

22ND SUNDAY AFTER PENTECOST
20 OCTOBER 2024

To
God
be the
GLORY

A decorative flourish consisting of a black horizontal bar with white, symmetrical, scroll-like patterns on either side.

Great Things He Hath Done!

OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA
2589 – 190TH AVENUE CALAMUS, IA 52729

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

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

ISAIAH 53:4-12 | PSALM 91:9-16 | HEBREWS 5:1-10

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 10:35-45]

P: The Holy Gospel according to Mark, the 10th 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 #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: Challenged by God's Word in Christ, let us pray for the church,
the world, and the whole creation.

(Each petition ends: P: God of grace, C: hear our prayer.)

P: Into your hands, O God, we commend all for whom we pray,
trusting in the saving grace you freely give, both now and
forever.

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 #818 “O MASTER, LET ME WALK WITH YOU”

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 #551 “THE SPIRIT SENDS US FORTH TO SERVE”

DISMISSAL

P: Go in peace. Follow Jesus.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Boussetot or Linda Whitman

Acolyte: Faith Will

Lector: Marcia Edens

Communion Assistant: Cindy Burke

Usher: Dan Burke

Cleaner: Deb and Ray Detlefs

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This Week At A Glance

Wednesday	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
Sunday	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, Larry Schau, Diane Sievers, Margaret Travaille ; 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.

The **noisy offering** will be collected today, Sunday, October 20th.

Thank you to everyone who has delivered a copy of *Today's Readings* and Pastor Leah's sermon to these people who cannot attend worship services on Sunday. You may collect 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.

The **Calamus Lutheran Parish Directory is available to view on your computer and mobile device.** Those who have submitted directory information will have access. If you have not submitted information, you may still do so by referring to instructions in previous bulletins, newsletters, or Wednesday email messages. If you have any questions, contact the church office by phone or email.

Next Sunday, October 27th, is **Reformation Sunday**. The liturgical color for the day is red.

World Hunger Day – October 15 – During the month of October, the loose offering will be designated for ELCA World Hunger. Other donations are welcome, please designate for World Hunger. Faith and Our Savior’s councils have already approved a donation of \$50 to ELCA World Hunger from each congregation. Thank you for your generosity in support of this worthy cause!

The **God Squad** invites everyone to Halloween Fun Night, Sunday, October 27th, 5:30pm-7:00pm at Faith. There will be soups, activities, costumes and a movie. The free will donation will support 2024 Angel Tree Project.

All Saints Sunday is **November 3rd** There is a sheet of paper at the back of each sanctuary for listing the names of loved ones who have died this past year.

The Worship Committee would like to add special music to services. If you are interested in offering special music (vocal or instrumental) during the offering at Our Savior’s or Faith, please contact Pastor Leah or a member of the committee.

“**Of Land and Seasons**” will be the liturgy used at the Thanksgiving Service. All are welcome to learn this new music at practices from 9:25-9:45 at Faith on the Sunday mornings during November.

The Request of Ambition

Mark 10:35-40 James and John, the sons of Zebedee, came to Jesus. "Teacher," they said, "we want you to do for us whatever we ask you." "What do you want me to do for you?" he said to them. They said to him, "Grant to us that, in your glory, we may sit one on your right hand and one on your left." "You do not know what you ask," Jesus said to them. "Can you drink the cup which I am drinking? Or, can you go through the experience through which I am going?" "We can," they said to him. Jesus said to them, "You will drink the cup which I am drinking. You will go through the experience through which I am going. But to sit on my right hand and on my left is not mine to give you. That place belongs to those for whom it has been prepared."

This is a very revealing story.

(i) It tells us something about Mark. Matthew retells this story (Matthew 20:20-23), but in his version the request for the first places is made not by James and John, but by their mother Salome. Matthew must have felt that such a request was unworthy of an apostle, and, to save the reputation of James and John, he attributed it to the natural ambition of their mother. This story shows us the honesty of Mark. It is told that a court painter painted the portrait of Oliver Cromwell. Cromwell was afflicted with warts on the face. Thinking to please him, the painter omitted the warts in the painting. When Cromwell saw it, he said, "Take it away! and paint me warts and all!" Mark's aim is to show us the disciples, warts and all. And Mark was right, because the Twelve were not a company of saints. They were ordinary men. It was with people like ourselves Jesus set out to change the world--and did it.

(ii) It tells us something about James and John.

(a) It tells us that they were ambitious. When the victory was won and the triumph was complete, they aimed at being Jesus' chief ministers of state. Maybe their ambition was kindled because more than once Jesus had made them part of his inner circle, the chosen

three. Maybe they were a little better off than the others. Their father was well enough off to employ hired servants (Mark 1:20), and it may be that they rather snobbishly thought that their social superiority entitled them to the first place. In any event they show themselves as men in whose hearts there was ambition for the first place in an earthly kingdom.

(b) It tells us that they had completely failed to understand Jesus. The amazing thing is not the fact that this incident happened, but the time at which it happened. It is the juxtaposition of Jesus' most definite and detailed forecast of his death and this request that is staggering. It shows, as nothing else could, how little they understood what Jesus was saying to them. Words were powerless to rid them of the idea of a Messiah of earthly power and glory. Only the Cross could do that.

(c) But when we have said all that is to be said against James and John, this story tells us one shining thing about them--bewildered as they might be, they still believed in Jesus. It is amazing that they could still connect glory with a Galilaean carpenter who had incurred the enmity and the bitter opposition of the orthodox religious leaders and who was apparently heading for a cross. There is amazing confidence and amazing loyalty there. Misguided James and John might be but their hearts were in the right place. They never doubted Jesus' ultimate triumph.

(iii) It tells us something of Jesus' standard of greatness. The Revised Standard Version gives a literally accurate reading of what Jesus said--"Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" Jesus uses two Jewish metaphors here.

It was the custom at a royal banquet for the king to hand the cup to his guests. The cup therefore became a metaphor for the life and experience that God handed out to men. "My cup overflows," said the Psalmist (Psalms 23:5), when he spoke of a life and experience of happiness given to him by God. "In the hand of the Lord there is a cup," said the Psalmist (Psalms 75:8), when he was thinking of the fate in store for the wicked and the disobedient. Isaiah, thinking

of the disasters which had come upon the people of Israel, describes them as having drunk “at the hand of the Lord the cup of his wrath.” (Isaiah 51:17.) The cup speaks of the experience allotted to men by God.

The other phrase which Jesus uses is actually misleading in the literal English version. He speaks of the baptism with which he was baptized. The Greek verb baptizein (Greek #907) means to dip. Its past participle (bebaptismenos, Greek #907) means submerged, and it is regularly used of being submerged in any experience. For instance, a spendthrift is said to be submerged in debt. A drunk man is said to be submerged in drink. A grief-stricken person is said to be submerged in sorrow. A lad before a cross-examining teacher is said to be submerged in questions. The word is regularly used for a ship that has been wrecked and submerged beneath the waves. The metaphor is very closely related to a metaphor which the Psalmist often uses. In Psalms 42:7 we read, “All thy waves and thy billows have gone over me.” In Psalms 124:4 we read, “Then the flood would have swept us away, the torrent would have gone over us.” The expression, as Jesus used it here, had nothing to do with technical baptism. What he is saying is, “Can you bear to go through the terrible experience which I have to go through? Can you face being submerged in hatred and pain and death, as I have to be?” He was telling these two disciples that without a cross there can never be a crown. The standard of greatness in the Kingdom is the standard of the Cross. It was true that in the days to come they did go through the experience of their Master, for James was beheaded by Herod Agrippa (Acts 12:2), and, though John was probably not martyred, he suffered much for Christ. They accepted the challenge of their Master--even if they did so blindly.

(iv) Jesus told them that the ultimate issue of things belonged to God. The final assignment of destiny was his prerogative. Jesus never usurped the place of God. His own whole life was one long act of submission to his will and he knew that in the end that will was supreme.