

# ONE IN CHRIST LUTHERAN PARISH

◆Bethany ◆Immanuel ◆Lunder ◆Silver Lake ◆Winnebago

## And all ate and were filled...

Matthew 14:20, NRSV



Pentecost 10

August 6, 2023



# ONE IN CHRIST LUTHERAN PARISH

◆ Bethany     ◆ Immanuel     ◆ Lunder     ◆ Silver Lake     ◆ Winnebago

Ministers

Every member of the Parish

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**Tenth Sunday after Pentecost**

**August 6, 2023**

## COME, HOLY SPIRIT!

We joyfully welcome all guests who are worshiping with us this morning.

We ask you to please sign our guest register. God's Spirit has empowered us to be an united community of faith and encourages us to be a neighbor to all.

## SPIRIT, SET OUR HEARTS ON FIRE!

## ORDER OF WORSHIP

*Hymns are from the Green Hymnal.*

*(\* Stand as you are able)*

### Prelude

### Welcome and Announcements

### ✠ **GATHERING** ✠

*The Holy Spirit calls us together as the People of God*

### \***CONFESSION**

God of all righteousness, hear our cries for justice made in genuine sincerity;

**hear our prayers from lips which speak no evil –**

from hearts which are free from evil deeds.

**Our thoughts, words and deeds are grounded in your word.**

For it is by putting our trust in you, O God, and in you alone,

**that we are able to walk in your ways of peace and righteousness, and rejoice in your presence.**

Gracious and loving God, you enabled your people to turn to you in the confident assurance that his cries and prayers would be heard and answered by you.

**Prayers uttered in the belief that your steadfast love would not permit despair and desolation to have the last word.**

We offer our prayers in that same belief, and with even greater confidence that we are heard by you, for the wonderful evidence of your love has been revealed in Jesus Christ, in whom we seek refuge time and time again.

**Through him, our burdens are lightened and our sins are forgiven.**

Through his sacrificial love, our lives are blessed with the gift of the Holy Spirit.

**For these great and glorious gifts, we offer our thanksgiving, our praise and our adoration. In Jesus' name we pray. Amen**

Merciful God, your stories shows your willingness to enter into the messiness of our human struggles - into fractured relationships, family differences, difficult situations with people we care about.

**You would think that we would welcome you with open arms, yet we confess that too often our fists are clenched because we do not want to loosen our grip on our possessions and our selfish desires.**

We fear that our very lives will be dislocated by the steady influence upon them of your kingdom values of justice, mercy and peace.

**Help us to wrestle with the conflicting values, desires and pressures that confront us daily so that we can unclench our hands and open ourselves to the transforming power of the Holy Spirit.**

Only then can we fully embrace others in their pain - and be embraced.

**In the name of Christ. Amen.**

**\*EXPERIENCING GOD'S GRACE – THE GOOD NEWS**

If anyone is in Christ, there is a new creation: everything old has passed away; see everything has become new! All this is from God, to whom we have been reconciled through Christ. in whom we are blessed and forgiven.

**Thanks be to God!**

**\*OPENING SONG**      *“One Bread, One Body”*

ELW # 496



One bread, one bod-y,                      one Lord of all;                      one cup of



bles-sing which we bless,                      and we,                      though man-y



through-out the earth,                      we are one bod - y in this one                      Lord.



- |   |            |             |              |            |
|---|------------|-------------|--------------|------------|
| 1 | Gen - tile | or Jew,     | ser - vant   | or free,   |
| 2 | Man - y    | the gifts,  | man - y      | the works, |
| 3 | Grain for  | the fields, | scat - tered | and grown, |



wom - an	or man,	no	more.
one in the	Lord	of	all.
gath - ered	to one	for	all.

**\*APOSTOLIC GREETING**

The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.

**And also with you.**

**\*SHARING THE PEACE**

**\*KYRIE**

In peace, let us pray to the Lord. Lord, have mer-cy.

For the peace from above, and for our sal - va - tion, let us

pray to the Lord. Lord, have mer - cy.

For the peace of the whole world, for the well-being of the church of God,

and for the u - ni - ty of all, let us pray to the Lord.

Lord, have mer - cy.

For this holy house, and for all who offer here their wor-ship and praise,

let us pray to the Lord. Lord, have mer - cy.

Help, save, comfort, and de - fend us, gra - cious Lord.

A - men.

**\*CANTICLE OF PRAISE**     *"This is the feast..."*

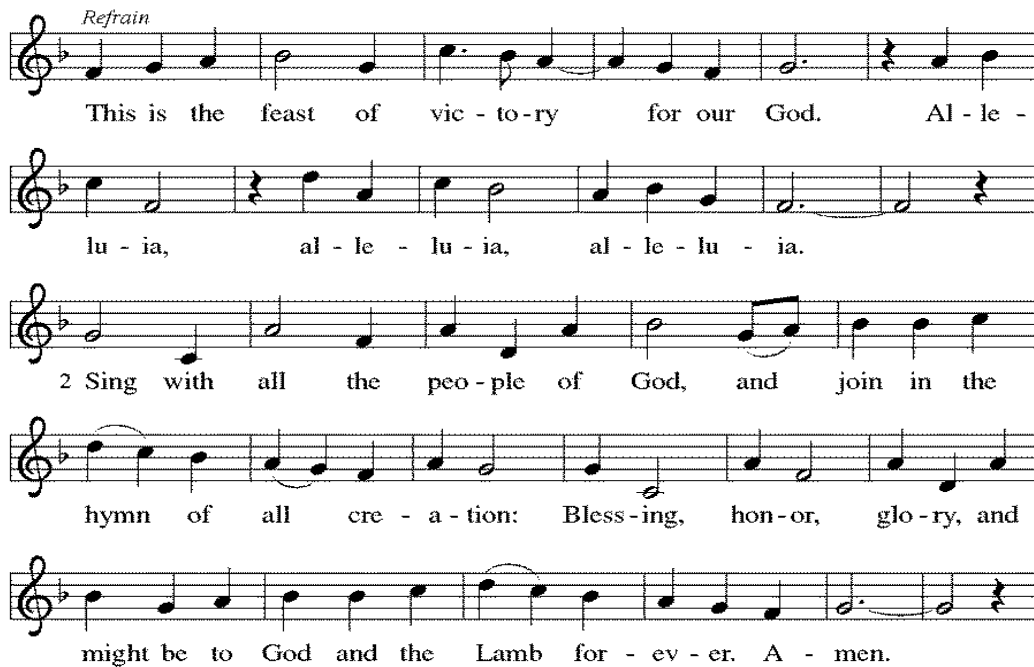
*Refrain*



This is the feast of vic - to - ry for our God. Al - le -  
lu - ia, al - le - lu - ia, al - le - lu - ia.

1 Wor - thy is Christ, the Lamb who was slain, whose blood set us  
free to be peo - ple of God. Pow - er, rich - es, wis - dom, and  
strength, and hon - or, bless - ing, and glo - ry are his.


*Refrain*



This is the feast of vic - to - ry for our God. Al - le -  
lu - ia, al - le - lu - ia, al - le - lu - ia.

2 Sing with all the peo - ple of God, and join in the  
hymn of all cre - a - tion: Bless - ing, hon - or, glo - ry, and  
might be to God and the Lamb for - ev - er. A - men.

*Final refrain*



This is the feast of vic - to - ry for our God,  
for the Lamb who was slain has be - gun his reign.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

## \*PRAYER OF THE DAY

Let us pray.

**Glorious God, your generosity waters the world with goodness, and you cover creation with abundance. Awaken in us a hunger for the food that satisfies both body and spirit, and with this food fill all the starving world; through your Son, Jesus Christ, our Savior and Lord. Amen.**

## ✠ **WORD** ✠

### *God speaks to us in scripture, reading, preaching, and song*

*In today's first reading God invites all who are hungry or thirsty to receive food and drink without cost. Jesus feeds the hungry multitude and reveals the abundance of God. At the eucharistic table we remember all who are hungry or poor in our world today. As we share the bread of life, we are sent forth to give ourselves away as bread for the hungry.*

## SCRIPTURE READING

**Isaiah 55:1-5**

*God invites Israel to a great feast at which both food and drink are free. God also promises to make an everlasting covenant with all peoples, with promises that previously had been limited to Israel. As David was a witness to the nations, these nations shall now acknowledge the ways in which God has glorified Israel.*

<sup>1</sup>Ho, everyone who thirsts,  
come to the waters;  
and you that have no money,  
come, buy and eat!  
Come, buy wine and milk  
without money and without price.  
<sup>2</sup>Why do you spend your money for that which is not bread,  
and your labor for that which does not satisfy?  
Listen carefully to me, and eat what is good,  
and delight yourselves in rich food.  
<sup>3</sup>Incline your ear, and come to me;  
listen, so that you may live.  
I will make with you an everlasting covenant,  
my steadfast, sure love for David.  
<sup>4</sup>See, I made him a witness to the peoples,  
a leader and commander for the peoples.  
<sup>5</sup>See, you shall call nations that you do not know,  
and nations that do not know you shall run to you,  
because of the LORD your God, the Holy One of Israel,  
for he has glorified you.

The word of the Lord. **Thanks be to God.**

## SCRIPTURE READING

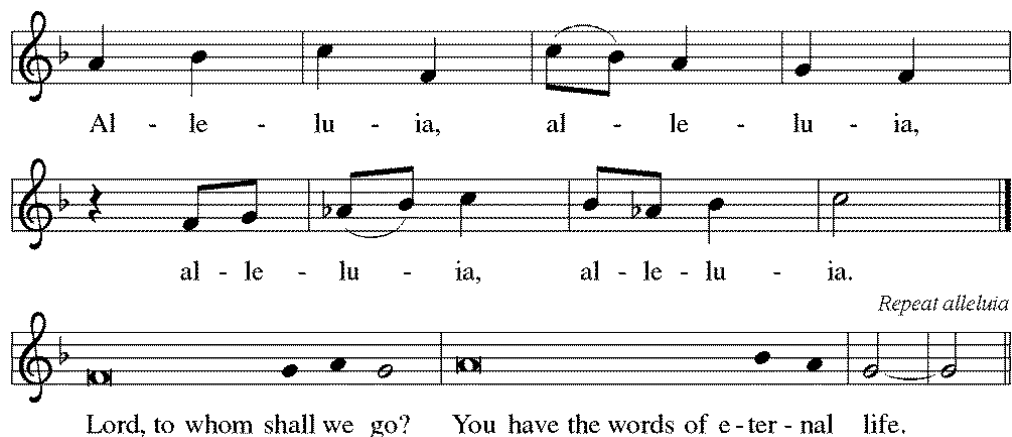
**Romans 9:1-5**

*This begins a new section in Paul's letter in which he will deal with the place of Israel in God's saving plan. He opens by highlighting how Israel's heritage and legacy include being God's children, having God's covenants, being given God's law, participating in worship of God, and receiving divine promises.*

<sup>1</sup>I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—<sup>2</sup>I have great sorrow and unceasing anguish in my heart. <sup>3</sup>For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. <sup>4</sup>They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; <sup>5</sup>to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

The word of the Lord. **Thanks be to God.**

## \*GOSPEL ACCLAMATION



Al - le - lu - ia, al - le - lu - ia,  
al - le - lu - ia, al - le - lu - ia. *Repeat alleluia*  
Lord, to whom shall we go? You have the words of e - ter - nal life.

## \*GOSPEL READING

**Matthew 14:13-21**

*After John the Baptist is murdered, Jesus desires a time of solitude. Still, his compassion for others will not allow him to dismiss those who need him, and he is moved to perform one of his greatest miracles.*

The holy gospel according to Matthew. **Glory to you, O Lord.**

<sup>13</sup>Now when Jesus heard [about the beheading of John the Baptist], he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. <sup>14</sup>When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. <sup>15</sup>When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." <sup>16</sup>Jesus said to them, "They need not go away; you give them something to eat." <sup>17</sup>They replied, "We have nothing here but five loaves and two fish." <sup>18</sup>And he said, "Bring them here to me." <sup>19</sup>Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. <sup>20</sup>And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. <sup>21</sup>And those who ate were about five thousand men, besides women and children.

The gospel of the Lord. **Praise to you, O Christ.**

## CHILDREN'S MESSAGE

## SERMON

Pastor Bill Peters

Leader or All
Musical notation for the first line of the song.

1 "I am the Bread of life. You who
2 "The bread that . . . I will give is my
3 "Un - less . . . you . . . eat of the
4 "I am the res - ur - rec - tion, . . . .
5 Yes, Lord, . . . . I be - lieve that . . .

Musical notation for the second line of the song.

come to me shall not hun - ger, and who be -
flesh for the life of the world, . . . . and if you
flesh of the Son of Man . . . . and . . .
I . . . . am the life. . . . If you be -
you . . . . are the Christ, . . . . the . . .

Musical notation for the third line of the song.

lieve in me shall not thirst. No one can come to
eat . . . . of this bread, and you shall . . live for -
drink . . . . of his blood, and drink . . . . of his
lieve . . . . in . . . me, e - ven . . though you
Son . . . . of . . . God, who . . . . have . . .

Musical notation for the fourth line of the song.

me un - less the Fa - ther beck - ons."
ev - er, . . . . you shall live for - ev - er."
blood, you shall not have life with - in you."
die, . . . . you shall live for - ev - er."
come in - to . . . . the . . . . world. . . .

Refrain

Musical notation for the first part of the refrain.

"And I will raise you up, and I will raise you up,

Musical notation for the second part of the refrain.

Musical notation for the third part of the refrain.

and I will raise you up on the last day."

Musical notation for the fourth part of the refrain.



## **\*NICENE CREED**

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshiped and  
glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

## **\*PRAYERS OF THE COMMUNITY**

Confident that God receives our joys and concerns, let us offer our prayers for the church, those in need, and all of creation.

...Hear us, O God. Your mercy is great.

### **✠ MEAL ✠**

*God feeds us with the presence of Jesus Christ*

## **OFFERING**

### **\*OFFERTORY SONG**

*"Let the Vineyards"*

ELW # 184

*Let the vineyards be fruitful, Lord,  
and fill to the brim our cup of blessing.  
Gather a harvest from the seeds that were sown,  
that we may be fed with the bread of life.  
Gather the hopes and dreams of all;  
unite them with the prayers we offer.  
Grace our table with your presence,  
and give us a foretaste of the feast to come.*

**\*GREAT THANKSGIVING**

The Lord be with you. And al - so with you.  
Lift up your hearts. We lift them to the Lord.  
Let us give thanks to the Lord our God.  
It is right to give our thanks and praise.

**\*PREFACE**

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
heav - en and earth are full of your glo - ry. Ho - san - na in the  
high - est. Bless - ed is he who comes in the name of the Lord. Ho -  
san - na in the high - est. Ho - san - na in the high - est.

**\*WORDS OF INSTITUTION**

**\*LORD'S PRAYER**

**DISTRIBUTION**

**\*COMMUNION BLESSING**

**✠ SENDING ✠**

*God blesses us and sends us in mission in the world*

**\*BLESSING**

**\*THREE-FOLD AMEN**

**\*RINGING OF THE BELL**



1 Here is bread, here is wine, Christ is with us, he is with us.  
2 Here is grace, here is peace, Christ is with us, he is with us.  
3 Here we are, joined in one, Christ is with us, he is with us.



Break the bread, taste the wine, Christ is with us here.  
Know his grace, find his peace, feast on Je - sus here.  
We'll pro - claim till he comes Je - sus cru - ci - fied.



In this bread there is heal - ing, in this cup is life for - ev - er.



In this mo - ment, by the Spir - it, Christ is with us here.

**\*DISMISSAL**

Go in peace. Serve the Lord.  
Thanks be to God.

**Postlude**



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## THE PROBLEM WITH NUMBERS

So much attention to numbers! Five. Two. Twelve. Five thousand. And far more than five thousand when the women and children are included in the count (almost as if it's a census-taker's afterthought). But who, really, was doing the counting? And why? Was there a crew in that deserted place tallying attendance like ushering teams who survey church pews on Sunday mornings? Probably not. Yet the numbers often dominate this story, a miraculous story so significant to the evangelists that it is, unlike any other miracle, written into all four gospels.

What might be lost from this story when the numbers—how many people, so few loaves, only a couple fish, and even the counted leftovers—command our attention? The numbers apparently consumed the disciples' imaginations and produced their reaction: "Send them away."

Consider how often stories end like this: "Send them away." How quickly, even easily, numbers settle an issue and decide a story's conclusion, people's fate. But for Jesus the story is not over. Instead he says, "They need not go away" (Matthew 14:16). The numbers neither control nor tell the story. Compassion does. And more, that is not only how the story ends; compassion is how the story begins: "When he went ashore, he saw a great crowd; and he had compassion for them" (Matt. 14:14).

Rather than the numbers, it is the "where" of this story that is significant. We easily overlook where Jesus is doing his ministry: Ashore. In a deserted place. It is not in the religious space of the synagogue. In the religious space, Jesus' teaching so offended the congregation that, dishonored, he left unable to accomplish anything among them. Unable to make a space of compassion and care there, he goes out to where the people are. If this doesn't give us pause, we are not paying attention.

We see where Jesus is. Where is the church?