26th Sunday after Pentecost 17 November 2024



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, our refuge, our delight, our beginning and our end.

C: Amen.

- P: Let us come in truth before the one who loves us and has freed us from our sin.
- P: Eternal One, robed in majesty and mercy,
- C: we confess that sin has taken hold of us and we are complicit in its power. We are disturbed in spirit and our hearts cannot rest. Unbind us and set us free. Lead us again to the waters of rebirth, that we may live just and generous lives for the good of your world and the care of our neighbors, following in the servant way of Jesus. Amen.
- P: These words are trustworthy and true: Christ bore our sins once, for all, on the cross, swallowing up death forever. For his sake, you are # forgiven and God remembers your sin no more. Let your heart be glad again, and rejoice in your salvation.

C: Amen.

HYMN #870 "WE PRAISE YOU, O GOD"

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!

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!

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

DANIEL 12:1-3 | PSALM 16 | HEBREWS 10:11-14 [15-18] 19-25

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 13:1-8

P: The Holy Gospel according to Mark, the 13th 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 #624 "JESUS, STILL LEAD ON"

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: Rooted in God's abundant love for the world, let us pray for our neighbors, the church, and all of creation.

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

P: We offer our prayers to you, gracious God, trusting in your boundless love for all that you have made, through 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 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 are welcome at the Lord's Table 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 #785 "WHEN PEACE LIKE A RIVER"

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 (DOXOLOGY)

 □ 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 #756 "ETERNAL FATHER, STRONG TO SAVE"

DISMISSAL

P: Go in peace. Encourage one another in Christ.

C: Thanks be to God.

RINGING OF THE BELL

POSTLUDE

Minister: Rev. Leah Holloway-Nilsen

Organist: Jason Bousselot or Linda Whitman

Acolyte: Mason Easterday **Lector:** Melisa Jacobsen

Communion Assistant: David Burke

Usher: Neil Holmquist Cleaner: Jason Bousselot

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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
	5:30 pm	Thanksgiving Service at Our Savior's

Those to keep in prayer: Mallory Bousselot, Cathy Goddard, Jade Jensen, Larry Schau, Diane Sievers, Margarett 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.

Join Bishop Current for a light dinner and conversation on Sunday, November 17th, at 4:30 pm at Trinity Lutheran in Pleasant Valley (Rev. Stephen Nilsen's congregation). No RSVP needed. This is an **Evening of Gratitude** for the ministry we share in our synod.

The **Thanksgiving Offering** is paper products and canned goods for the Carroll Assistance Center in Wheatland. The items will be collected during the month of November.

The **noisy offering** will be collected today, Sunday, November 17th. The 2024 recipient is Calamus Wheatland Schools.

Thanksgiving Worship will be held at Our Saviors Church on Sunday, November 24th, at 5:30 pm. Pie will be served in the fellowship hall following worship. God Squad will have a bake sale to raise money for the Angel Tree project.

"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.

Ausin Henning and Morgan Barfield were married yesterday at Faith.

The Things to Come

Mark 13:1-37 is one of the most difficult chapters in the New Testament for a modern reader to understand. That is because it is one of the most Jewish chapters in the Bible. From beginning to end it is thinking in terms of Jewish history and Jewish ideas. All through it Jesus is using categories and pictures which were very familiar to the Jews of his day, but which are very strange, and indeed, unknown, to many modern readers. Even so, it is not possible to disregard this chapter because it is the source of many ideas about the second coming of Jesus. The difficulty about the doctrine of the second coming is that nowadays people are apt either completely to disregard it or to be so completely unbalanced about it that it becomes for them practically the only doctrine of the Christian faith. It may be that if we study this chapter with some care we shall come to a sane and correct view about this doctrine.

We will first of all glance at the Jewish background against which this chapter must be read. We will then try to make an analysis of the various elements which go to make it up. We will then study it section by section in the usual way. Finally, we will try to extract from it the great truths which are permanently valid.

The Day Of The Lord (Mark 13:1-37)

This whole chapter must read with one thing in mind. Again and again we have to return to this matter because there is so much of the New Testament which is not intelligible without it. The Jews never doubted that they were the chosen people, and they never doubted that one day they would occupy the place in the world which the chosen people, as they saw it, deserved and were bound to have in the end. They had long since abandoned the idea that they could ever win that place by human means and they were confident that in the end God would directly intervene in history and win it for them. The day of God's intervention was the day of the Lord. Before that day of the Lord there would be a time of terror and trouble when the world would be shaken to its foundations and judgment would come. But it would be followed by the new world and the new age and the new glory.

In one sense this idea is the product of unconquerable optimism. The Jew was quite certain that God would break in. In another sense it was the product of bleak pessimism, because it was based on the idea that this world was so utterly bad that only its complete destruction and the emergence of a new world would suffice. They did not look for reformation. They looked for a recreating of the entire scheme of things.

Let us look at some of the Old Testament passages about the day of the Lord. Amos writes (Amos 5:16-20):

"In all the squares there shall be wailing; and in all the streets they shall say, 'Alas! Alas!'. They shall call the farmers to mourning and to wailing those who are skilled in lamentations, and in all vineyards there shall be wailing, for I will pass through the midst of you, says the Lord. Woe to you who desire the day of the Lord! Why would you have the day of the Lord? It is darkness, and not light ... gloom with no brightness in it."

Isaiah (Isaiah 13:6-16) has a terrible passage about the day of the Lord:

"Wail! for the day of the Lord is near. As destruction from the Almighty it will come.... Behold the day of the Lord comes, cruel with wrath and fierce anger, to make the earth a desolation, and to destroy its sinners from it. For the stars of the heavens and their constellations will not give their light. The sun will be dark at its rising and the moon will not shed its light.... Therefore I will make the heavens tremble, and the earth will be shaken out of its place, at the wrath of the Lord of Hosts, in the day of his fierce anger."

The second and third chapters of Joel (Joel 2:1-32; Joel 3:1-21) are full of terrible descriptions of the day of the Lord:

"The day of the Lord is coming ... a day of darkness and gloom, a day of clouds and thick darkness.... I will give portents in the heavens and on the earth, blood and fire, and columns of smoke. The sun shall be turned to darkness and the moon to blood, before the great and terrible day of the Lord comes."

Again and again such passages of terror meet us in the Old Testament. The day of the Lord will be sudden, shattering, terrifying. The world will reel with destruction. The very course of nature will be uprooted, and God, the judge, will come.

Between the Old and the New Testaments there was a time when the Jews knew no freedom. It was therefore only natural that

their hopes and dreams of the day of the Lord would become even more vivid. In that time a kind of popular religious literature grew up. Jesus would know it. All the Jews would be familiar with its picture. The writings of which this literature consisted were called Apocalypses. Apokalupsis (Greek #602) means an unveiling. These books were dreams and visions of what would happen when the day of the Lord came and in the terrible time immediately before it. They continued to use the Old Testament imagery, and to supplement it with new details. But, it must be noted, all these books were dreams and visions. They were attempts to paint the unpaintable and to speak the unspeakable. They were poetry, not prose. They were visions, not science. They were dreams, not history. They were never meant to be taken prosaically as maps of the future and timetables of events to come.

We will see that every single detail in this chapter can be parallelled in the visions of the Old Testament and of the literature between the Testaments. Jesus was taking the language, the imagery, the apparatus of apocalyptic literature, and using it to try to make people understand. He was working with the only ideas that people knew. But he knew, as they knew, that these things were only pictures, for no man could really tell what would happen when God broke in.

The Different Strands (Mark 13:1-37)

Further, in this chapter there are various strands of thought. The gospel writers had a way of collecting Jesus' sayings on any subject. It was a wise way to write and excellent for teaching purposes. Here Mark, as it were, collects Jesus' sayings about the future. Now even a cursory reading, with no special knowledge, shows that, though all these sayings were about the future, they were not all about the same things. There are in fact in this chapter five different strands.

- (i) There are prophecies of the destruction of Jerusalem. We get them in Mark 13:1-2, Mark 13:14-20. Jesus foresaw the end of the holy city. As we shall see, Jesus was right. Jerusalem fell in A.D. 70. The Temple was destroyed and the most terrible things happened.
- (ii) There is warning of persecution to come. We get that in Mark 13:9-13. Jesus foresaw that his followers would have to go

through the most heart-breaking and soul-searing experiences, and he warned them in advance.

- (iii) There are warnings of the dangers of the last days. We get them in Mark 13:3-6 and Mark 13:21-22. Jesus saw quite clearly that men would come who would twist and adulterate the Christian faith. It was bound to be so, for men are always inclined to listen to their own proud minds rather than to the voice of God. He wished to defend his people in advance from the heresies and lies which would invade the Church.
- (iv) There are warnings of the Second Coming. Now, these warnings of the Second Coming are dressed in the language which has to do with the day of the Lord. We get them in Mark 13:7-8 and Mark 13:24-27. The imagery of the day of the Lord and of the Second Coming are inextricably mixed up. It had to be so, because no man could possibly know what would happen in either case. It is with visions and dreams that we have to deal. The only pictures Jesus could use about his Second Coming were those which prophets and apocalyptists had already used about the day of the Lord. They are not meant to be taken literally. They are meant as impressionistic pictures, as seer's visions, designed to impress upon men the greatness of that event when it should come.
- (v) There are warnings of the necessity to be on the watch. We get them in Mark 13:28-37 . If men live in the shadow of eternity, if they live with the constant possibility of the intervention of God, if they live with the prospect of the consummation of the coming of Christ ever before them, if the times and the seasons are known only to God, there is the necessity ever to be ready.

This chapter will make far more sense if we remember these various strands in it and remember that every strand is unfolded in language and imagery which go back to the Old Testament and apocalyptic pictures of the day of the Lord.

Because that is so, we will study the chapter not in consecutive verses, but in the various passages of which the various strands consist.