

**St. Paul Lutheran Church
of Stillwater, Minnesota
August 16, 2026
12th Sunday after Pentecost**



Our Vision

Love and serve God by walking with, caring for,
and learning from our members, friends, and neighbors.

Our Values

Welcome. Generosity. Faithfulness.

Your presence at worship is important to God and to us! Whether you are a first-time visitor, frequent participant, neighbor, member, or friend, please take a moment as you prepare for worship to share some information on the "Welcome to Worship" card included with your bulletin. Place it in the offering plate at the time the offering is received.

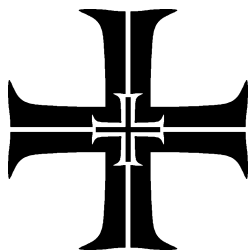
In Isaiah we hear that God's house shall be a house of prayer for all people and that God will gather the outcasts of Israel. The Canaanite woman in today's gospel is a Gentile, an outsider, who is unflinching in her request that Jesus heal her daughter. As Jesus commends her bold faith, how might our 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.

Many of our worship materials are taken from the red Evangelical Lutheran Worship (ELW). Page numbers are located in the front half of the book, and hymn numbers are located in the back half of the book.

The assembly speaks or *sings* the **bold** responses.

GATHERING

The Holy Spirit calls us together as the people of God.



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

"Kyrie Eleison"

Refrain



Ky-ri-e e-lei-son, on our world and on our way.



Ky-ri-e e-lei-son, ev-'ry day.



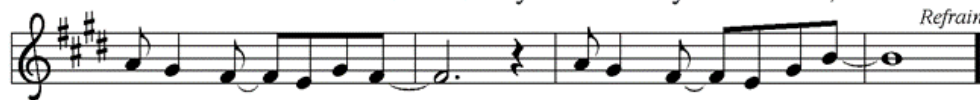
- 1 For peace in the world, for the health of the church, for the
- 2 That we may live out your im-passioned re-sponse to the
- 3 For peace in our hearts, . . . for peace in our homes, . . . for
- 4 For your Spir-it to guide; that you cen-ter our lives in the



u-ni-ty of all; for
hun-gry and the poor; that
friends and fam-i-ly; for
wa-ter and the word; that you



this ho-ly house, for all who wor-ship and praise,
we may live out truth and jus-tice and grace,
life and for love, for our work and our play,
nour-ish our souls . . . with your bod-y and blood,



let us pray to the Lord, let us pray to the Lord.

Refrain



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.

Prayer of the Day

God of all peoples, your arms reach out to embrace all those
who call upon you. Teach us as disciples of your Son to love
the world with compassion and constancy, that your name
may be known throughout the earth, through Jesus Christ,
our Savior and Lord.

Amen.

WORD

God speaks to us in scripture reading, preaching, and song.



First Reading

Pew Bible: Old Testament Page 686

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.

At the conclusion:

Word of God, word of life.

Thanks be to God.

Psalm 67

Setting by Pastor Karna Moskalik

Second Reading Pew Bible: New Testament Page 160-161

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.

At the conclusion:

Word of God, word of life.

Thanks be to God.

Children's and Outreach Message

Jenny Brelje, CYF Director



Gospel Acclamation

Hal-le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal -

- le - lu - jah. Hal - le, hal - le, hal - le -

lu - jah. Hal - le - lu - jah. Hal - le - lu - jah. 5

Matthew 15:21-28

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 a religious outsider approaches him for help.

The gospel is introduced:

The holy gospel according to Matthew.

Glorify to you, O Lord.

At the conclusion:

The gospel of the Lord.

Praise to you, O Christ.

Sermon

Pastor Nathan Baker-Trinity

Hymn of the Day

ELW hymn 684

"Creating God, Your Fingers Trace"

Prayers of Intercession

After each prayer:

Merciful God,

receive our prayer.

At the conclusion:

Receive our prayers and answer, O God, as you have promised. All this we ask in the name of your Son, Jesus Christ our Lord.

Amen.

Peace

The peace of Christ be with you always.

And also with you.

All are invited to greet one another with a sign of Christ's peace.

MEAL

God feeds us with the presence of Jesus Christ.

Offering

Our offering is a collection of money for the church's mission, including the care of those in need, as a sign of the giving of our whole selves in grateful response for all God's gifts. Your offering and "Welcome to Worship" card may be placed in the offering plate. The QR code on the right may be used if you wish to give electronically.



Offering Hymn

"All Are Welcome"

***All are welcome friend and stranger.
At the banquet of the Savior.
All are welcome all are welcome here.
From the woman who comes crying.
Leaving tears at Jesus' feet.
To the man who knows the right way.
But cannot see. R.***

***From the ones who feel forgotten.
Those who sense their place is gone.
To the ones who live in hunger.
Here you belong. R.
Go into the streets and cities.
To the farms and families.
Tell about the splendid table.
God's mercy. R.***



Offering Prayer

Blessed are you, O God, for waves of grain and harvesters, fruitful vines and winepresses, for our labor and our rest, for the gifts of your hand in this land. Transform us and what we offer into the banquet of your compassion, serving your love without limits through Jesus Christ, our Savior.

Amen.

Great Thanksgiving

The Lord be with you.

And also 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.

It is indeed right, our duty and our joy. . .

. . . we praise your name and join their unending hymn:

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav-en and earth are full of your glo - ry, 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, ho - san - na, ho - san - na in the high - est.

Holy, mighty, and merciful Lord . . .

In the night in which he was betrayed . . .

Again, after supper, he took the cup . . .

Remembering, therefore, his death, resurrection, and
ascension, we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord . . .
. . . be all honor and glory, now and forever.

Amen.

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**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.**



The musical score is written on four staves in treble clef with a key signature of three sharps (F#, C#, G#). The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are: "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, grant us peace, Lamb of God." The score ends with a double bar line.

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, grant us peace, Lamb of God.

Communion

We celebrate at an open communion table. All who hear our Lord's invitation are welcome to participate. Receive the bread first with an open hand and eat immediately, followed by the juice (white) or wine (red). Gluten-free bread is available at the front end of the center aisle. Please indicate to an usher if you need to receive communion from your pew. Children who have received age-appropriate instruction are welcome to commune. If you prefer instead to receive a blessing, please indicate by crossing your arms over your shoulders.

*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.



Communion Song

ELW hymn 496

“One Bread, One Body”

Prayer After Communion

We thank you, God of heaven and earth,
that you fill our deepest need
with the very gift of Jesus Christ,
broken and poured out for us.
Pour us out into a broken world.
Channel our common life
toward the common good,
following the way our Savior leads us
now and forever.

Amen.

SENDING

God blesses us and sends us in mission to the world.

Announcements

Farewell and Godspeed

Blessing

The Lord bless you and keep you.

The Lord's face shine on you with grace and mercy.

The Lord look upon you with favor and ☩ give you peace.

Amen.

Sending Song

ELW hymn 543

"Go, My Children, With My Blessing"

Dismissal

Go in peace. Serve the Lord.

Thanks be to God.

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UPCOMING COMMEMORATIONS

Bernard, Abbot of Clairvaux, died 1153

Thursday, August 20, 2026

Bernard, a Cistercian monk, was a man of great spirituality who wrote mystical works and criticized those whom he thought took an overly intellectual approach to the faith. He became an abbot, and wrote several hymns that are still beloved today.

PRESIDING BISHOP MESSAGE

All Together in One Place

“When the day of Pentecost had come, they were all together in one place” (Acts 2:1).

Every day, I receive emails and messages from members across this church. Many of you share concerns about the state of the world and how faith informs your response to troubling or perplexing events. Sometimes you ask me to speak out more often regarding current affairs, and sometimes you ask me not to speak so much. I cannot answer every message, yet I am learning from you and feel the heartbeat of this church through the concerns, fears and hopes you share with me.



To continue our conversation and respond to what I am hearing from you, I will issue a monthly message through the end of this year in a series called “All Together in One Place.” [Note: this is Bishop Curry's June message.] Each message will share a pastoral word that witnesses to God's presence today, rooted in Scripture, our rich theological tradition and the social teaching that connects us for life together.

At the first Pentecost, the disciples were guided by the prophet Joel's assurance that, even in troubling and perplexing times, God is faithfully present.

Our baptismal vocation together is to serve God and neighbor in daily life, fostering “a faith that is active in love, a love that seeks justice, and an insight that strives to discern what is right, good, and fitting” (ELCA social statement *The Church in Society: A Lutheran Perspective*, 1991, p. 6). Baptism invites us to love our neighbor, to steward creation, to advocate justice and mercy in situations of brokenness, and to seek peace.

(Continued on the next page.) 13

As much as we strive to be “all together in one place,” we may not agree on how to do this. The letters I receive testify that we span a beautiful and God-given diversity that invites Lutherans into deep listening, moral deliberation and a certain humility as we seek the common good.

In our differences, we can still be together in one place, when that place is connection in the unity that only Christ gives us (1 Corinthians 12:12-27). We stand in one place when we embrace the dignity of every human being by engaging others with curiosity and respect. We stand in one place when we shake off the immobility of fear to nurture connection in diversity. Our witness to the world embodies 2 Timothy 1:7: “God did not give us a spirit of cowardice but rather a spirit of power and of love and of self-discipline.”

Just as those early followers of Jesus Christ experienced the power of the Holy Spirit, may we also trust when the Holy Spirit comes blowing into our lives to connect the body of Christ.

In peace,

A handwritten signature in dark ink, appearing to read 'Yehiel Curry', with a stylized flourish at the end.

The Rev. Yehiel Curry
Presiding Bishop
Evangelical Lutheran Church in America

GOSPEL MESSAGE

Breaking Boundaries

Jesus did not stay within the boundaries of his time, much to the frustration of authorities. He broke through not just geographic boundaries but religious, ethnic, and social boundaries as well.

Jesus intentionally broke geographic and ethnic boundaries in visiting the Canaanite communities of Tyre and Sidon. Canaanites and Jews had often been in conflict, so it was not that surprising when the disciples attempted to prevent a Canaanite woman from seeing Jesus. She was breaking boundaries herself in asking that Jesus heal her child. Jesus' first response seems harsh, but as the woman persisted and acknowledged him as "Lord" (something the disciples had been slow to grasp), he healed her child.

In this encounter, Jesus demonstrated that God's love cannot be held back by boundaries created by humans based on who we are, where we are from, what we have done, our background, our position in society, and more. God's grace and restoration are available to all, with no exceptions.

And yet, history is filled with accounts of bias, discrimination, oppression, segregation, persecution, and genocide. Tragically, this continues today in a multitude of ways and a multitude of places.

As present-day disciples, we are called to follow Christ in breaking boundaries, challenging biases, and welcoming all to celebrate God's love at the font and the table. So, what boundaries do we need to break to work for peace and proclaim the good news? How are we and our congregations fighting bias, discrimination, oppression, and persecution wherever we can? How are we persistently asking Christ to heal and restore fractured communities and nations around the world?