

**FIFTH SUNDAY
AFTER PENTECOST**

10 July 2022



Our Savior's Lutheran Church
Evangelical Lutheran Church in America

Service of Holy Communion

With One Voice, Setting 5 Bread of Life

Prelude / Ringing of the Bell

Welcome and Announcements

Confession and Forgiveness

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

C: Amen.

P: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, the we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C: Amen.

P: If we say we have no sin, we deceive ourselves and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

There is a time of silence for reflection.

P: Most merciful God,

C: we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, In the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

Hymn # 771 “Great Is Thy Faithfulness”

Greeting

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

C: And also with you.

Kyrie

P: In peace, let us pray to the Lord.

C: Lord, have mercy.

P: For the peace from above, and for our salvation,
let us pray to the Lord.

C: Lord, have mercy.

P: For the peace of the whole world, for the well-being of the
church of God, and for the unity of all, let us pray to the Lord.

C: Lord, have mercy.

P: For this holy house, and for all who offer here their worship and
praise, let us pray to the Lord.

C: Lord, have mercy.

P: Help, save, comfort, and defend us, gracious Lord.

C: Amen.

Hymn of Praise (page 29)

♪ **Glory to God, glory to God,
glory to God in the highest;
glory to God, glory to God,
and peace to God's people on earth.**

**Lord God, heavenly king, almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Glory to God, glory to God,
glory to God in the highest;
glory to God, glory to God,
and peace to God's people on earth.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God
you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father:**

receive our prayer.

Continued next page

**Glory to God, glory to God,
glory to God in the highest;
glory to God, glory to God,
and peace to God's people on earth.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.**

**Glory to God, glory to God,
glory to God in the highest;
glory to God, glory to God,
and peace to God's people on earth,
and peace to God's people on earth.**

Prayer of the Day

P: The Lord be with you.

C: And also with you.

P: Let us pray. (*The Prayer of the Day is said, concluding:*)

C: Amen

Readings

L: The word of the Lord. **C: Thanks be to God.**

Gospel Acclamation

**♩ Alleluia. Lord, to whom shall we go?
Alleluia. You have the words of eternal life.
Alleluia. Alleluia.**

Gospel

P: The Holy Gospel according to Luke.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

Children's Sermon

Sermon

Hymn # 769 “Mothering God, You Gave Me Birth”

Confession of Faith: Apostles’ Creed

**I believe in God, the Father Almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord,
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended into hell.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Prayers of Intercession

P: Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs

(Each petition ends: P: God, in your mercy, C: hear our prayer.)

P: Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord..

C: Amen.

Peace

P: The peace of the Lord be with you always.

C: And also with you.

Offering

Presentation of the Gifts

♩ **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 now.
Grace our table with your presence, Lord,
and give us a foretaste of the feast to come.**

Offertory Prayer

P: Let us pray.

P: Merciful God,

**C: we offer with joy and thanksgiving what you have first
given us – our selves, our time, and our possessions, signs of
your gracious love. Receive them for the sake of him who
offered himself for us, Jesus Christ our Lord. Amen**

Great Thanksgiving

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right to give our thanks and praise.

P: It is indeed right....and join their unending hymn:

♩ **Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest,
hosanna in the highest.**

Words of Institution

Lord's Prayer

**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.**

Holy Communion is celebrated today.

*All who are baptized into Christ Jesus are invited to receive Holy Communion
Gluten-free wafers and white grape juice are available.*

**♫ Lamb of God, you take away the sin of the world;
have mercy on us.
Lamb of God, you take away the sin of the world;
have mercy on us.
Lamb of God, you take away the sin of the world;
grant us peace, grant us peace.**

Hymn # 728 “O Light Whose Splendor Thrills”

Post Communion Blessing\

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

C: Amen

Post-Communion Canticle

**♫ Thankful hearts and voices raise;
tell ev'ry-one what God has done.
Let all who seek the Lord rejoice
and bear Christ's holy name.
Send us with your promises, O God,**

**and lead us forth in joy
with shouts of thanksgiving. Alleluia.**

Post-Communion Prayer

P: Let us pray.

P: Almighty God, you provide the true bread from heaven, your Son, Jesus Christ our Lord. Grant that we who have received the Sacrament of his body and blood may abide in him and he in us, that we may be filled with the power of his endless life, now and forever.

C: Amen.

Blessing

P: Almighty God, Father, Son, and Holy Spirit, bless you now and forever.

C: Amen.

Hymn # 721 “Go, My Children, with My Blessing”

Dismissal

P: Go in peace. Share the good news.

C: Thanks be to God!

Ringling of the Bell / Postlude

Pastor: Rev. Roberta Pierce

Organist: Jason Bousselot or Linda Whitman

Acolyte: Eva Burke

Lector: Joyce McCutcheon

Communion Assistant: Dan Burke

Usher: Neil Holmquist

Cleaners: Dan & Cindy Burke

Contact Information:

Rev. Roberta (406) 478-9518 prrmbp10@gmail.com

Church Office (563) 246-2622 clparish@fbcom.net
Website www.clparish.org
Facebook www.facebook.com/clparish1861

This Week At A Glance

Wednesday	10:00 am	Naomi Circle at Boussetot's Pond Education committee at Faith
Thursday	6:30 pm	Worship committee at Faith
	7:00 pm	Council meetings at Faith
Sunday	8:00 am	Worship service at Faith (outdoors)
	9:30 am	Worship service at Our Savior's

Those to keep in prayer: Ruth Braet, Denise Balster, Dawn Dosland, Lucy Lee Petersen, Velma Jensen, Megan Mineck Wentland, Ryan Dick, Neil Mason, Tim Burke, Barb Johnson; the homebound: Betty Schau, Carol Christensen, Bus Seastrand, Rusty Porth, Hazel Richards, Ron Gasper, Norman Boussetot, Joan Shelton, and Myrna Kay Petersen; and those serving in the military.

The **education committee** is looking for volunteers to help with Sunday school: Teachers, helpers, substitutes or volunteers of any kind are needed. Please contact Cindy Burke (563.468.8149) or Ashley Steffens (563.210.2540) if you would like more information or to contribute your leadership.

It is time to prepare for the **basket raffle** to support the community fundraiser on August 27th. Baskets, containers, and items to go in the baskets are needed. You may also give a monetary donation for supplies. Please contact Mary Timmerman (563.940.0423) or Andrea Shelton (563.219.0047) with any questions or if you are willing to volunteer to help that day.

Our Savior's and Faith will bid farewell to Pastor Pierce today. A reception and meal will be at 11:00 am at Our Savior's. Pastor has served as our interim pastor since February 2020.

Our Savior's and Faith will welcome Pastor Leah Holloway-Nilsen as our full time minister beginning Sunday, July 17th. Leah will be ordained on Friday, August 5th, in Madison, WI.

Who Is My Neighbour?

By William Barclay | www.bibleportal.com/commentary/chapter/william-barclay

Luke 10:25-37 Look you--an expert in the law stood up and asked Jesus a test question. "Teacher," he said, "What is it I am to do to become the possessor of eternal life?" He said to him, "What stands written in the law? How do you read?" He answered, "You must love the Lord your God with your whole heart, and with your whole mind, and your neighbour as yourself." "Your answer is correct," said Jesus. But he, wishing to put himself in the right, said to Jesus, "And who is my neighbour?" Jesus answered, "There was a man who went down from Jerusalem to Jericho. He fell amongst brigands who stripped him and laid blows upon him, and went away and left him half-dead. Now, by chance, a priest came down by that road. He looked at him and passed by on the other side. In the same way when a Levite came to the place he looked at him and passed by on the other side. A Samaritan who was on the road came to where he was. He looked at him and was moved to the depths of his being with pity. So he came up to him and bound up his wounds, pouring in wine and oil; and he put him on his own beast and brought him to an inn and cared for him. On the next day he put down 10p and gave it to the innkeeper. 'Look after him,' he said, 'and whatever more you are out of pocket, when I come back this way, I'll square up with you in full.' Which of these three, do you think, was neighbour to the man who fell into the hands of brigands?" He said, "He who showed mercy on him." "Go," said Jesus to him, "and do likewise."

First, let us look at the scene of this story. The road from Jerusalem to Jericho was a notoriously dangerous road. Jerusalem is 2,300 feet above sea-level; the Dead Sea, near which Jericho stood, is 1,300 feet below sea-level. So then, in somewhat less than 20 miles, this road dropped 3,600 feet. It was a road of narrow, rocky deifies, and of sudden turnings which made it the happy hunting-ground of brigands. In the fifth century Jerome tells us that it was still called "The Red, or Bloody Way." In the 19th century it was still necessary to pay safety money to the local Sheiks before one could travel on it. As late as the early 1930's, H. V. Morton tells us that he was warned to get home before dark, if he intended to use the road, because a certain Abu Jildah was an adept at

holding up cars and robbing travellers and tourists, and escaping to the hills before the police could arrive. When Jesus told this story, he was telling about the kind of thing that was constantly happening on the Jerusalem to Jericho road.

Second, let us look at the characters.

(a) There was the traveller. He was obviously a reckless and foolhardy character. People seldom attempted the Jerusalem to Jericho road alone if they were carrying goods or valuables. Seeking safety in numbers, they travelled in convoys or caravans. This man had no one but himself to blame for the plight in which he found himself.

(b) There was the priest. He hastened past. No doubt he was remembering that he who touched a dead man was unclean for seven days (Numbers 19:11). He could not be sure but he feared that the man was dead; to touch him would mean losing his turn of duty in the Temple; and he refused to risk that. He set the claims of ceremonial above those of charity. The Temple and its liturgy meant more to him than the pain of man.

(c) There was the Levite. He seems to have gone nearer to the man before he passed on. The bandits were in the habit of using decoys. One of their number would act the part of a wounded man; and when some unsuspecting traveller stopped over him, the others would rush upon him and overpower him. The Levite was a man whose motto was, "Safety first." He would take no risks to help anyone else.

(d) There was the Samaritan. The listeners would obviously expect that with his arrival the villain had arrived. He may not have been racially a Samaritan at all. The Jews had no dealings with the Samaritans and yet this man seems to have been a kind of commercial traveller who was a regular visitor to the inn. In John 8:48 the Jews call Jesus a Samaritan. The name was sometimes used to describe a man who was a heretic and a breaker of the ceremonial law. Perhaps this man was a Samaritan in the sense of being one whom all orthodox good people despised.

We note two things about him.

(i) His credit was good! Clearly the innkeeper was prepared to trust him. He may have been theologically unsound, but he was an honest man.

(ii) He alone was prepared to help. A heretic he may have been, but the love of God was in his heart. It is no new experience to find the orthodox more interested in dogmas than in help and to find the man the orthodox

despise to be the one who loves his fellow-men. In the end we will be judged not by the creed we hold but by the life we live.

Third, let us look at the teaching of the parable. The scribe who asked this question was in earnest. Jesus asked him what was written in the law, and then said, "How do you read?" Strict orthodox Jews wore round their wrists little leather boxes called phylacteries, which contained certain passages of scripture--Exodus 13:1-10; Exodus 13:11-16; Deuteronomy 6:4-9; Deuteronomy 11:13-20. "You will love the Lord your God" is from Deuteronomy 6:4 and Deuteronomy 11:13. So Jesus said to the scribe, "Look at the phylactery on your own wrist and it will answer your question." To that the scribes added Leviticus 19:18, which bids a man love his neighbour as himself; but with their passion for definition the Rabbis sought to define who a man's neighbour was; and at their worst and their narrowest they confined the word neighbour to their fellow Jews. For instance, some of them said that it was illegal to help a gentile woman in her sorest time, the time of childbirth, for that would only have been to bring another gentile into the world. So then the scribe's question, "Who is my neighbour?" was genuine.

Jesus' answer involves three things.

- (i) We must help a man even when he has brought his trouble on himself, as the traveller had done.
- (ii) Any man of any nation who is in need is our neighbour. Our help must be as wide as the love of God.
- (iii) The help must be practical and not consist merely in feeling sorry. No doubt the priest and the Levite felt a pang of pity for the wounded man, but they did nothing. Compassion, to be real, must issue in deeds.

What Jesus said to the scribe, he says to us--"Go you and do the same."