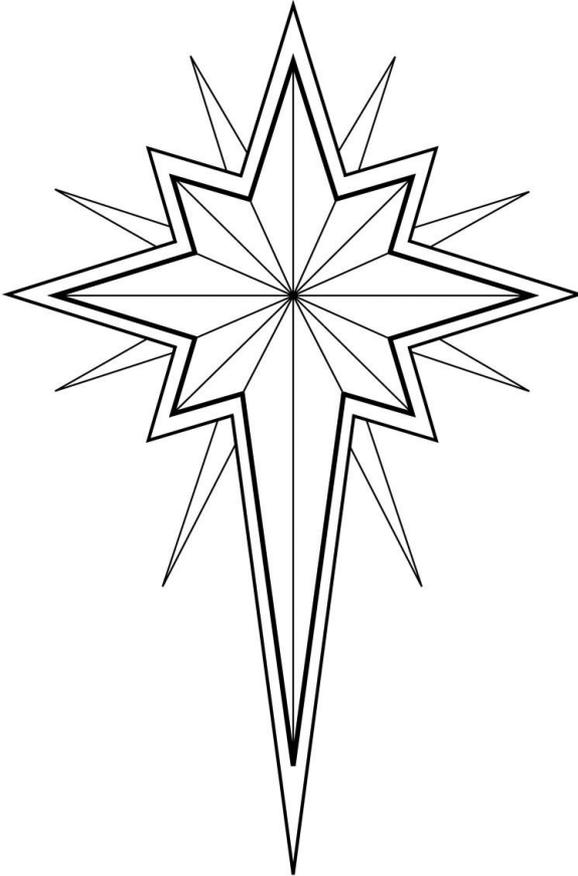


**THIRD SUNDAY
AFTER EPIPHANY**

21 JANUARY 2024



**OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

SERVICE OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP, SETTING 4

The liturgy is in the front of the ELW starting on page 147.

The hymns begin in the middle of the ELW with numbers at the top of the pages.

PRELUDE

RINGING OF THE BELL

WELCOME AND ANNOUNCEMENTS

CONFESSION AND FORGIVENESS

P: Blessed be the Holy Trinity, one God, creator of darkness and light, word of truth, wind sweeping over the waters.

C: Amen.

P: Let us confess our sin in the presence of God and of one another.

P: God, our rock and refuge,

C: we pour out our hearts before you.

We have known you but have not always loved you.

We have wounded one another and sinned against you.

We have not always recognized the Holy Spirit dwelling in each of us.

Remember your covenant.

Renew your creation.

Restore us,

that we might proclaim your good news to all.

Amen.

P: The voice of the Lord is upon the waters. God has spoken: The time of grace is now. In Jesus, the reign of God has come near. By the authority of Jesus Christ, your sins are forgiven. You are God's beloved.

C: Amen.

HYMN #661 "I LOVE TO TELL THE STORY"

GREETING [PAGE 147]

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 [PAGE 147]

HYMN OF PRAISE [PAGE 149] **“THIS IS THE FEAST...”**

PRAYER OF THE DAY

P: The Lord be with you.

C: And also with you.

P: Let us pray. (*concluding...our Savior and Lord.*)

C: Amen

READINGS

L: The Word of the Lord.

C: Thanks be to God.

GOSPEL ACCLAMATION [PAGE 151] **“ALLELUIA...”**

GOSPEL

P: The Holy Gospel according to Mark, the 1st chapter.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

YOUTH SERMON – NOISY OFFERING

SERMON – REV. LEAH HOLLOWAY-NILSEN

HYMN #696 “JESUS CALLS US; O’ER THE TUMULT”

CONFESSION OF FAITH: APOSTLES’ CREED

P: With the whole church, let us confess our faith.

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

**I believe in Jesus Christ, God’s only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come 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: As we celebrate Christ embodied in human form, we pray for
God's blessing on the church, the world and all of creation.

(Each petition ends: P: God of grace, C: receive our prayer.)

P: Knowing the Holy Spirit intercedes for us, we offer these prayers
and the silent prayers of our hearts in the name of our Savior,
Jesus Christ.

C: Amen.

SHARING OF THE PEACE

P: The peace of Christ be with you always.

C: And also with you.

OFFERING

OFFERTORY PRAYER

P: Let us pray. *(concluding ...our Savior and Lord.)*

C: Amen.

GREAT THANKSGIVING [PAGE 152]

PREFACE [PAGE 153]

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

C: ♪ “Holy, holy, holy...”

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.*

COMMUNION [PAGE 154] "LAMB OF GOD..."

HYMN #815 "I WANT TO WALK AS A CHILD OF THE LIGHT"

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 HYMN

♪ **Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heav'nly host;
praise Father, Son and Holy Ghost.**

POST COMMUNION PRAYER

P: Let us pray. (*concluding... Jesus Christ our Lord.*)

C: Amen.

BLESSING

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

C: Amen.

HYMN #810 “O JESUS, I HAVE PROMISED”

DISMISSAL

P: Go in peace. You are God’s beloved.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Bousselot or Linda Whitman

Acolyte: Kara Olson

Lector: Amy Glover

Communion Assistant: Dan Burke

Usher: Brian Bousselot

Cleaners: Dan and Cindy Burke

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This Week At A Glance

Wednesday	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
Sunday	8:00 am	Worship service at Faith
	9:25 am	Sunday School at Our Savior’s
	10:30 am	Worship service at Our Savior’s

Those to keep in prayer: the family of Leon Bousselot; Diane Christensen, Mallory Bousselot, Diane Sievers; the homebound: Carol Christensen, Ron Gasper, Delores Lahann, Lucy Lee Petersen, Myrna Kay Peterson, Rusty Porth, Betty Schau, Bus Seastrand and Vera St. John; and those serving in the military.

Luther College Nordic Choir is in concert at St. Paul Lutheran Church in Davenport on Saturday, January 28, at 7:30 pm. Tickets are \$20 for adults and \$10 for students.

The **noisy offering** will be collected today, **Sunday, January 21st**.

You can help the four youth planning to attend the **2024 ELCA Youth Gathering** by becoming a stockholder. Shares cost \$50 each. Investors will receive mail from the youth while at the Gathering and an invitation to a supper when they return. Forms can be found at both churches. Contact Heather Grau (563-424-0507) or Pastor Leah (262-914-9392) if you have questions.

Annual meetings will be held on **Sunday, January 28th**.

Jesus Chooses His Friends

Mark 1:16-20 While he was walking beside the Sea of Galilee, he saw Simon and Andrew, Simon's brother, casting their nets into the sea, for they were fishermen. So Jesus said to them, "Follow me! and I will make you fishers of men." And immediately they left their nets and followed him. He went a little farther and he saw James, the son of Zebedee, and John, his brother, who were in their boat, mending their nets. Immediately he called them; and they left their father Zebedee in the boat, with the hired servants, and went away after him.

No sooner had Jesus taken his decision and decided his method than he proceeded to build up his staff. A leader must begin somewhere. He must get to himself a little band of kindred souls to whom he can unburden his own heart and on whose hearts he may write his message. So Mark here shows us Jesus literally laying the foundations of his Kingdom and calling his first followers.

There were many fishermen in Galilee. Josephus, who, for a time, was governor of Galilee, and who is the great historian of the Jews, tells us that in his day three hundred and thirty fishing boats sailed the waters of the lake. Ordinary people in Palestine seldom ate meat, probably not more than once a week. Fish was their staple diet (Luke 11:11; Matthew 7:10; Mark 6:30-44; Luke 24:42). Usually the fish was salt because there was no means of transporting fresh fish. Fresh fish was one of the greatest of all delicacies in the great cities like Rome. The very names of the towns on the lakeside show how important the fishing business was. Bethsaida means House of Fish; Tarichaea means The Place of Salt Fish, and it was there that the fish were preserved for export to Jerusalem and even to Rome itself. The salt fish industry was big business in Galilee.

The fishermen used two kinds of nets, both of which are mentioned or implied in the gospels. They used the net called the sagene. This was a kind of seine- or trawl-net. It was let out from the end of the boat and was so weighted that it stood, as it were, upright in the

water. The boat then moved forward, and, as it moved, the four corners of the net were drawn together, so that the net became like a great bag moving through the water and enclosing the fish. The other kind of net, which Peter and Andrew were using here, was called the amphiblestron. It was a much smaller net. It was skilfully cast into the water by hand and was shaped rather like an umbrella.

It is naturally of the greatest interest to study the men whom Jesus picked out as his first followers.

(i) We must notice what they were. They were simple folk. They did not come from the schools and the colleges; they were not drawn from the ecclesiastics or the aristocracy; they were neither learned nor wealthy. They were fishermen. That is to say, they were ordinary people. No one ever believed in the ordinary man as Jesus did. Once George Bernard Shaw said, "I have never had any feeling for the working-classes, except a desire to abolish them, and replace them by sensible people." In *The Patrician* John Galsworthy makes Miltoun, one of the characters, say, "The mob! How I loathe it! I hate its mean stupidity, I hate the sound of its voice, and the look on its face it's so ugly, so little!" Once in a fit of temper Carlyle declared that there were twenty-seven millions of people in England--mostly fools! Jesus did not feel like that. Lincoln said, "God must love the common people--he made so many of them." It was as if Jesus said, "Give me twelve ordinary men and with them, if they will give themselves to me, I will change the world." A man should never think so much of what he is as of what Jesus Christ can make him.

(ii) We must notice what they were doing when Jesus called them. They were doing their day's work, catching the fish and mending the nets. It was so with many a prophet. "I am no prophet," said Amos, "nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel.'" (Amos 7:14-15.) The call of God can come to a man, not only in the house of God, not only in the secret place, but in the middle of the day's work. As MacAndrew, Kipling's Scots engineer, had it:

“From coupler flange to spindle guide
I see thy hand, O God;
Predestination in the stride
Of yon connecting rod.”

The man who lives in a world that is full of God cannot ever escape him.

(iii) We must notice how he called them. Jesus' summons was, “Follow me!” It is not to be thought that on this day he stood before them for the first time. No doubt they had stood in the crowd and listened; no doubt they had stayed to talk long after the rest of the crowd had drifted away. No doubt they already had felt the magic of his presence and the magnetism of his eyes. Jesus did not say to them, “I have a theological system which I would like you to investigate; I have certain theories that I would like you to think over; I have an ethical system I would like to discuss with you.” He said, “Follow me!” It all began with a personal reaction to himself; it all began with that tug on the heart which begets the unshakeable loyalty. This is not to say that there are none who think themselves into Christianity; but for most of us following Christ is like falling in love. It has been said that “we admire people for reasons; we love them without reasons.” The thing happens just because they are they and we are we. “I,” said Jesus, “when I am lifted up from the earth will draw all men to myself.” (John 12:32.) In by far the greatest number of cases a man follows Jesus Christ, not because of anything that Jesus said but because of everything that Jesus is.

(iv) Lastly we must note what Jesus offered them. He offered them a task. He called them not to ease but to service. Someone has said that what every man needs is “something in which he can invest his life.” So Jesus called his men, not to a comfortable ease and not to a lethargic inactivity; he called them to a task in which they would have to spend themselves and burn themselves up, and, in the end, die for his sake and for the sake of their fellow men. He called them to a task wherein they could win something for themselves only by giving their all to him and to others.