

7TH SUNDAY AFTER PENTECOST

7 JULY 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 #575 "IN CHRIST CALLED TO BAPTIZE"

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 & CANTICLE OF PRAISE** (PAGE 138-141)

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

EZEKIEL 2:1-5 | PSALM 123 | 2 CORINTHIANS 12:2-10

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 6:1-13)

P: The Holy Gospel according to Mark, the 6th chapter.

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 #893 “BEFORE YOU, LORD, WE BOW”

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: One in the communion of saints and in the power of the Holy Spirit, we join our voices in prayer.

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

P: Holy God, holy and merciful; into your outstretched arms we commend ourselves and all for whom we pray, trusting in the one who is the way, the truth, and the life, Jesus Christ our Savior and Lord.

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 #883 “ALL PEOPLE THAT ON EARTH DO DWELL”

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.3)

**♫ Jesus loves me! He will stay
close beside me all the way;
when at last I come to die,
he will take me home on high.
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 #888 “O BEAUTIFUL FOR SPACIOUS SKIES”

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: Eva Burke

Lector: Cindy Burke

Communion Assistant: Dan Burke

Ushers: Shane Glove

Cleaners: Dan and Cindy Burke

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This Week At A Glance

Tuesday	12:00 pm	“Meet and Eat” at Buck’s Corner
Wednesday	10:00 am	Naomi Circle at Boussetot’s Pond
	7:00 pm	Education committee at Faith
Thursday	6:00 pm	Outreach committee at Faith
	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: Larry Schau, Sara Mickelson and baby boy, 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.

On **Monday, July 15th, 5:00 pm at Faith**, there will be a send-off for those attending the Youth Gathering from July 16th thru the 20th in New Orleans, Louisiana.

Calamus Lutheran Parish will have a **Basket Raffle** during Calamus Wheatland Community Fun Days in August. Donations of baskets, items for baskets, and money to purchase items are welcome. Andrea Shelton and Mary Timmerman are organizing the raffle.

Without Honor In His Own Country

Mark 6:1-6 Jesus left there and came into his own native place, and his disciples went with him. When the Sabbath came he began to teach in the synagogue. Many, as they listened, were amazed. "Where," they said, "did this man get this knowledge? What wisdom is this that has been given to him? And how can such wonderful things keep happening through his hands? Is not this the carpenter, Mary's son, the brother of James and Joses and Judah and Simon? Are his sisters not here with us?" And they took offence at him. So Jesus said to them, "A prophet is not without honour except in his own native place, and amongst his own kinsmen and in his own family." And he was not able to do any wonderful deeds there, except that he laid his hands on a few sick people and healed them. And he was amazed by their unwillingness to believe. He made a tour of the villages teaching.

When Jesus came to Nazareth he put himself to a very severe test. He was coming to his home town; and there are no severer critics of any man than those who have known him since his boyhood. It was never meant to be a private visit simply to see his old home and his own people. He came attended by his disciples. That is to say he came as a Rabbi. The Rabbis moved about the country accompanied by their little circle of disciples, and it was as a teacher, with his disciples, that Jesus came.

He went into the synagogue and he taught. His teaching was greeted not with wonder but with a kind of contempt. "They took offence at him." They were scandalised that a man who came from a background like Jesus should say and do things such as he. Familiarity had bred a mistaken contempt.

They refused to listen to what he had to say for two reasons.

(i) They said, "Is not this the carpenter?" The word used for carpenter is tekton (Greek #5405). Now tekton does mean a worker in wood, but it means more than merely a joiner. It means a craftsman. In Homer the tekton is said to build ships and houses

and temples. In the old days, and still to-day in many places, there could be found in little towns and villages a craftsman who would build you anything from a chicken-coop to a house; the kind of man who could build a wall, mend a roof, repair a gate; the craftsman, the handy-man, who with few or no instruments and with the simplest tools could turn his hand to any job. That is what Jesus was like. But the point is that the people of Nazareth despised Jesus because he was a working-man. He was a man of the people, a layman. a simple man--and therefore they despised him.

One of the leaders of the Labour movement was that great soul Will Crooks. He was born into a home where one of his earliest recollections was seeing his mother crying because she had no idea where the next meal was to come from. He started work in a blacksmith's shop at five shillings a week. He became a fine craftsman and one of the bravest and straightest men who ever lived. He entered municipal politics and became the first Labour Mayor of any London borough. There were people who were offended when Will Crooks became Mayor of Poplar. In a crowd one day a lady said with great disgust, "They've made that common fellow, Crooks, Mayor, and he's no better than a working man." A man in the crowd--Will Crooks himself--turned round and raised his hat. "Quite right, madam," he said. "I am not better than a working man."

The people of Nazareth despised Jesus because he was a working man. To us that is his glory, because it means that God, when he came to earth, claimed no exemptions. He took upon himself the common life with all its common tasks.

The accidents of birth and fortune and pedigree have nothing to do with manhood. As Pope had it,

"Worth makes the man, and want of it the fellow;
The rest is all but leather or prunello."

As Burns had it,

"A prince can mak' a belted knight,
A marquis, duke, an' a'that!
But an honest man's aboon his might--
Guid faith, he mauna fa'that!
For a'that, an'a'that,
Their dignities an'a'that,
The pith o' sense an'pride o'worth
Are higher rank than a'that."

We must ever beware of the temptation to evaluate men by externals and incidentals, and not by native worth.

(ii) They said, "Is not this Mary's son? Do we not know his brothers and his sisters?" The fact that they called Jesus Mary's son tells us that Joseph must have been dead. Therein we have the key to one of the enigmas of Jesus' life. Jesus was only thirty-three when he died; and yet he did not leave Nazareth until he was thirty. (Luke 3:23.) Why this long delay? Why this lingering in Nazareth while a world waited to be saved? The reason was that Joseph died young and Jesus took upon himself the support of his mother and of his brothers and sisters; and only when they were old enough to fend for themselves did he go forth. He was faithful in little, and therefore in the end God gave him much to do.

But the people of Nazareth despised him because they knew his family. Thomas Campbell was a very considerable poet. His father had no sense of poetry at all. When Thomas' first book emerged with his name on it, he sent a copy to his father. The old man took it up and looked at it. It was really the binding and not the contents at all that he was looking at. "Who would have thought," he said in wonder, "that our Tom could have made a book like that?" Sometimes when familiarity should breed a growing respect it breeds an increasing and easy-going familiarity. Sometimes we are too near people to see their greatness.

The result of all this was that Jesus could do no mighty works in Nazareth. The atmosphere was wrong; and there are some things that cannot be done unless the atmosphere is right.

(i) It is still true that no man can be healed if he refuses to be healed. Margot Asquith tells of the death of Neville Chamberlain. Everyone knows how that man's policy turned out in such a way that it broke his heart. Margot Asquith met his doctor, Lord Horder. "You can't be much of a doctor," she said, "as Neville Chamberlain was only a few years older than Winston Churchill, and I should have said he was a strong man. Were you fond of him?" Lord Horder replied, "I was very fond of him. I like all unlovable men. I have seen too many of the other kind. Chamberlain suffered from shyness. He did not want to live; and when a man says that, no doctor can save him." We may call it faith; we may call it the will to live; but without it no man can survive.

(ii) There can be no preaching in the wrong atmosphere. Our churches would be different places if congregations would only remember that they preach far more than half the sermon. In an atmosphere of expectancy the poorest effort can catch fire. In an atmosphere of critical coldness or bland indifference, the most Spirit-packed utterance can fall lifeless to the earth.

(iii) There can be no peace-making in the wrong atmosphere. If men have come together to hate, they will hate. If men have come together to refuse to understand, they will misunderstand. If men have come together to see no other point of view but their own, they will see no other. But if men have come together, loving Christ and seeking to love each other, even those who are most widely separated can come together in him.

There is laid on us the tremendous responsibility that we can either help or hinder the work of Jesus Christ. We can open the door wide to him--or we can slam it in his face.