

16TH SUNDAY AFTER PENTECOST
8 SEPTEMBER 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, who forgives all our sin, whose mercy endures forever.

C: Amen.

P: Let us confess our sin and come to God for healing.

P: Gracious God,

C: have mercy on us. We confess that we have honored you with our lips, but have harmed our neighbors with our tongues. The cravings at war within us cause conflicts and disputes. In our desire to be first we make distinctions among ourselves. We place the needs of the poor and the suffering last. In your great mercy, forgive us our sins. Draw near to us with grace in time of need, and turn us to follow in the way of Jesus Christ, our Savior and Lord. Amen.

P: God promises to forgive our iniquity and to remember our sin no more. By grace you have been saved. In the name of † Jesus Christ, the source of eternal healing, your sins are forgiven.

C: Amen.

HYMN #621 “JESUS LIVES, MY SURE DEFENSE”

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 healer and Lord.*)

C: Amen

READINGS

ISAIAH 35:4-7A | PSALM 146 | JAMES 2:1-10 [10-13] 14-17

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 7:24-37]

P: The Holy Gospel according to Mark, the 7th 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 #609 “CHIEF OF SINNERS THOUGH I BE”

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: Drawn together in the power of the Holy Spirit, we pray with confidence for the church, God's good creation, and all who are in need.

(Each petition ends: P: Hear us, O God. C: Your mercy is great.)

P: We entrust these and all our prayers to you, holy God, in the name of your beloved child, Jesus Christ, our Savior.

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 #673 "GOD, WHOSE ALMIGHTY WORD"

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 #886 “OH, FOR A THOUSAND TONGUES TO SING!”

DISMISSAL

P: Go in peace. Follow Jesus.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Bousselot or Linda Whitman

Acolyte: Rachel Burke

Lector: Joyce McCutcheon

Communion Assistant: Deb Detlefs

Usher: David Burke

Cleaner: Amy and Shane Glover

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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 Marsha Witte’s home
	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
Thursday	7:00 pm	Education committee at Faith
	6:00 pm	Outreach committee at Faith
	6:30 pm	Worship committee at Faith
Sunday	7:00 pm	Council meetings at Faith
	8:00 am	Worship service at Our Savior’s
	9:25 am	Sunday School at Faith
	10:30 am	Worship service at Faith

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, Vera St. John, Betty Schau and Bus Seastrand; and those serving in the military.

Fall worship schedule begins today, **Sunday, September 8th**.

8:00 am Worship at Our Savior’s Church
9:25 am Sunday School at Faith Church
10:30 am Worship at Faith Church

There are **Sunday School** classes for all ages at 9:25 am at Faith. A great staff is in place. However, there is a need for a **preschool class helper and substitutes for teachers and the music leader**. The lessons will be planned for you! Please contact Pastor Leah or any member of the Education Committee if you are willing to assist in these roles.

Confirmation classes begin on **Wednesday, September 11**, at 6:00 pm at Faith Church. **Bible Jam** for all junior high and high school youth follows at 7:00 pm.

The **noisy offering** will be collected on Sunday, September 15th.

Everyone enjoys a visit. Four of our parish members are not able to attend worship services on Sunday. If you would like to personally deliver a copy of *Today's Readings* and Pastor Leah's sermon to any of these people, you may collect the items at Sunday worship services. Addresses will be included with each packet.

Betty Schau and Delores Lahann reside at Wheatland Manor.

Carol Christensen lives at Grand Haven in Eldridge.

Vera St. John resides at her home in Calamus.

Membership Directory

The Calamus Lutheran Parish is creating a membership directory. You are respectfully requested to submit family information using a hard copy paper form **OR** an online Google Form.

- The **hard copy form** was included in the September newsletter. The form is available at each church. You may print a hard copy and submit the completed form to Pastor Leah, an usher, or place in the office at Faith.
- The **online Google Form** was sent by email to all members on September 1st. It will be resent every Wednesday in September. Please call 563-246-2622 for assistance.

Please submit the hard copy paper form **OR** the online Google Form by September 20th. The goal is to publish the directory online October 1st. Once the directory is active, members will have access to the directory, be able to edit their information, and print a hard copy. If you have any questions, contact the church office 563-246-2622. Thank you for your cooperation.

Doing All Things Well

Mark 7:31-37 He went away again from the regions of Tyre and came through Sidon to the Sea of Galilee, through the regions of the Decapolis. They brought to him a man who was deaf and who had an impediment in his speech, and they asked him to lay his hands on him. He took him aside from the crowd all by himself. He thrust his fingers into his ears, and spat, and touched his tongue. Then he looked up into heaven, and sighed, and said to him, "Ephphatha!" which means, "Be opened!" And his ears were opened, and the bond which held his tongue was loosed, and he spoke correctly. He enjoined them to tell no one; but the more he enjoined them the more exceedingly they proclaimed the story of what he had done. They were all amazed beyond measure. "He has done all things well," they said. And he made the deaf to hear and the dumb to speak.

This story begins by describing what is on the face of it an amazing journey. Jesus was going from Tyre to the territory around the Sea of Galilee. He was going from Tyre in the north to Galilee in the south; and he started by going to Sidon. That is to say, he started going due south by going due north! As one scholar has put it, it would be like going from London to Cornwall via Manchester; or like going from Glasgow to Edinburgh via Perth.

Because of that difficulty some have thought that the text is wrong and that Sidon should not enter into it at all. But almost certainly the text is correct as it stands. Another thinks that this journey took no less than eight months, and that, indeed, is far more likely.

It may well be that this long journey is the peace before the storm; a long communion with the disciples before the final tempest breaks. In the very next chapter Peter makes the great discovery that Jesus is the Christ (Mark 8:27-29), and it may well be that it was in this long, lonely time together that this impression became a certainty in Peter's heart. Jesus needed this long time with his men before the strain and tension of the approaching end.

When Jesus did arrive back in the regions of Galilee, he came into the district of the Decapolis, and there they brought to him a man who was deaf and who had an impediment in his speech. As Tyndale vividly translates it the man was "deffe and stambed in his speech." No doubt the two things went together; it was the man's inability to hear which made his speech so imperfect. There is no miracle which so beautifully shows Jesus' way of treating people.

(i) He took the man aside from the crowd, all by himself. Here is the most tender considerateness. Deaf folk are always a little embarrassed. In some ways it is more embarrassing to be deaf than it is to be blind. A deaf person knows he cannot hear; and when someone in a crowd shouts at him and tries to make him hear, in his excitement he becomes all the more helpless. Jesus showed the most tender consideration for the feelings of a man for whom life was very difficult.

(ii) Throughout the whole miracle Jesus acted what he was going to do in dumb-show. He put his hands in the man's ears and touched his tongue with spittle. In those days people believed that spittle had a curative quality. Suetonius, the Roman historian, tells of an incident in the life of Vespasian, the Emperor. "It fortuneed that a certain mean commoner stark-blind, another likewise with a feeble and lame leg, came together unto him as he sat upon his tribunal, craving that help and remedy for their infirmities which had been shown unto them by Serapis in their dreams; that he should restore the one to his sight, if he did but spit into his eyes, and strengthen the other's leg, if he vouchsafed only to touch it with his heel. Now when as he could hardly believe that the thing any way would find success and speed accordingly, and therefore durst not so much as put it to the venture, at the last, through the persuasion of his friends, openly before the assembly he assayed both means, neither missed he of the effect." (Suetonius, *Life of Vespasian* 7. Holland's translation.) Jesus looked up to heaven to show that it was from God that help was to come. Then he spoke the word and the man was healed.

The whole story shows us most vividly that Jesus did not consider the man merely a case; he considered him as an individual the man had a special need and a special problem, and with the most tender considerateness Jesus dealt with him in a way that spared his feelings and in a way that he could understand.

When it was completed the people declared that he had done all things well. That is none other than the verdict of God upon his own creation in the very beginning (Genesis 1:31). When Jesus came, bringing healing to men's bodies and salvation to their souls, he had begun the work of creation all over again. In the beginning everything had been good; man's sin had spoiled it all; and now Jesus was bringing back the beauty of God to the world which man's sin had rendered ugly.

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