



**Christ
Lutheran**
CHURCH

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**Season of Creation
“ACT”
September 15, 2024**

We Welcome You to Christ Lutheran Church! We are a community of people sharing God's love through Christ and growing together in faith.

We celebrate all the ways we are made in the image of God, seeking to see God in everyone. We honor and respect each person's age, ethnicity, family composition, gender identity, gender expression, life history, mental well-being, physical ability, relationship status, sexual orientation, skin color, and socioeconomic standing. Together, we strive to love and serve our neighbor and all creation, including working toward racial and social justice. We would love to walk with you on this creative adventure* of faith, grace, and love.

** The first sermon ever preached at Christ Lutheran was titled "A Call to Creative Adventure."*

ABOUT WORSHIP

We gather to worship weekly to hear and remember our shared hope: the life, death, and resurrection of Christ makes all things new, even us.

You will find everything that happens in worship printed in this bulletin, with hymns found in the red hymnals ("ELW") in the seats in front on you.

If you have a prayer request, note it on a yellow card from the seatback holder and pass it to an usher; the other side is for any information you would like about Christ Lutheran. Please feel welcome to remain seated as necessary during the service.

CHILDREN ARE ALWAYS WELCOME IN CHURCH!

God's people come in all shapes and sizes – it is a gift to the whole community when the smallest of us are present! Sitting with parents and learning to treasure times of worship is the foundation for helping build a growing faith in a child's life. There's some noise and movement that we expect from little ones - feel free to make use of the **activity bags, doodle pads, bookshelf in the overflow area and cry room at the back of the sanctuary** as needed. Whatever sacrifice of energy and effort you make to include your children in worship is multiplied as the good news of God's love takes root in their lives!

WHEN NURSERY CARE IS NEEDED DURING WORSHIP

A fully equipped and staffed Nursery is available for both infants and toddlers during all services. The Nursery is located west of our gathering area in **Room 110**.

RESTROOMS

Men's and women's restrooms off the Gathering Area and Church Hall have changing tables, as does the all-gender restroom near the nursery. A second all-gender restroom is through the Vestry off the East hallway, past the Welcome Center.

HOLY COMMUNION

Holy Communion is the family meal of God's people, to which we come at Jesus' invitation. The body and blood of Christ, in the bread and wine, are his real presence with us and offer the gift of forgiveness because of his death and resurrection. Drawn together and strengthened by this meal, we are given a taste of the fullness of God's coming kingdom, and are equipped to be the hands and feet of God's love in the world. All baptized Christians are always welcome at the Lord's table.

Our services are on video, and occasional photographs are taken for our website and e-mail news. If you have concerns, please speak to a church staff member.

Hearing assistance devices are available to those who need help with listening to the service and are located at the entrance to the sanctuary, or please see an Usher for assistance.

A Reminder: Please turn off all cell phones during worship services.

Three weeks ago we heard Peter's confession of faith as told in John's gospel. This week we hear Mark's version, when Peter says, "You are the Messiah." In John, the stumbling block is Jesus' invitation to eat his flesh, given for the life of the world. In Mark too the scandal has to do with Jesus' words about his own coming death, and here Peter himself stumbles over Jesus' words. But Jesus is anointed (the meaning of messiah) in Mark only on the way to the cross (14:3); so we are anointed in baptism with the sign of the cross.

GATHERING

The Holy Spirit calls us together as the people of God

PRELUDE

Prelude in D major

J.S. Bach

WELCOME

If you are a guest with us, welcome! We'd love to meet you and if there's anything you'd like to know about the ministry of Christ Lutheran Church, please consider [filling out a Connection Card online](#) (you can point your phone at the graphic to the right).



***Prayer requests** can be posted to the livechat or use a yellow Prayer Request and give them to an usher.*

*If you are joining via livestream, consider **preparing your space for Communion**: light a candle (if appropriate and safe), and have a plate with bread/cracker/tortilla and a cup for wine or grape juice (or an empty cup as a sign Jesus is sufficient in one or both elements).*

LITANY OF PRAISE FOR CREATION

Glory to you, O God:

you speak a word of power,
and so you create the world.

We praise you, O God:

We praise you, O God.

For the Spirit hovering to bring forth life,

for the earth ordered from chaos,

and for light and dark,

We bless you, O God:

We bless you, O God.

For the cosmos beyond our earth,

for the sky above our heads,

and for the cycle of evening and morning,

we exalt you, O God:

We exalt you, O God.

For the seas, the lakes, and the rivers,
for the land with its mountains and plains,
and for the trees, the plants, and their fruits,
we magnify you, O God:

We magnify you, O God.

For the sun to rule the day,
for the moon to brighten the night,
and for the shining stars,
we extol you, O God:

We extol you, O God.

For the fish in the sea,
for the birds of the air,
and for the monsters in the deep,
we glorify you, O God:

We glorify you, O God.

For wild animals and creatures of all kinds,
for cattle and all livestock,
and for everything that creeps on the earth,
we adore you, O God:

We adore you, O God.

For humankind made in your image,
for setting us on your good earth,
and for providing us food to eat,
we worship you, O God.

We worship you, O God.

Bless us, your creatures.
Accept our praise,
and make us stewards of your marvelous creation.

We praise you, O God:

We praise you, O God.

Blessing and glory and wisdom and thanksgiving
and honor and power and might
be to you, our God, forever and ever.

Amen.

Refrain

Lift high the cross, the love of Christ pro - claim till

all the world a - dore his sa - cred name.

1 Come, Chris - tians, fol - low where our cap - tain trod,
 2 All new - born ser - vants of the Cru - ci - fied
 3 O Lord, once lift - ed on the glo - rious tree,
 4 So shall our song of tri - umph ev - er be:

Refrain

our king vic - to - rious, Christ, the Son of God.
 bear on their brows the seal of him who died.
 as thou hast prom - ised, draw us all to thee.
 praise to the Cru - ci - fied for vic - to - ry!

Text: George W. Kitchin, 1827-1912; rev. Michael R. Newbolt, 1874-1956
 Music: CRUCIFER, Sydney H. Nicholson, 1875-1947
 Text and music © 1974 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by permission.

GREETING

The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.

And also with you.

Children: This is the day that the Lord has made.

Let us rejoice and be glad in it!

PRAYER OF THE DAY

A brief silence is kept before the prayer.

O God, when in our ignorance and selfishness we fail to care rightly for your Creation,
grant that your Spirit will soften our hearts and unite them with all living beings who
suffer; through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and
forever.

Amen.

WORD

God speaks to us in scripture reading, preaching and song.

CHILDREN'S TIME

The assembly is seated as children are invited for a time together.

PSALM 116: 1-9

*The congregation is invited to sing the psalm refrain when indicated (R). Verses will be
chanted alternately by the leader and the people.*

Refrain



I will walk in the pres-ence of the LORD.

Psalm Tone



¹I love the LORD, who has ¹heard my voice,
and listened to my ¹supplication,
²**for the LORD has given ¹ear to me
whenever ¹I called.**
³The cords of death entangled me; the anguish of the grave ¹came upon me;
I came to ¹grief and sorrow.
⁴**Then I called upon the name ¹of the LORD:
"O LORD, I pray you, ¹save my life." R**
⁵Gracious is the ¹LORD and righteous;
our God is full ¹of compassion.
⁶**The LORD watches o-¹ver the innocent;
I was brought low, ¹and God saved me.**
⁷Turn again to your rest, ¹O my soul.
for the LORD has dealt ¹well with you.
⁸**For you have rescued my ¹life from death,
my eyes from tears, and my ¹feet from stumbling;**
⁹I will walk in the presence ¹of the LORD
in the land ¹of the living. R

READING: James 3:1-12

This text uses various images to illustrate how damaging and hurtful the way we speak to and about others can be. Not only are we to control our speech, but what we say and how we say it are to reflect our faith.

¹ Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. ² For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. ³ If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. ⁴ Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. ⁵ So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! ⁶ And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. ⁷ For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, ⁸ but no one can tame the tongue—a restless evil, full of deadly poison. ⁹ With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. ¹⁰ From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. ¹¹ Does a spring pour forth from the same opening both fresh and brackish water? ¹² Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

The Word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

The assembly stands to welcome the Gospel.



HOLY GOSPEL: Mark 8:27-38

This story provides the turning point in Mark's gospel. Peter is the first human being in the narrative to acknowledge Jesus as the Messiah, but he cannot accept that as the Messiah Jesus will have to suffer. Moreover, Jesus issues a strong challenge to all by connecting discipleship and the cross.

The Holy Gospel according to Mark.

Glory to you, O Lord.

²⁷ Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” ²⁸ And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” ²⁹ He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” ³⁰ And he sternly ordered them not to tell anyone about him.

³¹ Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³² He said all this quite openly. And Peter took him aside and began to rebuke him. ³³ But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

³⁴ He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. ³⁵ For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶ For what will it profit them to gain the whole world and forfeit their life? ³⁷ Indeed, what can they give in return for their life? ³⁸ Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

The assembly is seated. Time for reflection follows the sermon.

HYMN OF THE DAY ACS #1071

In Sacred Manner

The assembly stands to proclaim the word of God in song.



1 In sa - cred man - ner may we walk up -
2 In sa - cred man - ner may we see the
3 In sa - cred man - ner may we touch the
4 In sa - cred man - ner may we hear the



on the fair and lov - ing earth, in beau - ty move, in
lu - mi - nous and lov - ing stars, with won - der and with
sus - pir - ant and lov - ing green, give hon - or and give
pound - ing waves, the sear - ing fire, the rush - ing wind, the



beau - ty love the liv - ing round that brought us birth. We
awe be - hold their ev - er - new cre - a - tive pow'rs. The
grat - i - tude for shade, for bloom, for gift un - seen. The
sing - ing night, the for - est hymn, the lov - ing choir. The



stand on ho - ly ground. We stand on ho - ly ground.
heav - ens show us God. The heav - ens show us God.
trees shall shout for joy. The trees shall shout for joy.
morn - ing stars shall sing. The morn - ing stars shall sing.

5 In sacred manner may we live
among the wise and loving ones,
sit humbly, as at sages' feet,
by four-legged, finned, and feathered ones.
The animals will teach.
The animals will teach.

6 In sacred manner may we walk
upon the fair and loving earth,
in beauty move, in beauty love
the living round that brought us birth.
We stand on holy ground.
We stand on holy ground.

Text: Susan Palo Cherwien, b. 1953

Music: SEATTLE, Robert Buckley Farlee, b. 1950

Text © 1990 Susan Palo Cherwien, admin. Augsburg Fortress

Music © 1997 Augsburg Fortress

APOSTLES' CREED

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.

**Or, "he descended into hell," another translation of this text in widespread use.*

PRAYERS

Our prayers draw on the Ecumenical Prayer Cycle and the Church's calendar of Commemorations—further information is found each week at the end of the bulletin.

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.

A brief silence.

We pray for the church throughout the world. Form us into communities of forgiveness and grace. Help us to notice where you are calling us into new relationships, and give us courage to embrace the uncomfortable and unfamiliar. Hear us, O God.

Your mercy is great.

We pray for the earth and all its inhabitants. Protect lands at risk of wildfire and heal dying forests. Where fire brings destruction, raise up new growth. Guide us in tending precarious ecosystems. Hear us, O God.

Your mercy is great.

We pray for those who govern nations, tribes, and cities. Open them to the cries of people in need. Direct them in shaping policies that prioritize the health and well-being of all who struggle with hunger and housing insecurity. Bless the churches of Argentina, Paraguay, and Uruguay, and empower all who work for human rights and the protection of creation. Hear us, O God.

Your mercy is great.

We pray for all who are ill, all who are lonely or anxious, and all who grieve. Draw them close to you and soothe them with the promise of your enduring love. Hear us, O God.

Your mercy is great.

We pray for teachers, professors, librarians, school administrators, staff, and all who support the education of young people. Sustain them as they shape learning communities, rooted in equity and authenticity. We pray for children of all ages in their learning. Hear us, O God.

Your mercy is great.

Here other intercessions may be offered.

We remember our beloved dead, who with Cyprian, Hildegard, Dag Hammarskjöld, Matthew, and the great cloud of witnesses bear witness to your saving grace. Accompany us in our pilgrimage of faith, that we too place our hope and trust in you. Hear us, O God.

Your mercy is great.

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

Amen.

SHARING OF THE PEACE

The peace of Christ be with you always.

And also with you.

*We invite those worshiping by livestream to share a sign of peace in the chat, and for those in person we turn to offer them our greeting of peace before sharing a sign of peace with one another: **Peace be with you!***

MEAL

God feeds us with the presence of Jesus Christ

OFFERING

*This congregation serves our neighbors, community, and the world through the participation and support of its members and guests. Because offerings are never just about us, this month we are sharing a portion of your gifts with **Compass International Family Center**, Valparaiso compassIFC.org and **Project Neighbors** –*

Freedom Recovery Fund projectneighbors.org/frf

If you wish to give electronically, use the QR code or browse to our secure on-line portal at clevalpo.org/give or use [our CLC app](#) (download at clevalpo.org/app).



OFFERTORY (8:00 a.m.)

Sonata

Scarlatti

OFFERTORY ANTHEM (10:30 a.m.):

Glory to the King of Kings

Thompson

OFFERING PRAYER

The assembly stands as the gifts are brought forward.

Blessed are you, O God,


source of every gift of your creation.

By these gifts and with our lives,


help us to serve one another and all in need,

through Jesus Christ, our Savior and Lord. Amen.


GREAT THANKSGIVING




The Lord be with you. And al - so with you.



Lift up your hearts. We lift them to the Lord.



Let us give thanks to the Lord our God.



It is right to give our thanks and praise.

It is our duty and delight ...and join their unending hymn:

SANCTUS

(An ancient practice invites us to make the sign of the cross in honor of Jesus at the words "Blessed is he")



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,



heav'n and earth are full of your glo - ry.



Ho - san-na in the high - est. Bless - ed is he who comes



in the name of the Lord. Ho - san-na in the high - est.

TABLE PRAYER

LORD'S PRAYER

Children: The Spirit makes us one. We pray as Jesus taught us:

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.

INVITATION TO THE TABLE

From the beginning, God fed us and all of creation - come now and share this foretaste of the feast to come, in the new creation.

Thanks be to God!

DISTRIBUTION

*The assembly is seated. The pastor invites those worshipping via **livestream** to commune:*

The body of Christ, given for you.

Amen (receive the bread)

The blood of Christ, shed for you.

Amen (receive the cup)

In-person distribution: When indicated by the ushers, come up the right-hand ramp to approach the altar rail. When finished you may leave individually without being dismissed. **WINE** is lighter-colored and **GRAPE JUICE** is dark; wine is received either by Common Cup or from individual cups in the trays. **USED GLASSES** are placed in the basket located near the ramp. **GLUTEN-FREE BREAD IS AVAILABLE**, please indicate to the server that you require this.

LAMB OF GOD



Lamb of God, you take a-way the sin of the world; have mer-cy on



us. Lamb of God, you take a-way the sin of the world; have



mer-cy on us. Lamb of God, you take a - way the

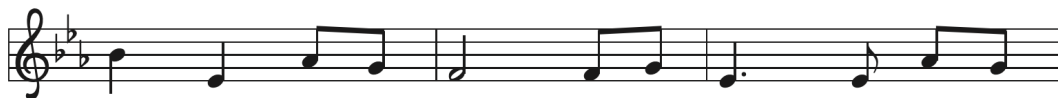


sin of the world; grant us peace, grant us peace.

COMMUNION HYMNS: ACS #966 *Loaves Were Broken, Words Were Spoken*



1 Loaves were bro - ken, words were spo - ken by the
 2 Loaves were bro - ken, words were spo - ken in a
 3 Loaves are bro - ken, words are spo - ken, as in
 4 By the loaves you break and give us, send us



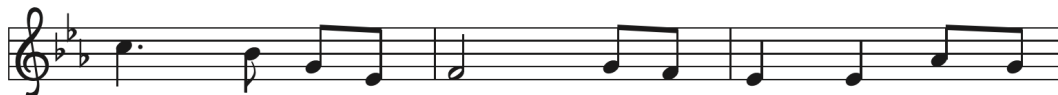
Gal - i - le - an shore. Je - sus, Bread of life from
 qui - et room one night. In the bread and wine you
 faith we gath - er here. Je - sus speaks a - cross the
 in your name to share bread for which the mil - lions



heav - en, was their food for - ev - er - more.
 gave them, Christ, you came as Light from Light.
 a - ges: "I am with you; do not fear!"
 hun - ger, words that tell your love and care.



By your bod - y bro - ken for us, by your



wine of life out - poured, Je - sus, feed a - gain your



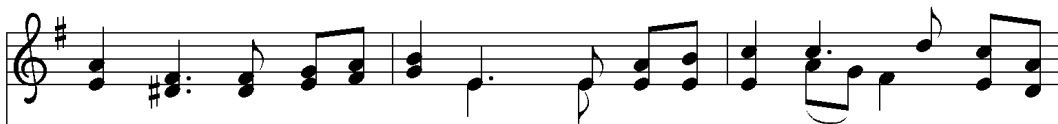
peo - ple. Be our Host, our Life, our Lord.

Text: Herman G. Stuempfle Jr., 1923–2007
 Music: JOYOUS LIGHT, Marty Haugen, b. 1950
 Text © 2006 GIA Publications, Inc., giamusic.com. All rights reserved.
 Music © 1987 GIA Publications, Inc., giamusic.com. All rights reserved.

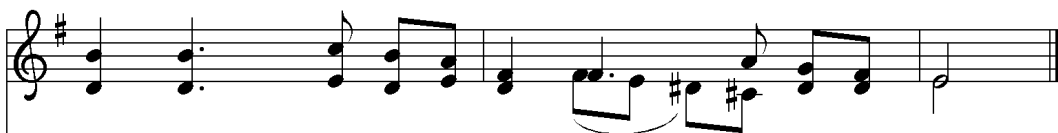
ELW #748 *O God in Heaven*



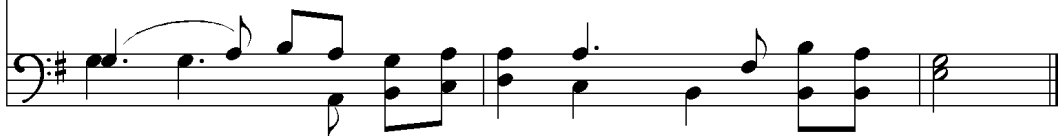
1 O God in heav - en, grant to your chil - dren mer - cy and
 2 Je - sus, re - deem - er, help us re - mem - ber your pain and
 3 Spir - it un - end - ing, give us your bless - ing: strength for the



bless - ing, songs nev - er ceas - ing, grace to in - vite us, peace to u -
 pas - sion, your res - ur - rec - tion, your call to fol - low, your love to -
 wea - ry, help for the need - y, hope for the scorn - ful, peace for the



nite us— O God in heav - en, au - thor of love.
 mor - row— Je - sus, re - deem - er, sav - ior, and friend.
 mourn - ful— Spir - it un - end - ing, com - fort and guide.



Text: Daniel T. Niles, 1908–1970, alt.

Music: HALAD, Ilonggo (Philippines) traditional, adapt. Elena G. Maquiso, 1961–2005; arr. *Cantate Domino*, 1980

Text © 1964 Christian Conference of Asia. All rights reserved.

Tune © 1962 Elena G. Maquiso. Arr. © 1980 World Council of Churches, Geneva, Switzerland.

When all have returned to their places, the assembly stands as the presiding minister continues.
The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.
Amen.

PRAYER AFTER COMMUNION

Jesus, you have fed us with your presence:
create in us a new heart and a new vision,
that the gifts of your Spirit may work in us
and renew the face of the earth.

Amen.

SENDING

God blesses us and sends us in mission to the world

INVITATIONS

The assembly is seated as brief invitations are shared, especially those related to the assembly's participation in God's mission in the world.

BLESSING

God of the galaxies,
God of the starburst and sunlit morning,
God of the forest and shining seas,
God of the blooming desert and rolling grasslands -
Father, † Son, and Holy Spirit -
Shine on you and bless you today and always.

Amen.

SENDING HYMN ELW #798 *Will You Come and Follow Me*



1 "Will you come and fol - low me if I but call
 2 "Will you leave your - self be - hind if I but call
 3 "Will you let the blind - ed see if I but call
 4 "Will you love the you you hide if I but call
 5 Lord, your sum - mons ech - oes true when you but call



your name? Will you go where you don't
 your name? Will you care for cruel and
 your name? Will you set the pris - 'ners
 your name? Will you quell the fear in -
 my name. Let me turn and fol - low



know and nev - er be the same?
 kind and nev - er be the same?
 free and nev - er be the same?
 side and nev - er be the same?
 you and nev - er be the same.



Will you let my love be shown, will you let my
 Will you risk the hos - tile stare, should your life at -
 Will you kiss the lep - er clean, and do such as -
 Will you use the faith you've found to re - shape the
 In your com - pa - ny I'll go where your love and



name be known, will you let my life be
 tract or scare? Will you let me an - swer
 this un - seen, and ad - mit to what I
 world a - round, through my sight and touch and
 foot - steps show. Thus I'll move and live and



grown in you and you in me?"
 pray'r in you and you in me?"
 mean in you and you in me?"
 sound in you and you in me?"
 grow in you and you in me.

Text: John L. Bell, b. 1949
 Music: KELVINGROVE, Scottish traditional
 Text © 1987 Iona Community, GIA Publications, Inc., agent 7404 S. Mason Ave., Chicago, IL 60638.
 www.giamusic.com. 800.442.3358. All rights reserved. Used by permission.

Children join the pastors to send us in mission

DISMISSAL

Children: Go in peace. Follow Jesus.

Thanks be to God!

POSTLUDE

Fugue in G

Rheinberger

From the *Babylonian Talmud, Taanit 23a*

The Talmud is the textual record of generations of rabbinic debate about law, philosophy, and biblical interpretation, compiled between the 3rd and 8th centuries and structured as commentary on the Mishnah with stories interwoven. Honi HaMe'agel (“Honi the circle[1]drawer”) was a tanna or Jewish scholar of the 1st century BCE, the scholars from whose teachings the Mishnah was derived.

While the sage, Honi, was walking along a road, he saw a man planting a carob tree. Honi asked him, “How long will it take for this tree to bear fruit?” “Seventy years,” replied the man. Honi then asked, “Are you so healthy a man that you expect to live that length of time and eat its fruit?” The man answered, “I found a fruitful world because my ancestors planted it for me. Likewise I am planting for my children.”

From *Hope is Here! Spiritual Practices for Pursuing Justice and Beloved Community*, Luther Smith Jr.

The Rev. Dr. Luther E. Smith Jr. is Professor Emeritus of Church and Community, Candler School of Theology, Emory University. He is the author and editor of influential books on Howard Thurman, Christian community, and spiritual practices.

I hear people’s anxiety about the present and future state of the world... All this has led many to feel and say, “The times have never been this bad!” Although I understand how people come to this conclusion, I also know that every generation has faced crises that threatened to rip apart their personal, social, and political foundations... We insult our ancestors by exclaiming that we are overwhelmed and incapacitated because we live in the worst of times. This is our season! This is our time! We cannot use the increased complexity of our times and lives as an excuse to withdraw from our distinctive challenges. Every generation has dealt with confusing new realities that led to bewildering circumstances. Every generation has had the challenges and opportunities to embrace the work of hope. This is our time! This is our season! Hope is here to enliven us to life and the practices of justice and beloved community... Each one of us can be a sign of hope for this and future seasons.

From “*The End of Hope and the Beginning of Miracle*”, Jay O’Hara

Jay is a Quaker climate activist.

Jesus manifested the paradoxical power of vulnerability. The paradox is that vulnerability is our strength. As Jesus taught, in order to have our life, we must lose it. In order to be a leader, we must be a servant. When we turn the other cheek, we upend a power structure that is based on domination and fear. And we discover that death on the cross is not defeat. This power flows not from following abstract values found in the dead letter, even those in Scripture, imploring us to be good stewards of Creation, but from a lived reality of the Living Christ, the Holy Spirit that we experience within and that moves through us into the world. This holy vulnerability is what opens the possibility for miracles.

From *Red: Passion and Patience in the Desert*, Terry Tempest Williams

Terry Tempest Williams (b. 1955) is an American writer, educator, conservationist, and activist. She is working with the Planetary Health Alliance and the Center for the Study of World Religions in establishing The Constellation Project, where the sciences and spirituality are conjoined.

The eyes of the future are looking back at us and they are praying for us to see beyond our own time. They are kneeling with hands clasped that we might act with restraint, that we might leave room for the life that is destined to come. To protect what is wild is to protect what is gentle. Perhaps the wilderness we fear is the pause between our own heartbeats, the silent space that says we live only by grace. Wilderness lives by this same grace. Wild mercy is in our hands.

Worship Leaders

	<u>8:00 a.m.</u>	<u>10:30 a.m.</u>
Acolyte		
Lector	Linda Mapes	Karen Hernes
Prayer Assistant	Lanie Steinwart	Karen Hernes
Communion Assistants	Phyllis Schroeder Linda Mapes	Cindy McGuire Sara Long
Ushers	Don MacMillan Chuck Schaefer	Jonathan, Christine, Maya, Jay Bull
Pastors	Rev. Timothy Knauff, Jr. Rev. Erica Gibson-Even	
Director of Music Ministries	Brian Bartusch	
Worship Participants	Sanctuary Choir	
Cantor	Mike & Lois Felten (10:30 a.m.)	
Lights/Sound Tech		
Livestream Tech	—————	Ben Crill
Communion Baker	Lois Felten	
Communion Table	Barb Clements Terry Albrecht Helen Arvidson	Diana Ahlbrand Marilyn McGawn Marla Niksch Lori Schwartz

COMMEMORATIONS
Week of September 15, 2024

September 16

Cyprian, Bishop of Carthage, martyr, died around 258

Cyprian served as a bishop during a time of great persecution of Christians. He insisted on receiving back those who had left the faith under duress. He also provided medical care during a severe epidemic.

September 17

Hildegard, Abbess of Bingen, died 1179

A mystic who was widely influential within the church, Hildegard advised and reproved kings and popes, wrote poems and hymns, and produced treatises in medicine, theology, and natural history. She was also a musician and artist.

September 18

Dag Hammarskjöld, renewer of society, died 1961

A Swedish diplomat, Hammarskjöld served as the second Secretary General of the United Nations until his death in a plane crash while trying to negotiate peace in present-day Zambia. His journal, published as *Markings*, revealed the depth of his Christian faith.

September 21

Matthew, Apostle and Evangelist

Matthew (or Levi) was a tax collector in Capernaum for the Roman government. Tax collectors were frequently despised for dishonesty and for assisting the occupiers. Jesus nevertheless showed love for them, and chose Matthew to be a disciple.

Ecumenical Prayer Cycle

This week we pray for the churches and people of **Argentina, Paraguay, Uruguay**

We are **thankful** for:

- individuals, churches and other organizations who remain committed to seeking healing, justice and truth
- the furthering of human rights and democratic institutions
- the ways in which those of different faiths and ethnicities are working together for the common good and for the needs of people and creation
- how churches, from out of what people are experiencing, have led global ecumenical work for an economy that serves life.

We **pray** for:

- greater respect for Indigenous people and greater acceptance of all peoples across bounds of ethnicity and religion
- The protection of children from violence and abuse, and recognition of their rights and dignity
- effective help and empowerment for those who live in poverty and other marginalizing situations
- those who protect and care for the region's threatened soil, forests, waters, glaciers
- truth and justice in continuing investigations to find those responsible for crimes against humanity, and continued healing for those affected
- economic development that benefits all and effectively addresses the systemic factors that impede it.

Falling in Line

It is never easy to think about bad things happening to the people we love. When unpleasant topics like illness or death come up, we're likely to say things like, "Oh, let's just not talk about it," or "It would never come to that!" So it is understandable that Peter scoffs when Jesus talks about his own suffering. Peter cannot fathom it. We, too, have a difficult time understanding God's ways, and like Peter, we sometimes resist when confronted with a hard truth.

However, Jesus is unfazed. There are many ways to interpret what he says in reply: Maybe it is a rebuke, calling Peter out when he got it wrong. It could be a protective statement, like a parent calling out to their small child who has run too far ahead on the street; it may sound harsh, but it is love. Or perhaps it could be Jesus calling his followers to fall in line—a call to action. "We have places to go," Jesus may be saying, "and you cannot follow from the front."

Whatever the case, Jesus points to the cross and warns of its costs. For his disciples, it will mean taking a stand against the powers of the world, perhaps even against their own families. In our baptism, we are marked with that same cross, and Jesus calls us to the same mission: to pick up our cross and follow him.

We live in a complicated world, and sometimes the path of discipleship is unclear. Sometimes we get it wrong, or get a little too far ahead, or lose our way entirely. But we trust in Jesus, our wise teacher, to lovingly correct us and set us on our way again. Through the cross, God gives us life and gives us freedom to go out, confront unpleasant truths, and do whatever we need to do for others. Nothing stands in our way.

Stewardship Snippet

Mark 8:35 – [Jesus taught,] "For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life?"

Jesus debunks the prevalent lie that the more we accumulate, the happier and more secure we will be. Steward/disciples learn that when we give ourselves fully to God, we save our lives and find true joy.

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