remember us in your kingdom, and teach us to pray.

**C 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.**

INVITATION TO COMMUNION

P Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

**C Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

LAMB OF GOD (AGNUS DEI)

**C Lamb of God, you take away the sin of the world;
have mercy on us.**

**Lamb of God, you take away the sin of the world;
have mercy on us.**

**Lamb of God, you take away the sin of the world;
grant us peace.**

Sit

COMMUNION

When giving the bread and cup, the communion ministers say

The body of Christ, given for you.

The blood of Christ, shed for you.

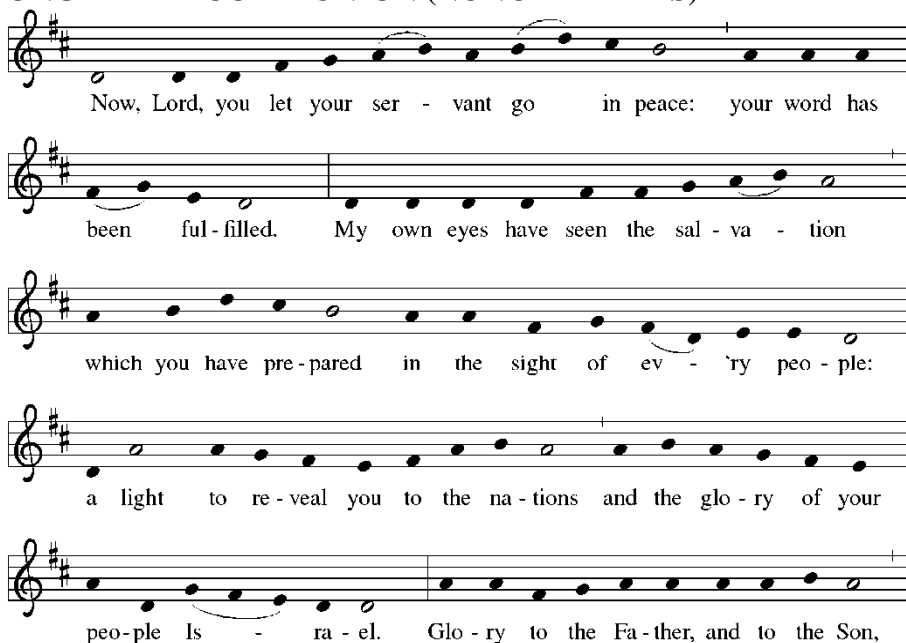
and each person may respond

 Amen.

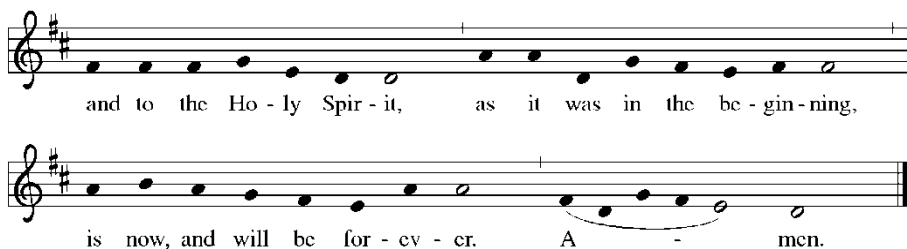
We Lutherans believe that the Body and Blood of Christ are “truly and substantially” present “in, with, and under” the forms of bread and wine. We invite to the communion all who are baptized and communing in this or another Christian denomination. Communion will be distributed by Intinction. Receive the Body of Christ in the palm of your hand from the Pastor and then dip the host into the chalice containing the Blood of Christ held by the Communion Assistant. We welcome children and others who are not communing to come forward for a blessing.

Stand

SONG AFTER COMMUNION (NUNC DIMITTIS)



Now, Lord, you let your ser - vant go in peace: your word has
been ful - filled. My own eyes have seen the sal - va - tion
which you have pre - pared in the sight of ev - 'ry peo - ple:
a light to re - veal you to the na - tions and the glo - ry of your
peo - ple Is - ra - el. Glo - ry to the Fa - ther, and to the Son,



BLESSING AFTER COMMUNION

P The Body and Blood of our Lord Jesus Christ
strengthen you and keep you in his grace.

C Amen.

PRAYER AFTER COMMUNION

A Let us pray.

We give you thanks, almighty God,
that you have refreshed us
through the healing power of this gift of life.
In your mercy, strengthen us through this gift,
in faith toward you
and in fervent love toward one another;
for the sake of Jesus Christ our Lord.

C Amen.

SENDING

BLESSING (BENEDICTION)

P The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord look upon you with favor and + give you peace.

C Amen.

DISMISSAL

A Go in peace. Serve the Lord.

C Thanks be to God.

HYMN: *Blessing and Honor*

525

POSTLUDE: *Trumpet Tune*

German



The Time of the Church is the season after Pentecost, beginning with The Holy Trinity and ending with Christ the King. These weeks focus on Christ's ministry and teaching.

On Sundays for which the color is green, it is appropriate to omit either the Kyrie or the Hymn of Praise, reserving both together for festival seasons.

The liturgical color green, symbolic of growth, is used for the season after Epiphany and after Pentecost.

The Eucharistic Prayer (which includes the Words of Institution) that we use in the Summer is an English translation of the Eucharistic Prayer currently used by Lutherans in Germany.

The green chasuble worn in the Old Church has an unusual shape. It is called a "fiddle back" chasuble because it has the same shape as a violin. This is the shape of chasubles in the 1700s, so it is historically accurate for the period of the founding of the Old Church. And with so much material removed from the sides, it is much cooler to wear in hot temperatures.