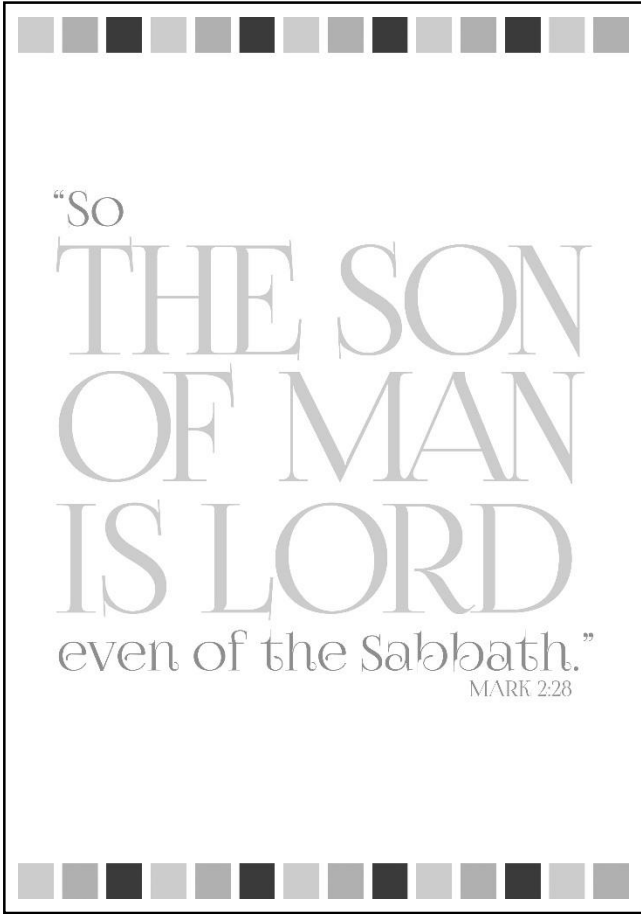


# Messiah Lutheran Church

GATHER, EMPOWER, SERVE



✠ Holy Communion ✠

Second Sunday after Pentecost

June 2, 2024

**SECOND SUNDAY AFTER PENTECOST**



*Deuteronomy makes clear that Sabbath-keeping is meant for the welfare of all. God delivered the Israelites out of slavery, so they should observe this freedom with a day of rest. No one should work seven days a week; even slaves and foreigners should be able to rest. Yet human beings can turn even the most liberating religious practice into a life-destroying rule. Jesus does not reject Sabbath-keeping, but defends its original life-enhancing meaning. Our worship and our religious way of life are to lead to restoration: the hungry being fed and the sick being healed.*

**GATHERING**

**ANNOUNCEMENTS**

**PRELUDE**

***We Pray Now to the Holy Spirit..... D. Buxtehude***

*Stand*

**CONFESSION AND FORGIVENESS**

**P:** Blessed be the holy Trinity, † one God,  
the God of manna,  
the God of miracles,  
the God of mercy.

**C:** Amen.

**P:** Drawn to Christ and seeking God’s abundance,  
let us confess our sin.

*Kneel*

**P:** God, our provider,

**C:** help us.

**It is hard to believe there is enough to share. We question your ways when they differ from the ways of the world in which we live. We turn to our own understanding rather than trusting in you. We take offense at your teachings and your ways. Turn us again to you. Where else can we turn? Share with us the words of eternal life and feed us for life in the world. Amen.**

**P:** Beloved people of God:  
in Jesus, the manna from heaven,  
you are fed and nourished.  
By Jesus, the worker of miracles,  
there is always more than enough.  
Through Jesus, † the bread of life,  
you are shown God’s mercy:  
you are forgiven and loved into abundant life.

**C:** Amen.

Stand

**GATHERING HYMN**

*Dearest Jesus, at Your Word*.....LBW 248

**APOSTOLIC 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.

**CANTICLE OF PRAISE**

*Refrain*

Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

1 Lord God, heav'n - ly King, al - might - y God and Fa - ther, we

wor - ship you, we give you thanks, we praise you for your glo - ry.

*Refrain*

Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

2 Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God, Lamb of

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

you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.

*Refrain*

Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

3 For you a - lone are the Ho - ly One, you a - lone are the  
 Lord, you a - lone are the Most High, Je - sus Christ, with the  
 Ho - ly Spir - it, in the glo - ry of God the Fa - ther.  
 A - men, a - men.

### **PRAYER OF THE DAY**

**P:** Let us pray.

Almighty and ever-living God, throughout time you free the oppressed, heal the sick, and make whole all that you have made. Look with compassion on the world wounded by sin, and by your power restore us to wholeness of life, through Jesus Christ, our Savior and Lord.

**C:** Amen.

Sit

### **WORD**

#### **FIRST READING: Deuteronomy 5:12-15**

*This portion of the Ten Commandments instructs the Israelites to keep the Sabbath. The Israelites are to rest, and they are to allow their slaves, their livestock, and the foreigners living among them to do the same. They were once slaves, and so they are to treat their own slaves justly.*

**A:** A Reading from Deuteronomy:

<sup>12</sup>Observe the Sabbath day and keep it holy, as the LORD your God commanded you. <sup>13</sup>Six days you shall labor and do all your work. <sup>14</sup>But the seventh day is a Sabbath to the LORD your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. <sup>15</sup>Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a

mighty hand and an outstretched arm; therefore, the LORD your God commanded you to keep the Sabbath day.

**A:** The word of the Lord.

**C:** Thanks be to God.

**PSALM: Psalm 81:1-10**

*The cantor sings the refrain; the congregation repeats it.*



Raise a loud shout to the God of Ja - cob.

*Sung responsively between the cantor and congregation.*



<sup>1</sup>Sing with joy to | God our strength  
and raise a loud shout to the | God of Jacob.

<sup>2</sup>**Raise a song and | sound the timbrel,  
the merry harp, | and the lyre. R**

<sup>3</sup>Blow the ram's horn at | the new moon,  
and at the full moon, the day | of our feast;

<sup>4</sup>**for this is a stat- | ute for Israel,  
a law of the | God of Jacob.**

<sup>5</sup>God laid it as a solemn charge upon Joseph,  
going out over the | land of Egypt,  
where I heard a voice I | did not know:

<sup>6</sup>**I eased your shoulder | from the burden;  
your hands were set free from the grave- | digger's basket. R**

<sup>7</sup>You called on me in trouble, and I de- | livered you;  
I answered you from the secret place of thunder and tested you at  
the wa- | ters of Meribah.

<sup>8</sup>**Hear, O my people, and I will ad- | monish you:  
O Israel, if you would but lis- | ten to me!**

<sup>9</sup>There shall be no strange | god among you;  
you shall not worship a | foreign god.

<sup>10</sup>**I am the LORD your God, who brought you out of the | land of Egypt.  
Open your mouth wide, and | I will fill it. R**

**SECOND READING: 2 Corinthians 8:12-17**

*When we carry out God's ministry we do so not for our glory but for the sake of Jesus Christ whom we proclaim as Lord. The power for ministry comes from God, not us, so that we persevere no matter what, trusting in God's power and promises at work through us.*

**A:** A Reading from Second Corinthians:

<sup>5</sup>We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. <sup>6</sup>For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup>But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. <sup>8</sup>We are afflicted in every way, but not crushed; perplexed, but not driven to despair; <sup>9</sup>persecuted, but not forsaken; struck down, but not destroyed; <sup>10</sup>always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. <sup>11</sup>For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. <sup>12</sup>So death is at work in us, but life in you.

**A:** The word of the Lord.

**C:** **Thanks be to God.**

*Stand*

**GOSPEL ACCLAMATION**

Al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia.

**Cantor:** Your word, O Lord, is truth; sanctify us in the truth.

**C:** **Repeat the Alleluias**

**GOSPEL: Mark 2:23-3:6**

*Jesus challenges the prevailing interpretation of what is lawful on the Sabbath and tells his critics that the Sabbath was made for humankind, not the other way around. Healing the man with the withered hand is work that cannot wait until the next day.*

**P:** The Holy Gospel according to St. Mark, the second chapter.

**C:** **Glory to you, O Lord.**

<sup>23</sup>One Sabbath Jesus was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. <sup>24</sup>The Pharisees said to him, "Look, why are they doing what is not lawful on the Sabbath?" <sup>25</sup>And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? <sup>26</sup>He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." <sup>27</sup>Then he said to them, "The Sabbath was made for humankind, and not humankind for the Sabbath; <sup>28</sup>so the Son of Man is lord even of the Sabbath."

<sup>3:1</sup>Again he entered the synagogue, and a man was there who had a withered hand. <sup>2</sup>They watched him to see whether he would cure him on the Sabbath, so that they might accuse him. <sup>3</sup>And he said to the man who had the withered hand, "Come forward." <sup>4</sup>Then he said to them, "Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?" But they were silent. <sup>5</sup>He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. <sup>6</sup>The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

**P:** The Gospel of the Lord.

**C:** **Praise to you, O Christ.**

*Sit*

**SERMON**.....**Barbara Horn, ALWL**

*Stand*

**HYMN OF THE DAY**

***O Day of Rest and Gladness***.....**LBW 251**

**APOSTLES' CREED**

**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**

*Stand*

**PRAYERS OF INTERCESSION**

*A brief silence is held after the introduction.*

**P:** We come before the triune God to pray for our communities,  
ourselves, and our world.

*After each petition:*

**P:** Merciful God,

**C: receive our prayer.**

*The prayers conclude:*

**P:** Receive our prayers, O God, and come quickly to our aid, through the  
power of the Spirit and the love of Jesus Christ.

**C: Amen**

**PEACE**

**P:** The peace of Christ be with you always.

**C: And also with you.**

*The pastor and congregation greet one another in the name of the Lord.*

Peace be with you. R: Peace be with you

*Sit*



**MEAL**

**OFFERING**

*The Offering is received as the Lord's table is prepared.*

**Here I Am, Lord** ..... **Douglas Wagner**

*Stand*

**OFFERTORY**

*As the gifts are presented, the Offertory is sung*

1 Ac - cept, O Lord, the gifts we bring to place up - on your ta - ble.  
 2 The vines were plant - ed, seeds were sown. They grew in your good plea - sure.  
 3 Our hopes and dreams, our toils and cares we lift in prayer be - fore you.

We do not wor - ship as we ought but on - ly as we're a - ble.  
 What once was com - mon, dail - y food be - comes a ho - ly trea - sure.  
 Lord, by your grace now come to us, as hum - bly we a - dore you.

**OFFERING PRAYER**

**A**: Let us pray:

**C**: **Jesus, Bread of life,**  
**you have set this table with your very self,**  
**and called us to the feast of plenty.**  
**Gather what has been sown among us,**  
**and strengthen us in this meal.**  
**Make us to be what we receive here,**  
**your body for the life of the world.**  
**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.

**PREFACE**

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and  
 might, heav - en and earth are full of your glo - ry. Ho -  
 san - na in the high - est, 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, ho - san - na in the high - est.

**EUCCHARISTIC PRAYER**

**P**: Blessed are you, Lord of heaven and earth.

In mercy for our fallen world you gave your only Son,  
that all those who believe in him should not perish,  
but have eternal life.

We give thanks to you  
for the salvation you have prepared for us through Jesus Christ.  
Send now your Holy Spirit into our hearts,  
that we may receive our Lord with a living faith  
as he comes to us in his holy supper.

**C**: **Amen. Come, Lord Jesus.**

**P**: In the night in which he was betrayed,  
our Lord Jesus took bread, and gave thanks;  
broke it, and gave it to his disciples, saying:  
Take and eat; this is my body, given for you.  
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:  
This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

**C**: **Amen.**

**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.**

**INVITATION TO COMMUNION**

**P:** Christ has set the table with more than enough for all. Come!

**C:** Thanks be to 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.

Sit

**COMMUNION**

*All baptized believers are invited to this holy meal. Those not communing are invited for a blessing. Please follow the instructions of the ushers to gather at the altar table. As the ministers give the bread and wine, they say these words to each communicant:*

**The body of Christ, given for you. The blood of Christ, shed for you. *The communicant may say:* Amen**

**COMMUNION HYMN**

***Let All Mortal Flesh Keep Silence* ..... LBW 198**

Stand

**P:** The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

**C:** Amen.

**POST-COMMUNION PRAYER**

**A:** Let us pray:

Jesus, Bread of life,  
we have received from your table  
more than we could ever ask.  
As you have nourished us in this meal,  
now strengthen us to love the world with your own life.  
In your name we pray.

**C:** Amen

**SENDING**

**BLESSING**

**P:** The blessing of God,  
who provides for us, feeds us, and journeys with us,  
‡ be upon you now and forever.

**C:** Amen

**SENDING HYMN**

*Holy Spirit, Truth Divine*..... **LBW 257**

**DISMISSAL**

**A:** Go in peace. You are the body of Christ.

**C:** Thanks be to God.

**POSTLUDE**

*Fugue in C Major* ..... **D. Buxtehude**

**SERVICE ASSISTANTS**

**Ushers:** Carl Gee, Jody Fullmer, Dave and Rita Strickler, Arch Watkins, Jimmy Gardner; **Lay Assistant:** Dave Bausinger; **Communion Assistant:** Sherrri Holtzman; **Acolyte:** Brennen Hess; **Altar Guild:** Vicki Bair, Doris Butt  
**Greeters/Communion Presenters:** Arch and Candy Watkins  
**Cantor:** Janet Stroble; **Flower Delivery:** Marilyn Winter  
**Guest Organist:** Carol Waltz

**IN BLESSED MEMORY**

**The Altar Flowers** are given to the Glory of God and in loving memory of Louise V. Heller by her grandson, Dan Michael.

**ANNOUNCEMENTS**

**Welcome to Messiah Church!** It is our joy to have you worship with us. If you are visiting, please make yourself known and leave your name & information to a congregation member. We hope to see you again.

**This morning we welcome Barbara Horn**, an Authorized Lay Worship Leader (ALWL) of the Upper Susquehanna Synod. Barbara has received extensive training so as to provide worship leadership and preaching, and has been authorized by the bishop of the synod to preside at the Eucharist.

**Vacation Bible School, Scuba Diving into Friendship with God Monday, June 17 – Friday, June 21, 9:00 am – Noon.** Walk-ins are welcome, BUT . . . You can help us plan - register early! COMPLETE ONE FORM FOR EACH CHILD AND RETURN by Thursday, June 6<sup>th</sup>.

*Registration forms are available on the Bald Eagle entrance bulletin board or in the Church Office.* Email: messiahoffice@comcast.net Web Site:

[www.messiahsouth.org](http://www.messiahsouth.org)

## MESSIAH LUTHERAN CHURCH

JARED GIST, ORGANIST

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### What's the Point?

Here's what the point of this gospel reading is *not*: it's not about grain, and it's not about bread, and it's not about Pharisees, and it's not about David, the temple, or the priests; it's not about the synagogue, a withered hand, or lawfulness, and it's not even, finally, about the Sabbath—as important as all these details are to the story.

The point of this gospel is to set eyes on and crack open hearts to what is most holy. Jesus would, over and over again, insist in word and deed that compassion and mercy trump tradition and supersede ritual when it comes to the sacred. As scandalous as that may look in action, and as unsettling as it felt to cautious stewards of the religious order, it is precisely what Jesus meant when he argued that “the Sabbath was made for humankind, and not humankind for the Sabbath.” Elsewhere, he similarly challenged the religious elite, “For the sake of your tradition, you make void the word of God” (Matthew 15:6), and preached audaciously in his Sermon on the Mount that he had not come to abolish the law but to fulfill it (Matthew 5:17).

Elie Wiesel, a Jewish survivor of the Nazi Holocaust who became a writer, activist, and teacher, taught that “if even the most authoritative teaching, the most sacred text, leads to dehumanization, to humiliation, to harm, then we must reject it.” So, too, did Jesus reject the misuse of the law, demonstrating instead how God intended it as gift, as grace. He exposed the broken-open heart of God's love for humanity in all the places where people react to mercy with hostility. Not only grieved but angry at the hardness of heart of those around him, at their silence and resistance to doing mercy and choosing compassion, in a mere four words—“Stretch out your hand”—Jesus defied tradition and chose the holy, the sacred—making his point. That's gospel.

From [sundaysandseasons.com](http://sundaysandseasons.com).

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