

## Order of Worship for August 28, 2022

### Prelude

P: The Lord be with you.

**C: And also with you.**

**Opening Hymn:** “*Son of God, Eternal Savior*” – Hymn #842

**Confession and Forgiveness-** p.151

### Service of the Word

#### Entrance Psalm

P: It is God who executes judgment,

**C: putting down one and lifting up another.**

P: We give thanks to You, O God; we give thanks, for Your name is near.

**C: We recount Your wondrous deeds.**

P: At the set time that I appoint

**C: I will judge with equity.**

P: For not from the east or from the west

**C: and not from the wilderness comes lifting up,**

P: But I will declare it forever;

**C: I will sing praises to the God of Jacob.**

**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: It is God who executes judgment,

**C: putting down one and lifting up another.**

**Kyrie (“Lord, Have Mercy):** p.152

**Hymn of Praise:** “*This Is the Feast*” - p.155

**Salutation-** p. 156 (sung)

#### Prayer of the Day

P: O Lord of grace and mercy, teach us by Your Holy Spirit to follow the example of Your Son in true humility, that we may withstand the temptations of the devil and with pure hearts and minds avoid ungodly pride; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C: Amen.**

#### The Old Testament Lesson-Proverbs 25:2-10

R: It is the glory of God to conceal things, but the glory of kings is to search things out. As the heavens for height, and the earth for depth, so the heart of kings is unsearchable. Take away the dross from the silver, and the smith has material for a vessel; take away the wicked

from the presence of the king, and his throne will be established in righteousness. Do not put yourself forward in the king's presence or stand in the place of the great, for it is better to be told, "Come up here," than to be put lower in the presence of a noble. What your eyes have seen do not hastily bring into court, for what will you do in the end, when your neighbor puts you to shame? Argue your case with your neighbor himself, and do not reveal another's secret, lest he who hears you bring shame upon you, and your ill repute have no end.

R: This is the Word of the Lord.

**C: Thanks be to God.**

### **The Epistle Lesson – Hebrews 13:1-17**

R: Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. Keep your life free from love of money, and be content with what you have, for He has said, "I will never leave you nor forsake you." So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?"

Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through His own blood. Therefore let us go to Him outside the camp and bear the reproach He endured. For here we have no lasting city, but we seek the city that is to come. Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

R: This is the Word of the Lord.

**C: Thanks be to God.**

### **Alleluia and Verse – p. 156**

### **The Holy Gospel – Luke 14:1-14**

P: The Holy Gospel according to St. Luke, the 14<sup>th</sup> chapter.

**C: Glory to You, O Lord** (sung)

P: One Sabbath, when Jesus went to dine at the house of a ruler of the Pharisees, they were watching Him carefully. And behold, there was a man before Him who had dropsy. And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" But they remained silent. Then He took him and healed him and sent him away. And He

said to them, “Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” And they could not reply to these things.

Now Jesus told a parable to those who were invited, when He noticed how they chose the places of honor, saying to them, “When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, and he who invited you both will come and say to you, ‘Give your place to this person,’ and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

Jesus said also to the man who had invited Him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just.”

P: This is the Gospel of our Lord.

C: **Praise to You, O Christ.** (sung)

## Children’s Sermon

**Sermon Hymn:** “*Where Charity and Love Prevail*” – **Hymn #845**

**Sermon:** *Finding Your Place* – **Luke 14:1-14**

The beginning of the school year is all about finding your place. Students moved into dorm rooms or apartments, finding a place for their stuff. They tried to choose those apartments or dorms based on where their classes were, where their friends live, how easy it was to get to CyRide or walk to where they needed to go.

When classes begin, they have to find their place. Do you sit up front, so you can see and hear the best? Or do you sit in the back, so you can get out as quickly as possible? Or do you make sure you sit by your friends, wherever they’re sitting? Or do you have to make sure you find a spot by an outlet to plug your laptop in?

Most movies about high school begin with a map of the cafeteria, telling which group sits where. Jocks over here, nerds over there, the popular girls in the middle, the loners off in the back. Try and sit in the wrong place, and you risk getting mocked, food dumped over you, or beaten up. You have to know where to sit when you eat.

It doesn’t get any easier as you grow up. Who will you sit with when you eat in Seasons or at the MU or at another dining hall on campus? Who do you invite to business lunches? Do you have lunch meetings with your boss, or does the whole office go out to lunch without you? How does your family sit at gatherings? Who sits with whom at the wedding reception?

In Jesus' day, knowing your place was important in society. You needed to know where you fit in the hierarchy, where you belonged. You didn't want to overreach, for fear of being knocked down a peg or two. At the same time, you didn't want to under value yourself, and be left behind. You needed to know your place.

This was especially true when you were eating with others. The rules of table fellowship were strict. You would only eat with those on the same level as you. You would only eat with those who were ceremonially clean, with those who were as righteous as you were. Eating with someone meant that they were as close as family, and that came with a lot of obligations, so you were careful who you invited to a meal. You have to know who will eat with you.

Even within that group, though, there were levels. Among your peers, you wanted to be seen as the most important. You wanted to be seated closest to the host. You wanted those who were closest to you to see that you were better than they were, that you were more respected, more well liked, more in favor than they were. It was a chance to show off, to be seen. Where you sat showed your position in society.

In the Roman world, Caesar was often known as a benefactor. It didn't just mean that he did good things. It also meant that he did good to those who were beneath him, which was everyone. But he did that good in such a way that the social distance remained.

Jesus took the opposite approach. He lowered himself. "If anyone would be first, he must be last of all and servant of all." Paul encouraged the Philippians to follow the example of Jesus in being slaves of Christ.

Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men.

Or, as Martin Luther put it, "A Christian is a perfectly free Lord of all, subject to none, and a Christian is a perfectly dutiful servant of all." It's not that we simply think less of ourselves, but, more importantly, we think about ourselves less.

CS Lewis, in his book *Mere Christianity*, writes about how humility helps us find ourselves in ways that exalting ourselves never could. "The more we get what we call "ourselves" out of the way and let [Christ] take us over, the more truly ourselves we become. ... The principle runs through all life from top to bottom. Give up yourself, and you will find your real self. Lose your life and you will save it. ... Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin, and decay. But look for Christ and you will find Him, and with Him everything else thrown in."

George Washington Carver is one of Iowa State's most famous graduates, but he didn't set out to do that. Instead, he pursued his degrees, and then went south to teach at the Tuskegee

Institute in Alabama. A gifted teacher, Carver was also a devoted researcher, experimenting with seed, soil, and feed grain. He taught local farmers how to rotate crops, to plant peanuts to enrich the soil, and discovered over three hundred uses for the peanut plant. Carver turned down offers for huge salaries by working for major industries because he wanted to stay at Tuskegee and help his people. He knew his place wasn't in the highest places where he could benefit himself. He knew his place was serving to lift up those who needed his help.

Many of Jesus' parables feature invitations to celebrations or feasts. He was a frequent dinner guest. He blessed the wedding at Cana by his presence and first miracle, when he turned water into wine. He dined with Mary and Martha, as well as the Emmaus disciples. Jesus even invited himself to dinner at the home of Zacchaeus the tax collector! No wonder his opponents grumbled about Jesus: "This man welcomes sinners and eats with them" (Luke 15:2, NIV). Sharing a meal implied full acceptance. And Jesus enjoyed meals with everyone, regardless of social status or religious background.

Jesus is the ultimate host. On the night of his betrayal, he told his disciples, "I have earnestly desired to eat this Passover with you before I suffer" (Luke 22:15). Yes, Jesus welcomes sinners and eats with them. At the Lord's Table, he even welcomes sinners like us. For in the Lord's Supper, he is at once both meal and host, welcoming us to his Table to receive his body and blood for the forgiveness of sins. "Take and eat," Jesus says. "Take and drink."

Jesus assumes the place of honor and power "at the right hand" on the throne. Christ Jesus died for us and was raised to life for us, and he is sitting in the place of honor at God's right hand, pleading and interceding for us. From there he invites us to come forward, to be with him, to take a place with him at a feast that will never end. What a wonderful invitation. What a wonderful gift.

**Nicene Creed** (inside back cover of hymnal)

### **Prayer of the Church**

P: Lord, in Your mercy.....

**C: hear our prayer.**

### **Sharing Our Ministry**

**Student Interest Survey**

**Offering and Voluntary**

**Offertory** (*"What Shall I Render to the Lord?"*) p. 159

## **Service of the Sacrament**

**Preface-** p. 160

P: It is truly good, right, and proper that we should in all times and in all places give thanks to You, almighty God, heavenly Father, for You have sent Your Son Christ Jesus into our world to place Himself last in service to all of us. By His death on the cross You have taken

away our sins so that we can be free to serve as He served us. Therefore with angels and all the army of heaven we praise and make great Your name, evermore praising You and singing. . .

**Sanctus** (*Holy, Holy, Holy*) p. 161

**Prayer of Thanksgiving:**

P: Blessed are You, O Lord God, King of the Universe, for You have given us our true place as Your people, not by what we do, but by what You have done in Your Son, Christ Jesus. Send us Your Holy Spirit so that we come to Jesus' altar trusting that He gives us His true and blood for the forgiveness of sins and strengthen us to serve others as He served us.

**C: Amen.**

**Lord's Prayer:**

**The Words of Our Lord-** p. 162

**Pax Domini** (*Peace of the Lord*) and **Agnus Dei** (*Lamb of God*)- p. 163

**Distribution**

*"Jesus Comes Today with Healing"* – **Hymn #620**

*"In Christ Alone"* (see screen)

**Song After Communion:** (*Thank the Lord*)- p. 164

**Prayer After Communion:**

P: O God, we thank You for Your Son who chose the path of suffering for the sake of the world. Humble us by His example, point us to His path of obedience, and give us the strength to follow His commands through Your Son, Jesus Christ our Lord.

**C: Amen.**

**Blessing:** (Pastor)

**C: Amen.** p. 166

**Closing Hymn:** *"Give Thanks with a Grateful Heart"* – **Hymn #806**

**Postlude**