

13<sup>TH</sup> SUNDAY AFTER PENTECOST  
18 AUGUST 2024

To  
God  
*be the*  
GLORY



*Great Things He Hath Done!*

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 #488 "SOUL, ADORN YOURSELF WITH GLADNESS"**

### **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**

**PROVERBS 9:1-6 | PSALM 34:9-14 | EPHESIANS 5:15-20**

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 (JOHN 6:51-58)**

P: The Holy Gospel according to John, the 6<sup>th</sup> 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 #861 “WHEN LONG BEFORE TIME”**

**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: Calling on the spirit of Wisdom to guide our hearts and our minds, let us pray for the church, the world, and all in need.

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

P: We lift up these prayers to you, gracious God. Receive them into your holy keeping.

**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 #793 "BE THOU MY VISION"

#### 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 #593 “DRAWN TO THE LIGHT”**

**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 Boussetot or Linda Whitman

**Acolyte:** Wyatt Easterday

**Lector:** Eva Burke

**Communion Assistant:** Brian Boussetot

**Usher:** Joe Morehead

**Cleaner:** Marcia Edens

**Contact Information:**

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## **This Week At A Glance**

Monday	September newsletter items due
Sunday	9:30 am Coffee and donuts in the Park
	10:00 am Community Worship in Calamus Park

**Those to keep in prayer:** Mallory Boussetot, Cathy Goddard, Jade Jensen, Van Mickelson, Larry Schau, Diane Sievers,; 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.

Calamus Lutheran Parish will have a **Basket Raffle** during Calamus Wheatland Community Fun Days. Andrea Shelton and Mary Timmerman have been organizing the baskets.

### **Now it is time to organize more helpers:**

- 1) Friday, August 23, transport baskets at 9:00 am from Faith to the CALCO and set up the display.
- 2) Saturday, August 24, take a shift selling tickets between 10:30 am and 3:00 pm at the CALCO.
- 3) Make calls to winners at 3:30 pm at the CALCO.
- 4) Transport the remaining baskets back to Faith.  
**Call Andrea** on her home phone (847-6221) or cell phone (563-219-0047) to let her know you can help.

The staff is in place for Sunday School. However, there is a need for **substitutes for teachers and the music leader** when they are gone. The lessons will already be planned for you! Please contact Pastor Leah or any member of the Education Committee if you are willing to assist in these roles.

The **Noisy Offering** will be collected today, Sunday, August 18<sup>th</sup>. The 2024 recipient is Calamus-Wheatland Schools.

The **Community Worship for Calamus-Wheatland Fun Days** will be Sunday, August 25<sup>th</sup> at 10:00 am in the Calamus Park. Please bring lawn chairs or blankets. Rain site will be the CALCO. No services at Our Savior's or Faith.

The **Calamus Volunteer Fire Department Beef Dinner** will be held Sunday, August 25<sup>th</sup>, beginning at 10:30 am at the CALCO.



On **Sunday, September 1<sup>st</sup>**, there will be **one service** beginning at 9:00 am at Faith Lutheran Church.

There will be a meeting for **confirmands and parents** on **Wednesday, September 4<sup>th</sup>**, starting at 6:00 pm at Faith to go over schedules and expectations for the year. If unable to attend, please contact Pastor.

**Fall worship schedule** will begin on **Sunday, September 8<sup>th</sup>**.

8:00 am Worship at Our Savior's Church

9:25 am Sunday School at Faith Church

10:30 am Worship at Faith Church

**Confirmation** will begin on **Wednesday, September 11<sup>th</sup>**, at 6:00 pm at Faith Church.

## His Body and His Blood

*John 6: 51b-59 “The bread which I will give him is my flesh, which is given that the world may have life.” So the Jews argued with each other. “How” they said, “can this man give us his flesh to eat?” Jesus said to them: “This is the truth I tell you--unless you eat the flesh of the Son of Man and drink his blood, you cannot possess eternal life within yourselves. He who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. My flesh is the real food and my blood is the real drink. He who eats my flesh and drinks my blood remains in me and I in him. As the living Father has sent me, so I live through him; and he who eats me will live through me. This is the bread which came down from heaven. It is not a case of eating, as your fathers ate and died. He who eats this bread lives for ever.” He said these things when he was teaching in the synagogue at Capernaum.*

To most of us this is a very difficult passage. It speaks in language and moves in a world of ideas which are quite strange to us and which may seem even fantastic and grotesque. But to those who heard it first, it was moving among familiar ideas which went back to the very childhood of the race.

These ideas would be quite normal to anyone brought up in ancient sacrifice. The animal was very seldom burned entire. Usually only a token part was burned on the altar, although the whole animal was offered to the god. Part of the flesh was given to the priests as their perquisite; and part to the worshipper to make a feast for himself and his friends within the temple precincts. At that feast the god himself was held to be a guest. More, once the flesh had been offered to the god, it was held that he had entered into it; and therefore when the worshipper ate it he was literally eating the god. When people rose from such a feast they went out, as they believed, literally god-filled. We may think of it as idolatrous worship, we may think of it as a vast delusion; yet the fact remains these people went out quite certain that in them there was now the dynamic vitality of their god. To people used to that kind of experience a section like this presented no difficulties at all.

Further, in that ancient world the one live form of religion was to be found in the Mystery Religions. The one thing the Mystery Religions offered was communion and even identity with some god. The way it was done was this. All the Mystery Religions were essentially passion plays. They were stories of a god who had lived and suffered terribly and who died and rose again. The story was turned into a moving play. Before the initiate could see it, he had to undergo a long course of instruction in the inner meaning of the story. He had to undergo all kinds of ceremonial purifications. He had to pass through a long period of fasting and abstention from sexual relationships.

At the actual presentation of a passion play everything was designed to produce a highly emotional atmosphere. There was carefully calculated lighting, sensuous incense, exciting music, a wonderful liturgy; everything was designed to work up the initiate to a height of emotion and expectation that he had never experienced before. Call it hallucination if you like; call it a combination of hypnotism and self hypnotism. But something happened; and that something was identity with the god. As the carefully prepared initiate watched he became one with the god. He shared the sorrows and the griefs; he shared the death, and the resurrection. He and the god became for ever one; and he was safe in life and in death.

Some of the sayings and prayers of the Mystery Religions are very beautiful. In the Mysteries of Mithra the initiate prayed: "Abide with my soul; leave me not, that I may be initiated and that the holy spirit may dwell within me." In the Hermetic Mysteries the initiate said: "I know thee Hermes, and thou knowest me; I am thou and thou art I" In the same Mysteries a prayer runs: "Come to me, Lord Hermes, as babes to mothers' wombs." In the Mysteries of Isis the worshipper said: "As truly as Osiris lives, so shall his followers live. As truly as Osiris is not dead, his followers shall die no more."

We must remember that those ancient people knew all about the striving, the longing, the dreaming for identity with their god and for the bliss of taking him into themselves. They would not read

phrases like eating Christ's body and drinking his blood with crude and shocked literalism. They would know something of that ineffable experience of union, closer than any earthly union, of which these words speak. This is language that the ancient world could understand--and so can we.

It may be well that we should remember that here John is doing what he so often does. He is not giving, or trying to give, the actual words of Jesus. He has been thinking for seventy years of what Jesus said; and now, led by the Holy Spirit, he is giving the inner significance of his words. It is not the words that he reports; that would merely have been a feat of memory. It is the essential meaning of the words; that is the guidance of the Holy Spirit.

*Barclay's Daily Study Bible (NT) – Public Domain*