

2ND SUNDAY AFTER PENTECOST
2 JUNE 2024



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

SERVICE OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP, SETTING 3 (PAGES 138-145)

*The liturgy is in the front of the ELW with numbers at the bottom of the pages.
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, the God of manna, the God of miracles, the God of mercy.

C: Amen.

P: Drawn to Christ and seeking God's abundance, let us confess our sin.

P: God, our provider,

C: help us. It is hard to believe there is enough to share. We question your ways when they differ from the ways of the world in which we live. We turn to our own understanding rather than trusting in you. We take offense at your teachings and your ways. Turn us again to you. Where else can we turn? Share with us the words of eternal life and feed us for life in the world.

Amen.

P: Beloved people of God: in Jesus, the manna from heaven, you are fed and nourished. By Jesus, the worker of miracles, there is always more than enough. Through Jesus, †the bread of life, you are shown God's mercy: you are forgiven and loved into abundant life.

C: Amen.

HYMN #520 "DEAREST JESUS, AT YOUR WORD"

GREETING (PAGE 138)

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 138-139*)

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.

♩ **This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God.**

**This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Power, riches, wisdom, and strength,
and honor, blessing, and glory are his.
This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Sing with all the people of God
and join in the hymn of all creation.
Blessing, honor, glory and might
be to God and the Lamb forever. Amen.**

**This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**For the Lamb who was slain
has begun his reign. Alleluia.
This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

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

DEUTERONOMY 5:12-15 | PSALM 81:1-10 | 2 CORINTHIANS 4:5-12

L: The Word of the Lord.

C: Thanks be to God.

GOSPEL ACCLAMATION (*PAGE 142*)

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

GOSPEL (MARK 2:23 – 3:6)

P: The Holy Gospel according to Mark, the 2nd and 3rd chapters.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

YOUTH SERMON – Rev. Leah Holloway-Nilsen

SERMON – Rev. Leah Holloway-Nilsen

HYMN #729 “THE CHURCH OF CHRIST, IN EVERY AGE”

CONFESSION OF FAITH: APOSTLES’ CREED

P: Living together in trust and hope, we 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: We come before the triune God to pray for our communities,
ourselves, and our world.

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

P: Receive our prayers, O God, and come quickly to our aid,
through the power of the Spirit and the love of Jesus Christ.

C: Amen.

PEACE (PAGE 143)

P: The peace of Christ be with you always.

C: And also with you.

(Greet one another with a sign of Christ's peace.)

OFFERING

OFFERTORY PRAYER

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

C: Amen.

♩ **GREAT THANKSGIVING (PAGE 144)**

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 pow'r and might,
Heaven and earth are full of your glory.
Hosanna, Hosanna. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

WORDS OF INSTITUTION

LORD'S PRAYER (PAGE 145)

**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.**

CELEBRATION OF HOLY COMMUNION

*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.**

HYMN #398 “HOLY SPIRIT, TRUTH DIVINE”

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 (HYMN #595 v.2)

**♪ Jesus loves me! He who died
heaven's gate to open wide;
he will wash away my sin,
let his little child come in.
Yes, Jesus loves me, yes, Jesus loves me,
yes, Jesus loves me, the Bible tells me so.**

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 #389 “CHRIST IS ALIVE! LET CHRISTIANS SING”

DISMISSAL

P: Go in peace. You are the body of Christ.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Bousselot or Linda Whitman

Acolyte: Caden Will

Lector: Rachel Burke

Communion Assistant: David Burke

Ushers: Brian Bousselot

Cleaners: Brian Bousselot and Mary Timmerman

Contact Information:

Rev. Leah Holloway-Nilsen

Cell Phone: (262) 914-9392

Email: pastorleahhollnil@gmail.com

Church Office

Phone: (563) 246-2622

Email: clparish@fbcom.net

Website: www.clparish.org

Facebook: www.facebook.com/clparish1861

This Week At A Glance

Wednesday	10:00 am	Naomi Circle at Bousselot's pond
Sunday	8:00 am	Worship Service at Faith (outdoors)
	9:30 am	Worship Service at Our Savior's

Those to keep in prayer: Mallory Boussetot, Cathy Goddard, Diane Sievers, Jade Jensen; the homebound: Carol Christensen, Ron Gasper, Delores Lahann, Myrna Kay Peterson, Rusty Porth, Betty Schau, Bus Seastrand and Vera St. John; and those serving in the military.

Our Savior's will hold a **congregational meeting** following the worship service on **Sunday, June 2nd**. The sole business of the meeting is to discuss changes in the lift project estimate and to amend the budget accordingly.

A **can drive** is the God Squad fundraiser during the months of May and June. The collection bin will be located in the yard at Faith.

Birdies for Charity at the John Deere Golf Classic is a major fundraiser for the DeWitt Community Hospital Auxiliary. Donation forms with directions are located on the bulletin boards at both churches.

Camila's Causes: A Tournament with Heart

Camila Christine Barnes' 2nd Annual Golf Tournament
4-Person, 18-Hole Best Shot, Noon Shotgun Start

Friday, June 21st

Springbrook Country Club, DeWitt

Proceeds will benefit "No Foot Too Small" and
"Dolly Parton's Imagination Library of Clinton County"

Registration information to come!

Piety, Real and False

by William Barclay

Mark 2:23-28 One Sabbath day Jesus was going through the corn fields. His disciples began to pluck the ears of corn as they made their way along. The Pharisees began to say to him, "Look! Why are they doing what is not allowed on the Sabbath?" "Have you never read," he said, "what David did when he and his friends were in need and hungry? Have you never read how he went into the house of God, when Abiathar was High Priest, and ate the shewbread--which none is allowed to eat except the priests--and gave it to his friends as well?" "The Sabbath," he said to them, "was made for the sake of man and not man for the sake of the Sabbath. Therefore the Son of Man is lord also of the Sabbath."

Once again Jesus cut right across the scribal rules and regulations. When he and his disciples were going through the corn fields one Sabbath day, his disciples began to pluck the ears of corn and to eat them. On any ordinary day the disciples were doing what was freely permitted (Deuteronomy 23:25). So long as the traveller did not put a sickle into the field he was free to pluck the corn. But this was done on the Sabbath and the Sabbath was hedged around with literally thousands of petty rules and regulations. AH work was forbidden. Work had been classified under thirty-nine different heads and four of these heads were reaping, winnowing, threshing and preparing a meal. By their action the disciples had technically broken all these four rules and were to be classified as law-breakers. It seems fantastic to us; but to the Jewish rabbis it was a matter of deadly sin and of life and death.

The Pharisees immediately launched their accusation and pointed out that Jesus' disciples were breaking the law. They obviously expected him to stop them on the spot. Jesus answered them in their own language. He cited the story which is told in 1 Samuel 21:1-6. David was fleeing for his life; he came to the tabernacle in Nob; he demanded food and there was none except the shewbread. tells of the shewbread. It consisted of twelve loaves placed on a golden table three feet long, one and a half feet wide, and one and a half

feet high. The table stood in the tabernacle in front of the Holy of Holies and the bread was a kind of offering to God. It was changed once a week; when it was changed it became the property of the priests and of the priests alone and no one else might eat it (Leviticus 24:9.) Yet in his time of need David took and ate that bread. Jesus showed that scripture itself supplies a precedent in which human need took precedence of human and even divine law.

"The Sabbath," he said, "was made for the sake of man and not man for the sake of the Sabbath." That was self-evident. Man was created before ever the elaborate Sabbath law came into existence. Man was not created to be the victim and the slave of Sabbath rules and regulations which were in the beginning created to make life fuller and better for man. Man is not to be enslaved by the Sabbath; the Sabbath exists to make his life better.

This passage confronts us with certain essential truths which we forget at our peril.

(i) Religion does not consist in rules and regulations. To take the matter in question--Sunday observance is important but there is a great deal more to religion than Sunday observance. If a man might become a Christian simply by abstaining from work and pleasure on the Sunday, and by attending church on that day, and saying his prayers and reading his Bible, being a Christian would be a very easy thing. Whenever men forget the love and the forgiveness and the service and the mercy that are at the heart of religion and replace them by the performance of rules and regulations religion is in a decline. Christianity has at all times consisted far more in doing things than in refraining from doing things.

(ii) The first claim on any man is the claim of human need. Even the catechisms and the confessions admit that works of necessity and mercy are quite legal on the Sabbath. If ever the performance of a man's religion stops him helping someone who is in need, his religion is not religion at all. People matter far more than systems. Persons are far more important than rituals. The best way to worship God is to help men.

(iii) The best way to use sacred things is to use them to help men. That, in fact, is the only way to give them to God. One of the loveliest of all stories is that of The Fourth Wise Man. His name was Artaban. He set out to follow the star and he took with him a sapphire, a ruby and a pearl beyond price as gifts for the King. He was riding hard to meet his three friends, Caspar, Melchior and Balthasar, at the agreed place. The time was short; they would leave if he was late. Suddenly he saw a dim figure on the ground before him. It was a traveller stricken with fever. If he stayed to help he would miss his friends. He did stay; he helped and healed the man. But now he was alone. He needed camels and bearers to help him across the desert because he had missed his friends and their caravan. He had to sell his sapphire to get them; and he was sad because the King would never have his gem.

He journeyed on and in due time came to Bethlehem, but again he was too late. Joseph and Mary and the baby had gone. Then there came the soldiers to carry out Herod's command that the children should be slain. Artaban was in a house where there was a little child. The tramp of the soldiers came to the door; the weeping of stricken mothers could be heard. Artaban stood in the doorway, tall and dark, with the ruby in his hand and bribed the captain not to enter. The child was saved; the mother was overjoyed; but the ruby was gone; and Artaban was sad because the King would never have his ruby.

For years he wandered looking in vain for the King. More than thirty years afterwards he came to Jerusalem. There was a crucifixion that day. When Artaban heard of the Jesus being crucified, he sounded wondrous like the King and Artaban hurried towards Calvary. Maybe his pearl, the loveliest in all the world, could buy the life of the King. Down the street came a girl fleeing from a band of soldiers. "My father is in debt," she cried, "and they are taking me to sell as a slave to pay the debt. Save me!" Artaban hesitated; then sadly he took out his pearl, gave it to the soldiers and bought the girl's freedom.

On a sudden the skies were dark; there was an earthquake and a flying tile hit Artaban on the head. He sank half-conscious to the

ground. The girl pillowed his head on her lap. Suddenly his lips began to move. "Not so, my Lord. For when saw I thee hungered and fed thee? Or thirsty, and gave thee drink? When saw I thee a stranger, and took thee in? Or naked and clothed thee? When saw I thee sick in prison, and came unto thee? Thirty and three years have I looked for thee; but I have never seen thy face, nor ministered to thee, my King." And then like a whisper from very far away, there came a voice. "Verily I say unto you, Inasmuch as thou hast done it unto one the least of these my brethren, thou hast done it unto me." And Artaban smiled in death because he knew that the King had received his gifts.

The best way to use sacred things is to use them for men. It has been known for children to be barred from a church because that church was considered too ancient and sacred for such as they. It can be that a church is more concerned with the elaboration of its services than with the help of its simple folk and the relief of its poor. But the sacred things are only truly sacred when they are used for men. The shewbread was never so sacred as when it was used to feed a starving man. The Sabbath was never so sacred as when it was used to help those who needed help. The final arbiter in the use of all things is love and not law.

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