

EMMANUEL LUTHERAN CHURCH

A TRADITIONAL CHURCH FOR A CONTEMPORARY WORLD



ELEVENTH SUNDAY AFTER
PENTECOST

AUGUST 9, 2026, 10:30 AM

EMMANUEL LUTHERAN CHURCH

A TRADITIONAL CHURCH FOR A CONTEMPORARY WORLD

PEOPLE OF EMMANUEL, MINISTERS

PASTOR TIM SCHOLL

DEBRA COLEMAN, ORGANIST

PAULETTE GOYTOWSKI, CANTOR

ELEVENTH SUNDAY AFTER PENTECOST

AUGUST 9, 2026, 10:30 AM

* INDICATES TO PLEASE KNEEL OR STAND, AS YOU ARE ABLE

PRELUDE — ON “MELITA”

ROGER C. WILSON

ENTRANCE RITE

*CONFESSION AND FORGIVENESS

All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, ✠ one God,
whose compassion endures forever.

Amen.

Let us confess our sin to God.

Silence is kept for reflection.

Compassionate God,

we confess to you all our sins. Our burden is heavy, and we cannot free ourselves. In your mercy, call us back to you. Your yoke is easy and your burden is light. Restore us to dwell in your peace. In Christ's name we pray,

Amen.

Jesus says, “Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest.” In the name of God, Father, ✠ Son, and Holy Spirit, your sins are forgiven. Rest in God's love.

Amen.

*GATHERING SONG — ETERNAL FATHER, STRONG TO SAVE

ELW NO. 756

*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.

*GLORIA

ELW p. 139

Assisting minister

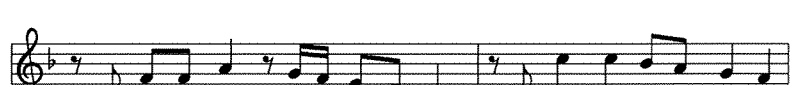


Glory to God in the highest, and peace to God's peo - ple on earth.

All



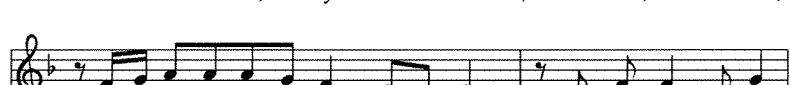
Lord God, heav - en - ly King, al - might - y God and Fa - ther,



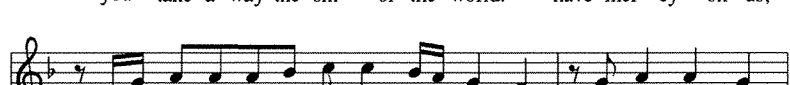
we wor-ship you, we give you thanks, we praise you for your glo - ry.



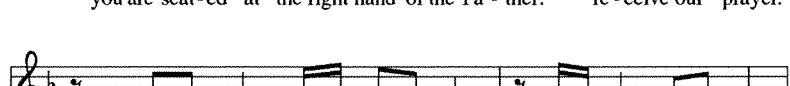
Lord Je-sus Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God,



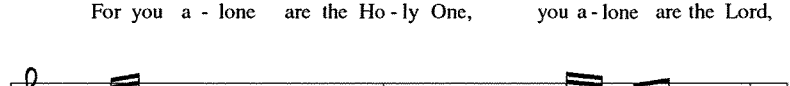
you take a - way the sin of the world: have mer - cy on us;



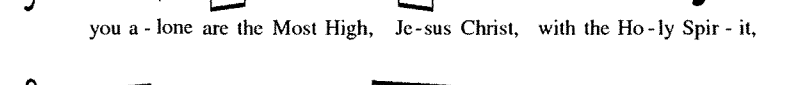
you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.



For you a - lone are the Ho - ly One, you a - lone are the Lord,



you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it,



in the glo - ry of God the Fa - ther. A - men.

*PRAYER OF THE DAY

O God our defender, storms rage around and within us and cause us to be afraid.
Rescue your people from despair, deliver your sons and daughters from fear, and
preserve us in the faith of your Son, Jesus Christ, our Savior and Lord.
Amen.

THE LITURGY OF THE WORD

FIRST READING

1 KINGS 19:9-18

A Reading from 1 Kings.

⁹ At [Horeb, the mount of God,] [Elijah] came to a cave and spent the night there. Then the word of the Lord came to him, saying, “What are you doing here, Elijah?” ¹⁰ He answered, “I have been very zealous for the Lord, the God of hosts, for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.”

¹¹ He said, “Go out and stand on the mountain before the Lord, for the Lord is about to pass by.” Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, ¹² and after the earthquake a fire, but the Lord was not in the fire, and after the fire a sound of sheer silence. ¹³ When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, “What are you doing here, Elijah?” ¹⁴ He answered, “I have been very zealous for the Lord, the God of hosts, for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” ¹⁵ Then the Lord said to him, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. ¹⁶ Also you shall anoint Jehu son of Nimshi as king over Israel, and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. ¹⁷ Whoever escapes from the sword of Hazael, Jehu shall kill, and whoever escapes from the sword of Jehu, Elisha shall kill. ¹⁸ Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”

The word of the Lord.

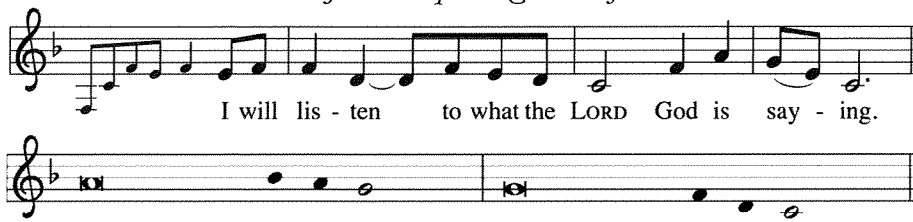
Thanks be to God.

Silence for reflection follows the reading.

PSALM – SUNG RESPONSIVELY

PSALM 85:8-13

*The Cantor introduces the refrain which is repeated by the Assembly.
All join in repeating the Refrain where indicated.*



- ⁸ I will listen to what the Lord | God is saying;
for you speak peace to your faithful people and to those who turn
their | hearts to you.
- ⁹ **Truly, your salvation is very near to | those who fear you,
that your glory may dwell | in our land. R**
- ¹⁰ Steadfast love and faithfulness have | met together;
righteousness and peace have | kissed each other.
- ¹¹ **Faithfulness shall spring up | from the earth,
and righteousness shall look | down from heaven.**
- ¹² The Lord will indeed | grant prosperity,
and our land will | yield its increase.
- ¹³ **Righteousness shall go be- | fore the Lord
and shall prepare for | God a pathway. R**

SECOND READING

ROMANS 10:4-15

A reading from Romans.

⁴For Christ is the culmination of the law so that there may be righteousness for everyone who believes. ⁵ Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” ⁶ But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’ ” (that is, to bring Christ down) ⁷ “or ‘Who will descend into the abyss?’ ” (that is, to bring Christ up from the dead). ⁸ But what does it say?

“The word is near you,
in your mouth and in your heart”

(that is, the word of faith that we proclaim), ⁹ because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For one believes with the heart, leading to righteousness, and one confesses with the mouth, leading to salvation. ¹¹ The scripture says, “No one who believes in him will be put to shame.” ¹² For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. ¹³ For “everyone who calls on the name of the Lord shall be saved.”

¹⁴ But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? ¹⁵ And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

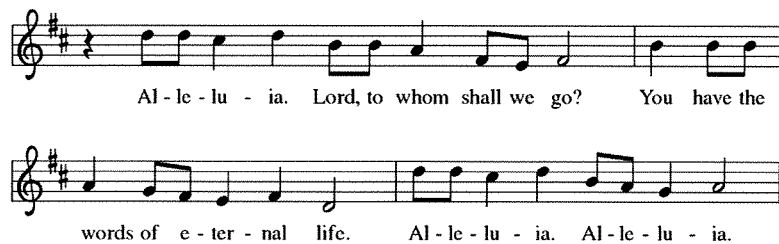
The word of the Lord.

Thanks be to God.

Silence for reflection follows the reading.

***GOSPEL ACCLAMATION**

*The Cantor introduces the Gospel Acclamation which is repeated by the Assembly.
The verse is sung by the Cantor. All repeat the Acclamation following the verse.*



Alleluia. I wait for ¹ you, O Lord;* in your word ¹ is my hope. *Alleluia.* (Ps. 130:5)

***GOSPEL READING**

MATTHEW 14:22-33

The holy gospel according to Matthew.

Glory to you, O Lord.

²² [Jesus] made the disciples get into a boat and go on ahead to the other side [of the Sea of Galilee,] while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, ²⁴ but by this time the boat, battered by the waves, was far from the land, for the wind was against them. ²⁵ And early in the morning he came walking toward them on the sea. ²⁶ But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. ²⁷ But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.”

²⁸ Peter answered him, “Lord, if it is you, command me to come to you on the water.” ²⁹ He said, “Come.” So Peter got out of the boat, started walking on the water, and came toward Jesus. ³⁰ But when he noticed the strong wind, he became frightened, and, beginning to sink, he cried out, “Lord, save me!” ³¹ Jesus immediately reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” ³² When they got into the boat, the wind ceased. ³³ And those in the boat worshiped him, saying, “Truly you are the Son of God.”

The gospel of the Lord.

Praise to you, O Christ.

SERMON

THE REV. TIM SCHOLL

Silence for reflection follows the sermon

*HYMN OF THE DAY — HE COMES TO US AS ONE UNKNOWN

ELW NO. 737

*APOSTLES' CREED

ELW p. 105

*PRAYERS OF INTERCESSION

After "Merciful God," congregation responds, "Receive our prayer."

LITURGY OF THE EUCHARIST

*PEACE

The peace of Christ be with you always.

And also with you.

OFFERING — PRAYER OF ST. FRANCIS

ARR. JANE HOLSTEIN

An offering is gathered for the mission of the church, including the care of those in need.

During this time, the table is set. After the offering is gathered, the assembly stands. Bread, wine, money, and other gifts may be brought forward.

*HYMN AT THE PRESENTATION



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.

This is Hymn No. 188 from *Evangelica Lutheran Worship*

Text: Psalm 51:11-13

Music: J. A. Freylinghausen (1670-1739), adapted

*OFFERTORY PRAYER

Let us pray.

Loving God,

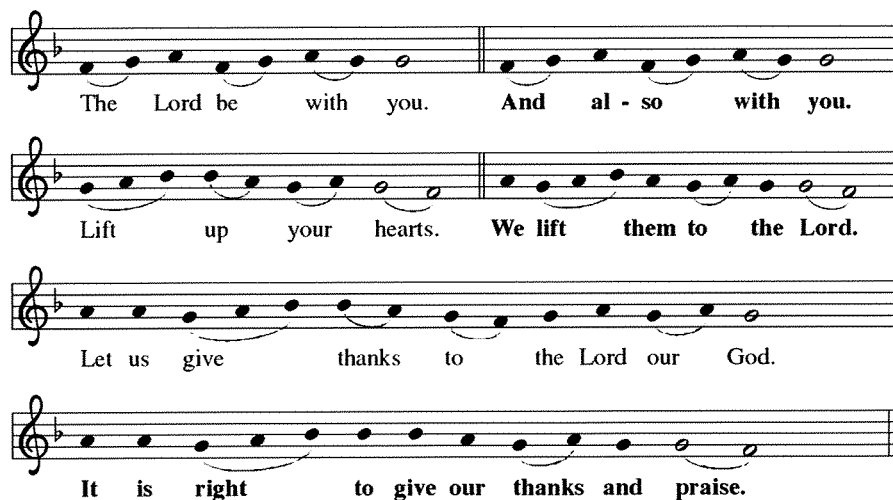
we offer at your table the gifts of our hearts. Help us take heart in you and share freely of your love, so that all creation can taste your abundance. We ask this in the name of Jesus, through the Spirit abiding with us now and forever.

Amen.

*THE GREAT THANKSGIVING

All who are baptized and believe with us that Christ is truly present in the bread and wine are invited to communion. Ushers will assist with the communion. Please pick up an empty cup from the small table at the altar rail to receive the wine. Baskets will be placed on either side to dispose of your cup. Individual communion kits will be available from the ushers for those who prefer them. We serve low-gluten bread. If you are unable to come to the Communion rail, please inform an usher and the ministers will bring Communion to you in your pew.

*DIALOGUE



The Lord be with you. And al - so with you.

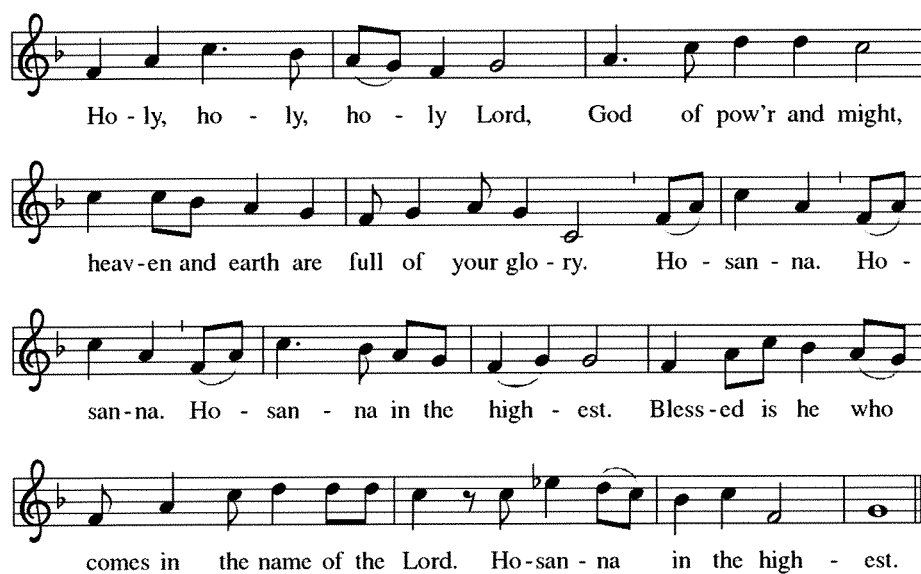
Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

*PREFACE

*SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav-en and earth are full of your glo - ry. Ho - san - na. Ho -

san-na. 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.

*EUCCHARISTIC PRAYER

The presiding minister continues, using one of the following or another appropriate form.

God of our weary years, God of our silent tears,
you have brought us this far along the way.

In times of bitterness you did not abandon us,
but guided us into the path of love and light.

In every age you sent prophets
to make known your loving will for all humanity.

The cry of the poor has become your own cry;
our hunger and thirst for justice is your own desire.

In the fullness of time, you sent your chosen servant
to preach good news to the afflicted,
to break bread with the outcast and despised,
and to ransom those in bondage to prejudice and sin.

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 all people for the forgiveness of sin.
Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup
we proclaim the Lord's death until he comes.

Christ has died.

Christ is risen.

Christ will come again.

Remembering, therefore, his death and resurrection,
we await the day when Jesus shall return
to free all the earth from the bonds of slavery and death.
Come, Lord Jesus! And let the church say, Amen.

Amen.

Send your Holy Spirit, our advocate,
to fill the hearts of all who share this bread and cup
with courage and wisdom to pursue love and justice in all the world.
Come, Spirit of freedom! And let the church say, Amen.

Amen.

Join our prayers and praise with your prophets and martyrs of every age,
 that, rejoicing in the hope of the resurrection,
 we might live in the freedom and hope of your Son.
 Through him, with him, in him, in the unity of the Holy Spirit,
 all glory and honor is yours, almighty Father, now and forever.
Amen.

*THE LORD'S PRAYER

ELW P. 145

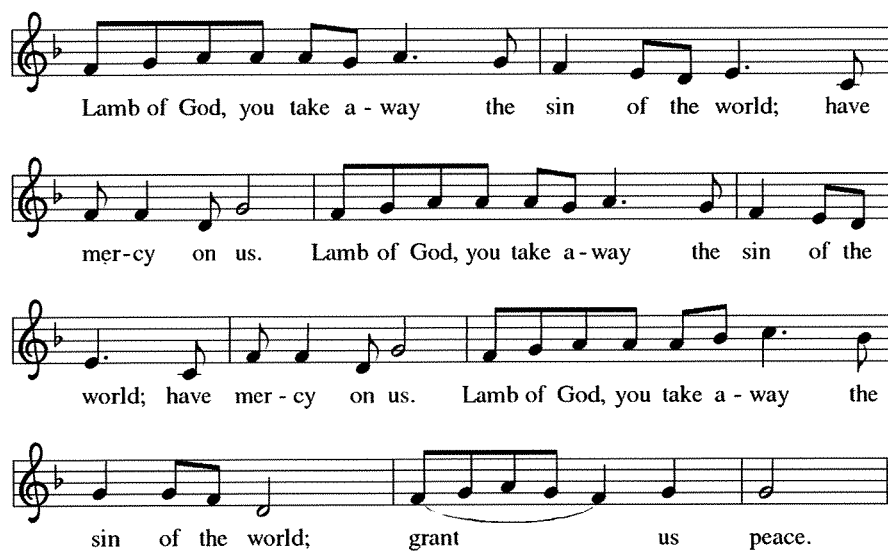
Presider

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

INVITATION TO COMMUNION

Heaven has come near.
 Come, share in the feast!

AGNUS DEI



Lamb of God, you take a - way the sin of the world; have
 mer-cy on us. Lamb of God, you take a - way the sin of the
 world; have mer - cy on us. Lamb of God, you take a - way the
 sin of the world; grant us peace.

MUSIC AT THE COMMUNION — WHEN PEACE LIKE A RIVER

ELW No. 785

*TABLE BLESSING

The body and blood of our Lord Jesus Christ strengthen
 you and keep you in his grace.
Amen.

*POST-COMMUNION PRAYER

Let us pray.
Compassionate God,
through the gifts of bread and wine our hearts are filled with the abundance of
your love. Strengthen us that we, through this holy meal, may share your love
freely, as you have shared with us. We ask this in the name of Jesus, through the
Spirit nourishing us now and forever.
Amen.

*BENEDICTION

Creator, Redeemer, Sustainer,
✠ one God,
bless, heal, and hold you
today and always.
Amen.

*SENDING HYMN — O GOD, OUR HELP IN AGES PAST

vv. 1-4 ELW No. 632

*DISMISSAL

Heaven has come near. Go, share the good news!
Thanks be to God.

*POSTLUDE — MARCH FROM “SCIPIO”

G.F. HANDEL

*You are invited to remain for the postlude that concludes our worship.
If you do not wish to stay, please be respectful of those who are listening.*

SERVING YOU TODAY

The assisting minister for the service is **Paulette Goytowski**. The reader
for the service is **Cindy Bursley**. The technology minister is **Nate**
Sears. All are sharing service on the altar guild.

CREDITS

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PRAYER LIST

Heal your people, O God. Look with compassion on immigrants, exiles, and all who are afraid or feel lost. Give rest to those who are weary, comfort to those who are grieving, and recovery to those who are ill. We especially pray for: Debbie, Laura, Jeannie, Paula, Alex, Kendra, Gene, Bryan, Dennis, Janet, Libby, JoAnn, Ron, and all those whom we now name before you. Hear us, O God, your mercy is great.

If you would like to have a family member or friends name added to the list, please be sure to get their permission before having their name(s) added. Names will be listed for a month and removed. You can then request to have them added again for continued prayers. Thank you.

UPCOMING COMMEMORATIONS

FLORENCE NIGHTINGALE, DIED 1910; CLARA MAASS, DIED 1901;
RENEWERS OF SOCIETY
THURSDAY, AUGUST 13, 2026

Nightingale was born in England, and horrified her wealthy family by deciding to become a nurse. She led a group of nurses in ministering in the midst of the Crimean War, and worked for hospital reform. Maass, a native of New Jersey, was also a war nurse, and volunteered as a subject for research on yellow fever. She died of the disease.

MAXIMILIAN KOLBE, DIED 1941; KAJ MUNK, DIED 1944; MARTYRS
FRIDAY, AUGUST 14, 2026

Father Kolbe was a Franciscan priest arrested by the Nazis and confined in Auschwitz. Kolbe gave generously of his meager resources, and finally volunteered to be starved to death in place of another man. A Danish Lutheran pastor and playwright, Munk strongly denounced the Nazis who occupied Denmark in the Second World War. His sermons and articles helped to show the anti-Christian nature of the movement.

MARY, MOTHER OF OUR LORD
SATURDAY, AUGUST 15, 2026

The church (including Martin Luther) honored Mary with the title theotokos, meaning "God-bearer," for her role in giving birth to the Son of God. Her song, the Magnificat, speaks eloquently of God's lifting the lowly and feeding the hungry.