

Order of Worship for August 16 9 AM

A video of the service will “go live” at 8:30 AM Sunday morning on Memorial’s YouTube page here: <https://www.youtube.com/channel/UCqritUPMNz38pvRJo4-17Kw> and on Memorial’s Facebook page here: <https://www.facebook.com/mlcames/>

You will then be able to watch it beginning then as if you were watching a normal service or watch it anytime later on demand.

Prelude:

P: The Lord be with you.

C: And also with you.

The Opening Hymn: “Earth and All Stars” – Hymn 817

Confessing Our Sin and Receiving God’s Forgiveness

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

C: Amen.

P: Our help is in the name of the Lord,

C: Who made heaven and earth.

P: If You, O Lord, kept a record of sins, O Lord, who could stand?

C: But with You there is forgiveness; therefore You are feared.

P: Since we are gathered to hear God’s Word and call upon Him in prayer and praise. Let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition.

Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God be merciful to me, a sinner.

C: Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

P: Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise, through Your Son, Jesus Christ, our Lord.

C: Amen.

Entrance Psalm:

P: May God be gracious to us and bless us

C: and make His face to shine upon us,

P: that Your way may be known on earth,

C: Your saving power among all nations.

P: Let the peoples praise You, O God;

C: let all the peoples praise You!

P: Let the nations be glad and sing for joy,

C: for You judge the peoples with equity and guide the nations upon earth.

P: Let the peoples praise You, O God;

C: let all the peoples praise You!

P: The earth has yielded its increase;

C: God, our God, shall bless us.

P: God shall bless us;

C: let all the ends of the earth fear Him!

ALL: Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.

P: Let the peoples praise you, O God,

C: let all the peoples praise You!

P: The Lord be with you.

C: And also with you.

Prayer of the Day:

P: Almighty and everlasting Father, You give Your children many blessings even though we are undeserving. In every trial and temptation grant us steadfast confidence in Your loving-kindness and mercy; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: Amen

Old Testament Lesson: Isaiah 56:1, 6–8

R: Thus says the LORD: “Keep justice, and do righteousness, for soon My salvation will come, and My deliverance be revealed. “And the foreigners who join themselves to the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who keeps the Sabbath and does not profane it, and holds fast My covenant—these 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.” The LORD GOD, who gathers the outcasts of Israel, declares, “I will gather yet others to Him besides those already gathered.

R: This is the Word of the Lord.

C: Thanks be to God.

Epistle Lesson: Romans 11:1–2a, 13–15, 28–32

R: I ask, then, has God rejected His people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected His people whom He foreknew....Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order somehow to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? ...

As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. For the gifts and the calling of God are irrevocable. Just as you were at one time disobedient to God but now have received mercy because of their disobedience, so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. For God has consigned all to disobedience, that He may have mercy on all.

R: This is the Word of the Lord.

C: Thanks be to God.

The Holy Gospel: Matthew 15:21–28

P: The Holy Gospel according to St. Matthew the 15th chapter:

C: Glory to You, O Lord.

P: Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.” But He did not answer her a word. And His disciples came and begged Him, saying, “Send her away, for she is crying out after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before Him, saying, “Lord, help me.” And He answered, “It is not right to take the children’s bread and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly.

P: This is the Gospel of the Lord.

C: Praise to You, O Christ.

Sermon Hymn: “In Christ There Is No East or West” - Hymn #653

Sermon: “Crumbs from the Table” - Matthew 15:21-28

For many of us, it seems like we’re living off of crumbs. Ever since things started closing down, we haven’t had the full experience we’re used to. Online classes were crumbs compared to the in-person learning. Cooking at home was like crumbs compared to the elaborate meals in fancy restaurants. Online church is crumbs compared to worshipping in person.

Now, months later, we still seem to be living off of crumbs. We can watch Major League Baseball, but only 60 games, or less if you’re a Cardinals or Marlins fan. The NBA and NHL taking place without fans and so long separated from the last games aren’t much. The government stimulus checks were just a drop in the bucket compared to the costs of lost income and economic activity. Getting to watch new movies that are only available to stream, and can’t be shown on the big screen of a theater. Graduations, proms, weddings all canceled, postponed, or with significantly fewer people than planned. And now recovering from the storm damage, you may be eating the crumbs of what you could salvage from your freezer and fridge.

That's what we think of when we think of crumbs, which is why it seems so insulting, so different, for Jesus to just offer crumbs to the Canaanite woman. That's not how we're used to seeing Jesus work. When a Canaanite woman comes up to him, he first tries to ignore her. When that doesn't work, he tells her "I was sent only to the lost sheep of the house of Israel." Then, he even calls her a dog! This isn't the Jesus we are used to hearing.

Why would he treat this foreign woman, this woman who came from the people who the Israelites had cast out when they came into the Promised Land, like the lower class, unclean, unwanted person that everyone else in Israel would have seen? Especially with the women in his family tree, listed in that genealogy at the beginning of Matthew. Rahab, the Canaanite prostitute who helped the Israelites in the lead-up to the battle of Jericho. Ruth, the woman from Moab, one of Israel's traditional enemies throughout the Old Testament. And the way his own mother would have been treated as an outcast as she tried to explain how she was not married yet was pregnant. If anyone could look back and see how outcasts were treated, it was Jesus. How could He of all people do this?

As much as the words of Jesus confuse us, the actions of Jesus should not. They point to what he really was doing. Jesus, however, is always a teacher, and is never afraid to vary his teaching methodology to get through to particularly thick-headed students. He'd been teaching his disciples in parables, even explaining to them what the parables meant. But the disciples still weren't quite getting it. His silence allows the disciples the chance to chime in and see if they've been paying attention. Jesus had just had a long discussion with the Pharisees about who was clean and who was unclean, who was in and who was out, and how to draw the lines between the two. If the disciples had been paying attention to that exchange, they would be correcting Jesus. They wouldn't just be dismissing the woman and her needs, thinking more about how to get back to what they were doing before her interruption. No, if the disciples had been paying attention to Jesus and his example, they would have stepped up, spoken up, stood up to Jesus and the words of the Pharisees he was using. But they didn't.

Jesus varies his teaching method. He treats the woman like the Pharisees would have, like the disciples would have. He even ups the ante of the conversation when he calls her a dog, when the disciples might have helped her just to get rid of her. But Jesus picks a woman who knows her Scriptures. She knows that even if God works first through the people of Israel, that the blessings God gives will overflow. The banquet table will be too small for all the food, and even the crumbs will be marvelous.

The Canaanite woman is the one with great faith. We're not told how she knows who Jesus is. We're not told how she knows to address him as Lord or Son of David, terms that refer to the Messiah a good Jew would be expected to know, but not a Gentile. Perhaps she'd received some inadvertent crumbs from the feast of stories of God that the Jews shared. In any case, she knows that Jesus is the only one who can help her daughter. Her faith isn't shaken when he talks to her like a Pharisee would, when he calls her a dog. Her faith is commended by Jesus as great. She says she would be content with crumbs, but Jesus gives her more than that. Her faith

led her to someone who she shouldn't have talked to, who shouldn't have helped her, but did, because that's what Jesus does. Jesus crosses lines and barriers.

The blessings of God were always meant to stream outward to all people. All the way back to Abraham, God blessed specific people not so that they could keep those blessings for themselves, or hold their special status as "chosen people" over those around them. They were blessed to be a blessing to the whole world. As we heard from Isaiah earlier, "'And the foreigners who join themselves to the Lord...these I will bring to my holy mountain, and make them joyful in my house of prayer... for my house shall be called a house of prayer for all peoples.' The Lord God, who gathers the outcasts of Israel, declares, 'I will gather yet others to him besides those already gathered'" (Isaiah 56:1, 6-8). God gathers the outcasts of Israel, the ones who had been separated for any number of reasons, often for ritual uncleanness or illness.

Those feelings of separation and alienation, the acts that build walls between each other, all stem from the separation from God we experience because of our sin. The vertical separation between God and man leads to the horizontal separation between all people, between you and me. We were alienated from God, no longer connected to him.

But that's why Jesus came, to end that separation. As Paul wrote to the Corinthians, "God through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Corinthians 5:18). When Jesus came into the world, He came to end the alienation between God and people by dying on the cross for us. With that, God reached down to us. The cross bridges the gap between God and each of us created by sin. That's why so many church steeples are topped with a cross. Not just so that the cross can be seen, but so that we remember how the God on high came down to us and crossed that gap.

The cross marks the end of separation. The end of separation because of sin, the end of separation between us. Any categories that we can think of to divide ourselves into: conservative or liberal, red state or blue state, city people or country people, rich or poor, young or old: whatever those categories are, they no longer divide us. Instead we are united into one body, the Body of Christ.

We are sent out into the world to share that Good News that Jesus crosses lines. We are sent out to share in that ministry of reconciliation. To share that picture of a time when all peoples will gather together to feast and celebrate with God, satisfied with more than just crumbs. Celebrating a unity that is deeper and longer lasting than anything the world can create on its own. Celebrating that Jesus crossed the lines created by sin to come to us, and sends us out to do the same.

Confession of Faith: Nicene Creed (found inside the back cover of hymnal)

Hymn of Praise: *"Spread the Reign of God the Lord"* - **Hymn #830**

Prayers:

P: In His life, Christ befriended the outcast and welcomed the sinner.

C: Welcome us, O Lord, into Your fold and claim us as Your own.

P: In His life, Christ answered the prayers of those who trusted in Him and came to Him in earnest.

C: Answer our earnest prayers, O Lord, according to Your good and gracious will.

P: In His life, Christ sought out the people who had strayed away from the path of righteousness.

C: Seek us out, O Lord, and find in us a willingness to repent and follow Your commands.

P: In His life, Christ healed the sick and brought the dead back to life.

C: Restore us, O Lord, with Your life-giving Spirit so we may work together with other believers in the kingdom of God.

P: In His life, Christ promised salvation to every person of every race and nation, male or female, slave or free.

C: Inspire us, O Lord, to become Christ-like, speaking words of forgiveness, love and care to those the world has left behind.

(other prayers)

The Lord's Prayer:

Closing Prayer:

P: Christ Jesus, move us to have the faith of that Canaanite who saw that even the crumbs from Your table are a great blessing. Help us to see that You invite people from all nations, races, ages, and genders to receive Your blessings at Your table. We pray this in Your most precious name.

C: Amen.



Blessing:

(Pastor)

C: Amen.

**Closing Hymn: "Beautiful Savior"-
Hymn #537**