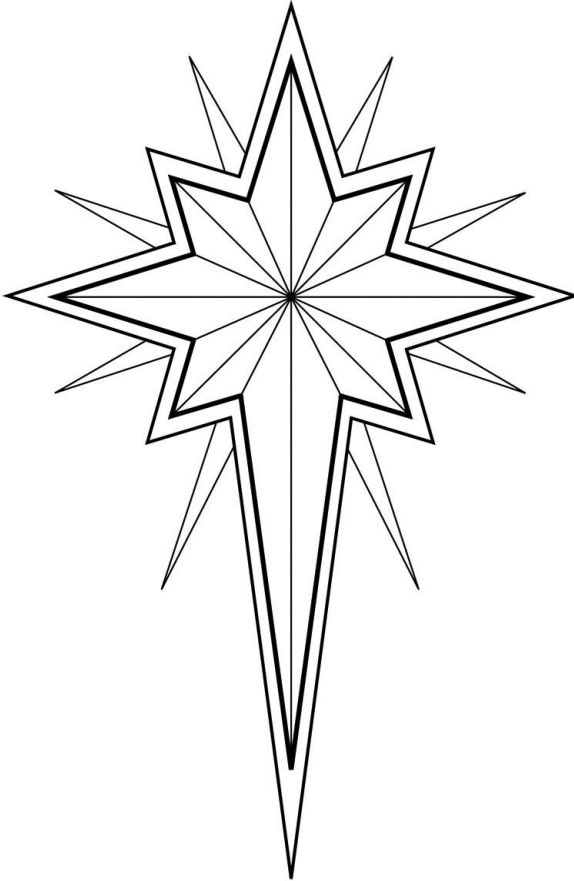


**FIFTH SUNDAY
AFTER EPIPHANY**

4 FEBRUARY 2024



**OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

SERVICE OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP, SETTING 4

The liturgy is in the front of the ELW starting on page 147.

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, creator of darkness and light, word of truth, wind sweeping over the waters.

C: Amen.

P: Let us confess our sin in the presence of God and of one another.

P: God, our rock and refuge,

C: we pour out our hearts before you.

We have known you but have not always loved you.

We have wounded one another and sinned against you.

We have not always recognized the Holy Spirit dwelling in each of us.

Remember your covenant.

Renew your creation.

Restore us, that we might proclaim your good news to all.

Amen.

P: The voice of the Lord is upon the waters. God has spoken: The time of grace is now. In Jesus, the reign of God has come near. By the authority of Jesus Christ, your sins are forgiven. You are God's beloved.

C: Amen.

HYMN #617 "WE COME TO YOU FOR HEALING, LORD"

GREETING [PAGE 147]

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 [PAGE 147]

HYMN OF PRAISE [PAGE 149] “THIS IS THE FEAST...”

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 40:21-31

PSALM 147:1-11, 20C

1 CORINTHIANS 9:16-23

L: The Word of the Lord.

C: Thanks be to God.

GOSPEL ACCLAMATION [PAGE 151] “ALLELUIA...”

GOSPEL [MARK 1:29-39]

P: The Holy Gospel according to Mark, the 1st 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 #673 “GOD, WHOSE ALMIGHTY WORD”

CONFESSION OF FAITH: APOSTLES’ CREED

P: With the whole church, let us 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: As we celebrate Christ embodied in human form, we pray for
God's blessing on the church, the world and all of creation.

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

P: Knowing the Holy Spirit intercedes for us, we offer these prayers
and the silent prayers of our hearts in the name of our Savior,
Jesus Christ.

C: Amen.

SHARING OF THE PEACE

P: The peace of Christ be with you always.

C: And also with you.

OFFERING

OFFERTORY PRAYER

P: Let us pray. *(concluding ...our Savior and Lord.)*

C: Amen.

GREAT THANKSGIVING [PAGE 152]

PREFACE [PAGE 153]

P: It is indeed right...and join their unending hymn:

C: ♪ “Holy, holy, holy...”

WORDS OF INSTITUTION

LORD'S PRAYER

**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.**

Holy Communion is celebrated today.

*All who are baptized into Christ Jesus are invited to receive Holy Communion
Gluten-free wafers and white grape juice are available.*

COMMUNION [PAGE 154] "LAMB OF GOD..."

HYMN #843 "PRAISE THE ONE WHO BREAKS THE DARKNESS"

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

♪ **Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heav'nly host;
praise Father, Son and Holy Ghost.**

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 #842 “OH, WORSHIP THE KING”

DISMISSAL

P: Go in peace. You are God’s beloved.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Boussetot or Linda Whitman

Acolyte: David Burke

Lector: Eva Burke

Communion Assistant: Brian Boussetot

Usher: Joe Morehead

Cleaners: Marcia Edens

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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 Faith
	9:25 am	Sunday School at Our Savior’s
	10:30 am	Worship service at Our Savior’s

Those to keep in prayer: the family of Robert Jacobi; Diane Christensen, Mallory Bousselot, Diane Sievers; the homebound: Carol Christensen, Ron Gasper, Delores Lahann, Lucy Lee Petersen, Myrna Kay Peterson, Rusty Porth, Betty Schau, Bus Seastrand and Vera St. John; and those serving in the military.

You can help the four youth planning to attend the **2024 ELCA Youth Gathering** by becoming a stockholder. Shares cost \$50 each. Investors will receive mail from the youth while at the Gathering and an invitation to a supper when they return. Forms can be found at both churches. Contact Heather Grau (563-424-0507) or Pastor Leah (262-914-9392) if you have questions.

Ash Wednesday will be February 14th at 7:00pm at Faith Church.

Jars of peanut butter (chunky or smooth, any size, any brand) will be gathered from Ash Wednesday through Easter Sunday for the Carroll Assistance Center in Wheatland.

The **noisy offering** will be collected on Sunday, February 18th.

A Private Miracle

Mark 1:29-31 And immediately, when they had come out of the synagogue, they went, along with Peter and John, into the house of Simon and Andrew. Peter's mother-in-law was in bed with an attack of fever. Immediately they spoke to Jesus about her. He went up to her and took her by the hand and raised her up, and the fever left her, and she attended to their needs.

In the synagogue Jesus had spoken and acted in the most amazing way. The synagogue service ended and Jesus went with his friends to Peter's house. According to Jewish custom the main Sabbath meal came immediately after the synagogue service, at the sixth hour, that is at 12 o'clock midday. (The Jewish day began at 6 a.m. and the hours are counted from then.) Jesus might well have claimed the right to rest after the exciting and exhausting experience of the synagogue service; but once again his power was appealed to and once again he spent himself for others. This miracle tells us something about three people.

(i) It tells us something about Jesus. He did not require an audience in order to exert his power; he was just as prepared to heal in the little circle of a cottage as in the great crowd of a synagogue. He was never too tired to help; the need of others took precedence over his own desire for rest. But above all, we see here, as we saw in the synagogue, the uniqueness of the methods of Jesus. There were many exorcists in the time of Jesus, but they worked with elaborate incantations, and formulae, and spells, and magical apparatus. In the synagogue Jesus had spoken one authoritative sentence and the healing was complete.

Here we have the same thing again. Peter's mother-in-law was suffering from what the Talmud called "a burning fever." It was, and still is, very prevalent in that particular part of Galilee. The Talmud actually lays down the methods of dealing with it. A knife wholly made of iron was tied by a braid of hair to a thorn bush. On successive days there was repeated, first, Exodus 3:2-3; second, Exodus 3:4; and finally Exodus 3:5. Then a certain magical

formula was pronounced, and thus the cure was supposed to be achieved. Jesus completely disregarded all the paraphernalia of popular magic, and with a gesture and a word of unique authority and power, he healed the woman.

The word that the Greek uses for authority in the previous passage is *exousia*; and *exousia* was defined as unique knowledge together with unique power; that is precisely what Jesus possessed, and that is what he was prepared to exercise in a cottage. Paul Tournier writes, "My patients very often say to me, 'I admire the patience with which you listen to everything I tell you.' It is not patience at all, but interest." A miracle to Jesus was not a means of increasing his prestige; to help was not a laborious and disagreeable duty; he helped instinctively, because he was supremely interested in all who needed his help.

(ii) It tells us something about the disciples. They had not known Jesus long, but already they had begun to take all their troubles to him. Peter's mother-in-law was ill; the simple home was upset; and it was for the disciples the most natural thing in the world to tell Jesus all about it.

Paul Tournier tells how one of life's greatest discoveries came to him. He used to visit an old Christian pastor who never let him go without praying with him. He was struck by the extreme simplicity of the old man's prayers. It seemed just a continuation of an intimate conversation that the old saint was always carrying on with Jesus. Paul Tournier goes on, "When I got back home I talked it over with my wife, and together we asked God to give us also the close fellowship with Jesus the old pastor had. Since then he has been the centre of my devotion and my travelling companion. He takes pleasure in what I do (compare Ecclesiastes 9:7), and concerns himself with it. He is a friend with whom I can discuss everything that happens in my life. He shares my joy and my pain, my hopes and fears. He is there when a patient speaks to me from his heart, listening to him with me and better than I can. And when the patient is gone I can talk to him about it."

Therein there lies the very essence of the Christian life. As the hymn has it, "Take it to the Lord in prayer." Thus early the disciples had learned what became the habit of a lifetime--to take all their troubles to Jesus and to ask his help for them.

(iii) It tells us something about Peter's wife's mother. No sooner was she healed than she began to attend to their needs. She used her recovered health for renewed service. A great Scottish family has the motto "Saved to Serve." Jesus helps us that we may help others.

The Beginning of the Crowds

Mark 1:32-34 When evening had come and when the sun had set, they kept bringing to him all those who were ill and demon-possessed. The whole city had crowded together to the door; and he healed many who were ill with various diseases and cast out many demons; and he forbade the demons to speak because they knew him.

The things that Jesus had done in Capernaum could not be concealed. The emergence of so great a new power and authority was not something which could be kept secret. So the evening found Peter's house besieged with crowds seeking Jesus' healing touch. They waited until evening because the law forbade the carrying of any burden through a town on the Sabbath day (compare Jeremiah 17:24). That would have been to work and work was forbidden. They had, of course, no clocks or watches in those days; the Sabbath ran from 6 p.m. to 6 p.m.; and the law was that the Sabbath was ended and the day had finished when three stars came out in the sky. So the people of Capernaum waited until the sun had set and the stars were out and then they came, carrying their sick, to Jesus; and he healed them.

Three times we have seen Jesus healing people. First he healed in the synagogue; second, he healed in the house of his friends; and now he healed in the street. Jesus recognized the claim of everyone. It was said of Dr. Johnson that to be in misfortune was

to be assured of his friendship and support. Wherever there was trouble Jesus was ready to use his power. He selected neither the place nor the person; he realized the universal claim of human need.

The people flocked to Jesus because they recognized in him a man who could do things. There were plenty who could talk and expound and lecture and preach; but here was one who dealt not only in words but also in actions. It has been said that “if a man can make a better mousetrap than his neighbours, the public will beat a path to his house even if he lives in the middle of a wood.” The person people want is the effective person. Jesus could, and can, produce results.

But there is the beginning of tragedy here. The crowds came, but they came because they wanted something out of Jesus. They did not come because they loved him; they did not come because they had caught a glimpse of some new vision; in the last analysis they wanted to use him. That is what nearly everyone wants to do with God and his Son. For one prayer that goes up to God in days of prosperity ten thousand go up in time of adversity. Many a man who has never prayed when the sun was shining begins to pray when the cold winds come.

Someone has said that many people regard religion as belonging “to the ambulance corps and not to the firing-line of life.” Religion to them is a crisis affair. It is only when they have got life into a mess, or when life deals them some knock-out blow that they begin to remember God. We must all go to Jesus for he alone can give us the things we need for life; but if that going and these gifts do not produce in us an answering love and gratitude there is something tragically wrong. God is not someone to be used in the day of misfortune; he is someone to be loved and remembered every day of our lives.