

9TH SUNDAY AFTER PENTECOST

21 JULY 2024



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

SERVICE OF WORSHIP

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 #807 "COME, THOU FOUNT OF EVERY BLESSING"

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

JEREMIAH 23:1-6 | PSALM 23 | EPHESIANS 2:11-22

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 6:30-34, 53-56)

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 – NOISY OFFERING

SERMON – DAN BURKE (*PREPARED BY REV. LEAH HOLLOWAY-NILSEN*)

HYMN #676 “LORD, SPEAK TO US, THAT WE MAY SPEAK”

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.

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.**

HYMN #595 “JESUS LOVES ME!”

BLESSING

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

C: Amen.

HYMN #654 “THE CHURCH’S ONE FOUNDATION”

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: David Burke

Communion Assistant: Dan Burke

Ushers: Shane Glove

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This Week At A Glance

Monday August newsletter items are due.
Sunday 8:00 am Worhsip Service at Faith (outdoors)
9:30 am Worship Service at Our Savior's

Those to keep in prayer: Larry Schau, Sara Mickelson and baby Van, 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.

The **noisy offering** will be collected today.

The 2024 recipient is the Calamus-Wheatland Schools.

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.

The **Youth Gathering Share Holders Luncheon** will be held on Sunday, July 28th, at 12:00 pm at Faith Lutheran Church. The youth will be serving spaghetti, salad and dessert. Following the meal, the youth will share their experience in New Orleans during the Youth Gathering. Thank you to all who bought shares to help fund this big adventure.

The Pathos of the Crowd

Mark 6:30-34 The apostles came together again to Jesus, and they told him all that they had done and taught. He said to them, "Come you by yourselves into a lonely place, and rest for a while." For there were many coming and going and they could not find time even to eat. So they went away in the boat to a lonely place all by themselves. Now many saw them going away and recognized them; and they ran together there on foot from all the towns and went on ahead of them. When Jesus disembarked he saw a great crowd, and he was moved to the depths of his being with pity for them, because they were like sheep who had no shepherd; and he began to teach them many things.

When the disciples came back from their mission they reported to Jesus all that they had done. The demanding crowds were so insistent that they had no time even to eat; so Jesus told them to come with him to a lonely place on the other side of the lake that they might have peace and rest for a little time.

Here we see what might be called the rhythm of the Christian life. The Christian life is a continuous going into the presence of God from the presence of men and coming out into the presence of men from the presence of God. It is like the rhythm of sleep and work. We cannot work unless we have our time of rest; and sleep will not come unless we have worked until we are tired.

There are two dangers in life. First, there is the danger of a too constant activity. No man can work without rest; and no man can live the Christian life unless he gives himself times with God. It may well be that the whole trouble in our lives is that we give God no opportunity to speak to us, because we do not know how to be still and to listen; we give God no time to recharge us with spiritual energy and strength, because there is no time when we wait upon him. How can we shoulder life's burdens if we have no contact with him who is the Lord of all good life? How can we do God's work unless in God's strength? And how can we receive that

strength unless we seek in quietness and in loneliness the presence of God?

Second, there is the danger of too much withdrawal. Devotion that does not issue in action is not real devotion. Prayer that does not issue in work is not real prayer. We must never seek the fellowship of God in order to avoid the fellowship of men but in order to fit ourselves better for it. The rhythm of the Christian life is the alternate meeting with God in the secret place and serving men in the market place.

But the rest which Jesus sought for himself and for his disciples was not to be. The crowds saw Jesus and his men going away. At this particular place it was four miles across the lake by boat and ten miles round the top of the lake on foot. On a windless day, or with a contrary wind, a boat might take some time to make the passage, and an energetic person could walk round the top of the lake and be there before the boat arrived. That is exactly what happened; and when Jesus and his men stepped out of the boat the very crowd from which they had sought some little peace was there waiting for them.

Any ordinary man would have been intensely annoyed. The rest Jesus so much desired and which he had so well earned was denied to him. His privacy was invaded. Any ordinary man would have resented it all, but Jesus was moved with pity at the pathos of the crowd. He looked at them; they were so desperately in earnest; they wanted so much what he alone could give them; to him they were like sheep who had no shepherd. What did he mean?

(i) A sheep without the shepherd cannot find the way. Left to ourselves we get lost in life. Principal Cairns spoke of people who feel like "lost children out in the rain." Dante has a line where he says, "I woke up in the middle of the wood, and it was dark, and there was no clear way before me." Life can be so bewildering. We can stand at some cross-roads and not know what way to take. It is only when Jesus leads and we follow that we can find the way.

(ii) A sheep without the shepherd cannot find its pasture and its food. In this life we are bound to seek for sustenance. We need the strength which can keep us going; we need the inspiration which can lift us out of ourselves and above ourselves. When we seek it elsewhere our minds are still unsatisfied, our hearts still restless, our souls still unfed. We can gain strength for life only from him who is the living bread.

(iii) A sheep without the shepherd has no defence against the dangers which threaten it. It can defend itself neither from the robbers nor the wild beasts. If life has taught us one thing it must be that we cannot live it alone. No man can defend himself from the temptations which assail him and from the evil of the world which attacks him. Only in the company of Jesus can we walk in the world and keep our garments unspotted from it. Without him we are defenceless; with him we are safe.

The Demanding Crowds

Mark 6: 53-56 When they had crossed over and reached land they came to Gennesareth, and moored the boat there. When they had disembarked from the boat the people immediately recognized him; and they ran all over that countryside, and, wherever they knew he was, they began to carry to him on pallets those who were ill. And whenever he came into villages or towns or country places, they laid the sick in the open spaces, and they kept begging him to be allowed to touch even the tassel of his robe; and all who touched it were restored to health.

No sooner had Jesus landed on the other side of the lake than once again he was surrounded by crowds. Just sometimes he must have looked on the crowds with a certain wistfulness, because there was hardly a person in them who had not come to get something out of him. They came to get. They came with their insistent demands. They came--to put it bluntly--to use him. What a difference it would have made if, among these crowds, there had been some few who came to give and not to get. In a way it is natural that we should come to Jesus to get things from him, for there are so many

things that he alone can give: but it is always shameful to take everything and to give nothing, and yet it is very characteristic of human nature.

(i) There are those who simply make use of their homes. It is specially so with young people. They regard their homes as being there to cater for their comfort and their convenience. It is there they eat and sleep and get things done for them; but surely home is a place to which we ought to contribute, from which we ought not only to be taking all the time.

(ii) There are those who simply make use of their friends. There are some people from whom we never receive a letter unless they want something from us. There are those who regard other people as existing to help them when they need their help, and to be forgotten when they cannot be made of use.

(iii) There are those who simply make use of the church. They desire the church to baptize their children, marry their young people and bury their dead. They are seldom to be seen there unless they wish some service. It is their unconscious attitude that the church exists to serve them, but that they have no duty whatever towards it.

(iv) There are those who seek simply to make use of God. They never remember him unless they need him. Their only prayers are requests, or even demands, made of God. Someone has put it this way. In American hotels there is a boy called the "bell-hop." The hotel guest rings the bell and the bell-hop appears; he will fetch anything the guest wishes on demand. Some people regard God as a kind of universal bell-hop, only to be summoned when something is needed.

If we examine ourselves, we are all, to some extent, guilty of these things. It would rejoice the heart of Jesus if more often we came to him to offer our love, our service, our devotion, and less often to demand from him the help we need.