

THIRD SUNDAY AFTER PENTECOST

18 JUNE 2023



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

WORSHIP SERVICE

EVANGELICAL LUTHERAN WORSHIP, SETTING 10

*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

THANKSGIVING FOR BAPTISM

P: Blessed be the holy Trinity, one God, by whose hand we are given new birth, by whose speaking we are given new life.

C: Amen.

P: Joined to Christ in the waters of baptism, we are welcomed, restored, and supported as citizens of the new creation. Let us give thanks for the gift of baptism.

Holy God, holy and merciful, holy and mighty, you are the river of life, you are the everlasting wellspring.

In mercy and might you have freed us from death and raised us with Jesus, the firstborn of the dead. In baptismal waters our old life is washed away, and in them we are born anew.

Glory to you for oceans and lakes, for rivers and streams. Honor to you for waters that wash us clean, quench our thirst, and nurture both crops and creatures. Praise to you for the life-giving water of baptism, the outpouring of the Spirit of the new creation.

C: Wash away our sin and all that separates us from you. Empower our witness to your resurrection. Strengthen our resolve in seeking justice for all.

P: Satisfy the world's need through this living water. Where drought dries the earth, bring refreshment. Where despair prevails, grant hope. Where chaos reigns, bring peace. We ask this through Christ, who with you and the Spirit reigns forever.

C: Amen.

HYMN #883 "ALL PEOPLE THAT ON EARTH DO DWELL"

GREETING

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

♪ **Have mercy on us, Lord, and hear our solemn prayer.
We come to hear your living word; it saves us from despair.**

**Have mercy on us, Christ, and wash away our sin.
Pour out your grace and make us whole that new life may begin.**

**Have mercy on us, Lord, make sin and shame depart.
Renew us with your saving pow'r; create in us new hearts!**

♪ CANTICLE OF PRAISE

♪ **Glory be to God in heaven; peace, goodwill to all the earth.
Mighty God of all creation, Father of surpassing worth:
we exalt you, we adore you, we lift high our thanks and praise.
Saints and angels bow before you; here on earth our songs we raise.**

**Glory be to Christ forever, Lamb of God and Lord of love.
Son of God and gracious Savior, you have come from heav'n above;
on the cross you died to save us; now you reign at God's right hand.
Hear our prayer; restore, forgive us; in your promise firm we stand.**

**Holy One we now acclaim you; Lord alone, to you we call;
Holy One in faith we name you, God most high, yet near to all:
Jesus Christ, with God the Spirit, in the Father's splendor bright.
For the peace that we inherit, glory be to God on high!**

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

L: The Word of the Lord.

C: Thanks be to God.

GOSPEL ACCLAMATION

♩ Alleluia! Lord and Savior: open now your saving word.

Let it burn like fire within us; speak until our hearts are stirred.

Alleluia! Lord, we sing for the good news that you bring.

GOSPEL

P: The Holy Gospel according to Matthew, the 9th chapter.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

HOMILY – NEIL HOLMQUIST

HYMN #575 “IN CHRIST CALLED TO BAPTIZE”

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, his only Son, our Lord,
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended into hell.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again 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: Trusting in God's abundant mercy, let us offer our prayers for a world in need.

(Each petition ends: P: God, in your mercy, **C: hear our prayer.**)

P: Receive our prayers and answer us, O God, in the name of 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.

HYMN #661 "I LOVE TO TELL THE STORY"

LORD'S PRAYER

P: Lord, remember us in your kingdom and teach us to pray.

**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.**

BLESSING

P: Almighty God, Father, Son, and Holy Spirit,
bless you now and forever.

C: Amen.

HYMN #668 “O ZION HASTE”

DISMISSAL

P: Go in peace. Share the good news.

C: Thanks be to God!

RINGING OF THE BELL / POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Bousselot or Linda Whitman

Acolyte: Caden Will

Lector: David Burke

Communion Assistant: David Burke

Usher: Neil Holmquist

Cleaners: Jason Bousselot

Contact Information:

Rev. Leah Holloway-Nilsen

Cell Phone: (262) 914-9392

Email: pastorleahhollnil@gmail.com

Church Office

Phone: (563) 246-2622

Email: clparish@fbcom.net

Website: www.clparish.org

Facebook: www.facebook.com/clparish1861

This Week At A Glance

Sunday 9:00 am No services at Our Savior's and Fatih
Baptism at Trinity Lutheran Church

Those to keep in prayer: the homebound: Carol Christensen,
Shirley Ferguson, Ron Gasper, Delores Lahann, Myrna Kay

Petersen, Rusty Porth, Betty Schau, Bus Seastrand and Vera St. John; and those serving in the military: Nick Timmerman.

Pastor Dennis Rodenberg (563.880.5345) may be called in case of emergencies or funerals while Pastor Leah is on maternity leave.

If you would like to **provide meals for the Nilsens**, go to the Calamus Lutheran Parish website (www.clparish.org) and follow the directions on the first page to get to the Meal Train schedule. You may also contact Deb Tulley (563.212.4063) or Amy Glover (563.381.7445).

Volunteers will be in the church office at Faith Monday through Friday from 9:00 - noon. Phone: 563-246-2622.

The **noisy offering** will be collected Sunday, June 18th. The 2023 recipient is St. Peter Lutheran Church in Ft. Myers Beach, Florida. The church was heavily damaged during Hurricane Ian.

Leslie Rae Nilsen will be baptized on Sunday, June 25th, at Trinity Lutheran Church, Pleasant Valley, IA. Worship begins at 9:00 am. Bishop Amy Current will preside. All members of Our Savior's and Faith are invited to attend.

There will be **no services** on Sunday, June 25th, so members may attend the baptism of Leslie Rae Nilsen.

On Sunday, **July 2nd**, there will be one service at Faith Lutheran Church at 9:00 am. Rev. Paul Ostrem will preside at communion.

The Waiting Harvest

Matthew 9:37-38 Then he said to his disciples, "The harvest is great, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers for his harvest."

Here is one of the most characteristic things Jesus ever said. When he and the orthodox religious leaders of his day looked on the crowd of ordinary men and women, they saw them in quite different ways. The Pharisees saw the common people as chaff to be destroyed and burned up; Jesus saw them as a harvest to be reaped and to be saved. The Pharisees in their pride looked for the destruction of sinners; Jesus in love died for the salvation of sinners.

But here also is one of the great Christian truths and one of the supreme Christian challenges. That harvest will never be reaped unless there are reapers to reap it. It is one of the blazing truths of Christian faith and life that Jesus Christ needs men. When he was upon this earth, his voice could reach so few. He was never outside Palestine, and there was a world which was waiting. He still wants men to hear the good news of the gospel, but they will never hear unless other men will tell them. He wants all men to hear the good news; but they will never hear it unless there are those who are prepared to cross the seas and the mountains and bring the good news to them.

Nor is prayer enough. A man might say, "I will pray for the coming of Christ's Kingdom every day in life." But in this, as in so many things, prayer without works is dead. Martin Luther had a friend who felt about the Christian faith as he did. The friend was also a monk. They came to an agreement. Luther would go down into the dust and heat of the battle for the Reformation in the world; the friend would stay in the monastery and uphold Luther's hands in prayer. So they began that way. Then, one night, the friend had a dream. He saw a vast field of corn as big as the world; and one solitary man was seeking to reap it--an impossible and a heartbreaking task. Then he caught a glimpse of the reaper's face;

and the reaper was Martin Luther; and Luther's friend saw the truth in a flash. "I must leave my prayers," he said, "and get to work." And so he left his pious solitude, and went down to the world to labour in the harvest.

It is the dream of Christ that every man should be a missionary and a reaper. There are those who cannot do other than pray, for life has laid them helpless, and their prayers are indeed the strength of the labourers. But that is not the way for most of us, for those of us who have strength of body and health of mind. Not even the giving of our money is enough. If the harvest of men is ever to be reaped, then every one of us must be a reaper, for there is someone whom each one of us could--and must--bring to God.

The Making Of The Messengers

When we put together the three accounts of the calling of the Twelve (Matthew 10:1-4; Mark 3:13-19; Luke 6:13-16) certain illuminating facts emerge.

(i) He chose them. Luke 6:13 says that Jesus called his disciples, and chose from them twelve. It is as if Jesus' eyes moved over the crowds who followed him, and the smaller band who stayed with him when the crowds had departed, and as if all the time he was searching for the men to whom he could commit his work. As it has been said, "God is always looking for hands to use." God is always saying, "Whom shall I send, and who will go for us?" (Isaiah 6:8).

There are many tasks in the Kingdom, the task of him who must go out and the task of him who must stay at home, the task of him who must use his hands and the task of him who must use his mind, the task which will fasten the eyes of all upon the doer and the task which no one will ever see. And always Jesus' eyes are searching the crowds for those who will do his work.

(ii) He called them. Jesus does not compel a man to do his work; he offers him work to do. Jesus does not coerce; he invites. Jesus does not make conscripts; he seeks volunteers. As it has been put, a

man is free to be faithful and free to be faithless. But to every man there comes the summons which he can accept or refuse.

(iii) He appointed them. The King James Version has it that he ordained them (Mark 3:14). The word which is translated ordain is the simple Greek word *poiein*, which means to make or to do; but which is often technically used for appointing a man to some office. Jesus was like a king appointing his men to be his ministers; he was like a general allocating their tasks to his commanders. It was not a case of drifting unconsciously into the service of Jesus Christ; it was a case of definitely being appointed to it. A man might well be proud, if he is appointed to some earthly office by some earthly king; how much more shall he be proud when he is appointed by the King of kings?

(iv) These men were appointed from amongst the disciples. The word disciple means a learner. The men whom Christ needs and desires are the men who are willing to learn. The shut mind cannot serve him. The servant of Christ must be willing to learn more every day. Each day he must be a step nearer Jesus and a little nearer God.

(v) The reasons why these men were chosen are equally significant. They were chosen to be with him (Mark 3:14). If they were to do his work in the world, they must live in his presence, before they went out to the world; they must go from the presence of Jesus into the presence of men.

It is told that on one occasion Alexander Whyte preached a most powerful and a most moving sermon. After the service a friend said to him: "You preached today as if you had come straight from the presence of Jesus Christ." Whyte answered: "Perhaps I did."

No work of Christ can ever be done except by him who comes from the presence of Christ. Sometimes in the complexity of the activities of the modern Church we are so busy with committees and courts and administration and making the wheels go round that we are in danger of forgetting that none of these things matters, if

it is carried on by men who have not been with Christ before they have been with men.

(vi) They were called to be apostles (Mark 3:14; Luke 6:13). The word apostle literally means one who is sent out; it is the word for an envoy or an ambassador. The Christian is Jesus Christ's ambassador to men. He goes forth from the presence of Christ, bearing with him the word and the beauty of his Master.

(vii) They were called to be the heralds of Christ. In Matthew 10:7 they are bidden to preach. The word is *kerussein*, which comes from the noun *kerux*, which means a herald. The Christian is the herald Christ. That is why he must begin in the presence of Christ. The Christian is not meant to bring to men his own opinions; he brings a message of divine certainties from Jesus Christ--and he cannot bring that message unless first in the presence he has received it.

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