



Second Sunday after Pentecost
10:30 A.M. Worship with Eucharist
June 3, 2018

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Welcome!

Immanuel Lutheran Church is a Reconciling in Christ congregation.

We welcome people of every age and size, color and culture, every sexual orientation and gender identity, socio-economic status and marital status, every ability and challenge.

We welcome believers and questioners, and questioning believers.

We're glad God has called you here today! If you're a guest, please feel free to introduce yourself to our pastor or assisting minister. If you would, sign the guest book in the Gathering Area or fill in a guest card, and we'll be happy to send information on how you can get involved at Immanuel.

Facilities

- Our parking lot is located on the south side of the church off Sherman Avenue. You may park in the lot at any time, whether for church events or for shopping or other errands in downtown Evanston; weekdays, see the church office at the Lake St. entrance to get a parking pass. On Sundays, additional parking is available across the street at the Holiday Inn or in Lot 6 on Lake St. across from the Police and Fire Headquarters. Parking meters are free on Sunday!
- The parking lot entrance is an accessible entrance. An elevator is located just inside that door.
- Restrooms are downstairs near the meeting of the two hallways. Accessible restrooms are located near the elevator on both upper and lower levels. A gender-neutral restroom is located on the lower level by the elevator.
- We love having children in worship! There is a nursery and changing/crying room for parents to use, if needed, located downstairs. There are also changing tables in both restrooms on this level, by the elevator. An usher will be happy to direct you.
- Hearing assistance is available. Ask an usher for equipment.
- Wi-Fi is available throughout most of the building. The network is "Immanuel," password "allarewelcome". Please use the Internet responsibly!

About Our Worship

Our Sunday worship is organized around the proclamation of the Word of God and the celebration of the Lord's Supper. It has a familiar form each week, but the content changes for each service according to a calendar shared with many other Christians. Our hymnal, *Evangelical Lutheran Worship*, is organized so that page numbers for the liturgy are in the front part of the book, while hymn numbers are in the second part. The liturgy and hymns are printed in this bulletin, but page numbers are provided for those who wish to follow along in the hymnal.

Receiving Holy Communion

We invite you to share with us in the sacramental meal, because Christ himself invites you! At the direction of the usher, come forward if you are able, and kneel at the altar rail, starting at the walls. Receive the bread in the palm of your hand. (Gluten-free wafers are available. Just ask the pastor.) You may eat it immediately, then take the silver chalice and drink from it or, if you prefer, take a small cup from the tray. The cups in the outer ring contain wine. The cups in the center contain grape juice. As you return to your seat place your empty cup in the trays provided at the ends of the front pews. Return to your place via the side aisles after you have communed. If you need to have Communion brought to you, please sit on the aisle, and let either the pastor or an usher know before the service that you would like to commune at your seat. If you desire a blessing but not the sacrament, you are invited to come forward with everyone else and fold your arms over your chest to indicate this.

Gathering: *The Holy Spirit assembles us as the People of God ...*

Deuteronomy makes clear that Sabbath-keeping is meant for the welfare of all. God delivered the Israelites out of slavery, so they should not ever make anyone else work seven days a week. Even slaves should be able to rest, along with resident aliens. 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 the hungry being fed and the sick being healed.

P: Presiding Minister **L:** Leader/Assisting Minister **R:** Reader **A:** Assembly

+ All may make the sign of the cross.

Pre-Service Music

“Fantasia on Komm heiliger Geist, Herre Gott” J.S. Bach

Confession and Forgiveness

P Blessed be the holy Trinity, + one God,
full of compassion and mercy,
abounding in steadfast love.

A Amen.

P Trusting God’s promise of forgiveness, let us confess our sin against God and one another.

Silence for reflection and self-examination.

P Eternal God our creator,

A in you we live and move and have our being.

Look upon us, your children, the work of your hands.

Forgive us all our offenses,

and cleanse us from proud thoughts and empty desires.

**By your grace draw us near to you, our refuge and our strength;
through Jesus Christ our Lord. Amen.**

P Since we are justified by faith,
we have peace with God through our Lord Jesus Christ.
God’s love has been poured into our hearts
through the Holy Spirit given to us.
In the mercy of almighty God,
Christ died for us while we still were sinners;
and for his sake, God + forgives you all your sins.

A Amen.

Gathering Song

"What is This Place?" Hymnal 524



1 What is this place where we are meet - ing? On - ly a house, the
2 Words from a - far, stars that are fall - ing, sparks that are sown in
3 And we ac - cept bread at this ta - ble, bro - ken and shared, a



earth its floor. Walls and a roof shel - ter - ing peo - ple,
us like seed: names for our God, dreams, signs and won - ders
liv - ing sign. Here in this world, dy - ing and liv - ing,



win - dows for light, an o - pen door. Yet it be - comes a bod - y that lives
sent from the past are all we need. We in this place re - mem - ber and speak
we are each oth - er's bread and wine. This is the place where we can re - ceive



when we are gath - ered here, and know our God is near.
a - gain what we have heard: God's free re - deem - ing word.
what we need to in - crease: our jus - tice and God's peace.

Greeting

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

A **And also with you!**

Lord, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy; have mer - cy, O Lord.

Glo-ry to God in the high - est, and peace to God's peo-ple on
earth. Lord God, heav-en-ly King, al-might-y God and
Fa-ther, we wor-ship you, we give you thanks, we praise you for your
glo-ry. 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. 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.

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.

A Amen.

The Assembly is seated.

Welcome and Announcements

Word: *God speaks to us in scripture, preaching, and song ...*

Reading from the Hebrew Scriptures

Deuteronomy 5:12-15

Part of the Ten Commandments, these verses instruct 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.

R A reading from Deuteronomy.

¹²Observe the sabbath day and keep it holy, as the LORD your God commanded you. ¹³Six days you shall labor and do all your work. ¹⁴But 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. ¹⁵Remember 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.

R Word of God, word of life.

A **Thanks be to God!**

Psalm 81:1-10

1. Sing out with joy to Ja - cob's God: In god, our strength, re - joice; Take
2. Blow on the ram's horn on our feasts, The full moon and the new; This
3. When Jo - seph came from E - gypt's land, God gave the so - lemn charge; A
4. "You called on me when trou - ble came; I saved you, gave you rest. At
5. "O Is - ra - el, I warn you now; If on - ly you would hear! No
6. "I am the Lord who brought you out Of E - gypt and I said, 'If

5

up the tam - bou - rine And harp, And lyre raise ev' - ry voice.
is the law of Ja - cob's God And Is - rael's sta - tute too.
strange voice said, "I eased your load And set your feet at large.
Me - ri - bah I an - swered you And put you to the test.
fo - reign god shall be with you, No — strange god shall you fear.
now you o - pen wide your mouth, You will be tru - ly fed."

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 This is the Good News of Jesus Christ according to Mark.

A Glory to you, O Lord!

²³One sabbath [Jesus] was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. ²⁴The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" ²⁵And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? ²⁶He 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." ²⁷Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; ²⁸so the Son of Man is lord even of the sabbath."

^{3:1}Again he entered the synagogue, and a man was there who had a withered hand. ²They watched him to see whether he would cure him on the sabbath, so that they might accuse him. ³And he said to the man who had the withered hand, "Come forward." ⁴Then 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. ⁵He 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. ⁶The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

P The Gospel of the Lord.

A Praise to you, O Christ!

The Gospel Acclamation is sung once again. The Assembly is then seated.

Sermon

Time of Silence

A bell will chime to begin a time of silence for reflection.

During this time, you may want to meditate on one word or phrase from the scriptures or from the sermon that stands out to you, asking the Spirit to show you how it applies to your own life.

When the bell sounds a second time, the Assembly stands to respond to the Word.

Hymn of the Day

"O Day of Rest and Gladness" Hymnal 521

1 O day of rest and glad - ness, O day of joy and light,
 2 On you, at earth's cre - a - tion, the light first had its birth;
 3 To - day on wea - ry na - tions the heav'n - ly man - na falls;
 4 New grac - es ev - er gain - ing from this our day of rest,

O balm for care and sad - ness, most beau - ti - ful, most bright:
 on you, for our sal - va - tion, Christ rose from depths of earth;
 to ho - ly con - vo - ca - tions the sil - ver trump - et calls,
 we reach the rest re - main - ing to spir - its of the blest.

on you the high and low - ly, through a - ges joined in tune,
 on you, our Lord vic - to - rious the Spir - it sent from heav'n;
 where gos - pel light is glow - ing with pure and ra - diant beams
 We sing to you our prais - es, O Fa - ther, Spir - it, Son;

sing, "Ho - ly, ho - ly, ho - ly," to the great God tri - une.
 and thus on you, most glo - rious, a three - fold light was giv'n.
 and liv - ing wa - ter flow - ing with soul - re - fresh - ing streams.
 the church its voice up - rais - es to you, blest Three in One.

The Apostles' Creed

L With the whole Church, let us profess our faith.

**A 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 the People

L Filled with the Holy Spirit, we join with the church in every place, praying for the world that God so loves.

L God our strength, you command your people to keep sabbath. Coax your church away from the busyness of the world and give us holy rest, so that, refreshed, we will give vibrant witness to your world-healing love. We pray for our bishops, Elizabeth and Wayne, our pastor, Keith, our president, Sara, our Council, and for all whom you have called here in your name, that we may share your Good News of freedom and rest for all people. Hear us, O God.

A Your mercy is great.

L God our strength, you restore what is withered. As all creation stretches forth in hunger and thirst for you, revive what has ceased to flourish and repair what has fallen into decay. Make us partners in your holy healing. Hear us, O God.

A Your mercy is great.

L God our strength, we ache for peace. Teach nations that you carry our burdens, you free human hands, and you rescue us in distress. Raise up leaders in the world who listen to your voice and walk in your ways. Hear us, O God.

A Your mercy is great.

L God our strength, people are afflicted and perplexed, persecuted and struck down. Shine the light of your glory into the hearts of your suffering ones, especially Serena Bernstein, Lynn Carson, Bob Fried, Kimberly Lattin Gann, Richard Lewis, Virginia Giraldo, Jennifer Grethe, Margaret Carlson, Dick Heisler, Judy Hokenson, Ron Laudert, Joe Skelton, John and Doris Strom, and those we name now aloud or in our hearts [...]. so that they will not be crushed, driven to despair, or forsaken. Hear us, O God.

A Your mercy is great.

L God our strength, you grieve our hardness of heart whenever we turn your holy counsel into rules to control others. Open our hearts to your loving will for these times, for our neighbors, and for this community of faith. Hear us, O God.

A Your mercy is great.

L And now, sisters and brothers, for what else shall we pray?

The petitions and thanksgivings of the Assembly, silent or spoken aloud, are invited.

L Hear us, O God.

A Your mercy is great.

L God our strength, death is at work in us, but life is in you. Free us now to live into your promise of indestructible life and, in the end, restore us with all the saints, remembering especially the blessed Martyrs of Uganda, John XXIII, bishop of Rome, Boniface, Seattle, Columba, Aidan, and Bede. Hear us, O God.

A Your mercy is great.

P By the sure guidance of your Holy Spirit, O God, we lift up our prayers in trust and thanksgiving; through Jesus Christ our Lord.

A Amen.

Peace

P The peace of Christ be with you always.

A And also with you.

Greet one another in the peace of Christ, saying "Peace be with you," "The peace of the Lord," or similar words.

If you prefer not to shake hands, you might raise your hand in a gesture of blessing as you speak peace to your neighbors. After the Peace, all return to their seats.

Meal: God feeds us with the presence of Jesus Christ ...

Offering *An offering is gathered for doing God's mission, including the care of those in need.*

Offering Music *"Komm, Gott Schopfer, heiliger Geist" J.S. Bach*

Presentation of the Gifts *"Eat This Bread" Hymnal 472*

Refrain

“Eat this bread, drink this cup, come to me and nev - er be hun - gry.
OR Je - sus Christ, bread of life, those who come to you will not hun - ger.

Eat this bread, drink this cup, trust in me and you will not thirst.”
Je - sus Christ, ris - en Lord, those who trust in you will not thirst.

The image shows two systems of musical notation for the hymn 'Eat This Bread'. Each system consists of a treble clef staff and a bass clef staff. The first system is labeled 'Refrain' and includes the lyrics: 'Eat this bread, drink this cup, come to me and nev - er be hun - gry. OR Je - sus Christ, bread of life, those who come to you will not hun - ger.' The second system includes the lyrics: 'Eat this bread, drink this cup, trust in me and you will not thirst.' Je - sus Christ, ris - en Lord, those who trust in you will not thirst.'

Offering Prayer

L Let us pray.

**A Merciful God, you open wide your hand
and satisfy the need of every living thing.**

You have set this feast before us.

Open our hands to receive it. Open our hearts to embrace it.

Open our lives to live it.

We pray this through Christ our Lord. Amen.

The Great Thanksgiving

Dialogue

P The Lord be with you!

A And also with you!

P Lift up your hearts.

A We lift them to the Lord.

P Let us give thanks to the Lord our God.

A It is right to give our thanks and praise.

Preface

P It is indeed right to give you our thanks and praise, O God, for it was you who knit together the newborn earth and said, "Let light shine out of darkness." Wonderful are all your works. At the beginning of time, you worked your creative power, then rested from your labors to delight in all that you had made. In ancient times, you gave your people the gift of Sabbath, commanding them that not only they, but also their servants and the immigrant dwelling in their land might know the sweetness of rest. Yet we took your good gift and turned your wise instruction into a burden rather than a delight.

Now you have revealed yourself in your child, Jesus. He made known your grief at our brokenness and expressed your desire to feed us with the bread of compassion and mercy. When the powerful and hard-hearted conspired against him, persecuting him and striking him down, you raised him to new life. Now, even when we are afflicted in every way, you shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Therefore, with hearts full of gratitude, we sing joyfully, giving thanks to you, who are both Father and Mother to us, at all times and for everything in the name of our Lord Jesus Christ. We join our voices with the blessed Martyrs of Uganda, with John XXIII, Seattle, Columba, Aidan, Bede, and with all your holy ones of all times and places. With earth and all its creatures, with sun, moon, and stars, with angels and archangels, cherubim and seraphim, 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. 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.

Thanksgiving at the Table

P Holy God, holy and mighty, holy and immortal:
you we praise and glorify, you we worship and adore.
You formed the earth from chaos; you encircled the globe with air;
you created fire for warmth and light; you nourish the lands with water.
You molded us in your image,
and with mercy higher than the mountains, with grace deeper than the seas,
you blessed the Israelites and cherished them as your own.
That also we, estranged and dying, might be adopted to live in your Spirit,
you called to us through the life and death of Jesus.

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.

P Together as the body of Christ,
we proclaim the Lord's death until he comes:

**A Christ has died.
Christ is risen.
Christ will come again.**

P With this bread and cup we remember your Son, the first-born of your new creation.
We remember his life lived for others, and his death and resurrection,
which renews the face of the earth.
We await his coming, when, with the world made perfect through your wisdom,
all our sins and sorrows will be no more.

A Amen. Come, Lord Jesus.

P Holy God, holy and merciful one, holy and compassionate,
send upon us and this meal your Holy Spirit,
whose breath revives us for life, whose fire rouses us to love.
Enfold in your arms all who share this holy food.
Nurture in us the fruits of the Spirit,
that we may be a living tree, sharing your bounty with all the world.

A Amen. Come, Holy Spirit.

P Holy and benevolent God, receive our praise and petitions,
as Jesus received the cry of the needy, and fill us with your blessing,
until, needy no longer and bound to you in love,
we feast forever in the triumph of the Lamb:
through whom all glory and honor is yours, O God, O Living One,
with the Holy Spirit, in your holy church, now and forever.

A Amen.

The Lord's Prayer

P Gathered into one by the Holy Spirit, let us pray as Jesus taught us:

A Our Father in heaven, hallowed be your name.

**Your kingdom come, your will be done
on earth as in heaven.**

Give us today our daily bread.

Forgive us our sins, as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

**For the kingdom, the power, and the glory are yours,
now and forever. Amen.**

The Breaking of the Bread and Invitation

L Come, let us eat, for now the feast is spread.

A Thanks be to God!

Distribution of Holy Communion

*The Assembly is seated. Please come forward as the ushers direct, and as you are able.
See the inside front cover for instructions concerning Holy Communion.*

Communion Song

"Lamb of God" Hymnal 195

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.

The Assembly stands when directed by the Presiding Minister.

Blessing after Communion

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

A Amen.

Post-Communion Song

“What Does the Lord Require of You”

To be sung as a round: the right side of the Assembly begins the song with line 1; the left side begins line 1 when the right side begins line 2. Everyone sings through all three lines twice.

The musical score is written in G major (one flat) and 4/4 time. It consists of two systems of three staves each. The first system contains lines 1, 2, and 3 of the song. The second system contains lines 4, 5, and 6. Each line of music is accompanied by its corresponding lyrics. The lyrics are: 1. What does the Lord re - quire of you? 2. Jus - tice, kind - ness, 3. To seek jus - tice and love kind - ness 4. What does the Lord re - quire of you? 5. walk hum - bly with your God. 6. and walk hum - bly with your God.

Prayer after Communion

L Let us pray. Jesus Christ, host of this meal, you have given us not only this bread and cup, but your very self, that we may feast on your great love. Filled again by these signs of your grace, may we hunger for your reign of justice, may we thirst for your way of peace, for you are Lord forevermore.

A Amen.

Sending: *God blesses us and sends us in mission to the world ...*

Sending of Communion

P Let us pray. Gracious God, loving all your family with a mother's tender care: As you sent the angel to feed Elijah with heavenly bread, assist those who set forth to share your word and sacrament with those who are sick or homebound. In your love and care, nourish and strengthen those who will receive this sacrament, and give us all the comfort of your abiding presence through the body and blood of your Son, Jesus Christ, our Lord.

A Amen.

Sending Song "Savior, Again to Your Dear Name" *(printed on following page)* **Hymnal 534**

Please turn as the cross passes you to face the doors through which you will be sent out in mission.

Blessing

P Go now, and sing for joy to the Lord. Remember to live life with the rhythm of Sabbath, and do all in your power to ensure that everyone may know equally the liberating and refreshing power of rest. Proclaim to all that God's ways are not burdensome, but are life-giving and a delight made for the joy of humankind.

And may God be with you even when you are feeling crushed and perplexed;
may + Christ Jesus make his life visible in you,
and may the Holy Spirit give you the light of the knowledge of the glory of God
in the face of Jesus Christ.

A Amen.

Dismissal

L Go in peace. The Spirit sends us forth to serve in Christ's name!

A Thanks be to God!

Postlude "Basse et Dessus de Trompette" *Louis-Nicolas Clerambault*

Please stay for a time of fellowship immediately following the service.

Come enjoy one another's company and hear about all the opportunities for service and community!

Serving in worship today...

Presiding Minister	Pr. Keith Fry
Assisting Minister	Linda Edlund
Acolyte	Chris Djuric
Lector	Steve Warner
Communion Minister	Susan Ross
Organist	Kathy Roderer
Table Preparation	Kathryn Skelton
Communion Bread	TBA
Ushers	TBA

Savior, Again to Your Dear Name

1 Sav - ior, a - gain to your dear name we raise
 2 Grant us your peace up - on our home - ward way;
 3 Grant us your peace, Lord, through the com - ing night;
 4 Grant us your peace through - out our earth - ly life,

with one ac - cord our part - ing hymn of praise;
 with you be - gan, with you shall end the day;
 for us trans - form its dark - ness in - to light.
 our balm in sor - row, and our stay in strife;

once more we bless you ere our wor - ship cease,
 guard all the lips from sin, the hearts from shame,
 Keep us from harm and dan - ger till the dawn;
 then, when your voice shall bid our con - flict cease,

then, low - ly bend - ing, wait your word of peace.
 that in this house have called up - on your name.
 your eve - ning pres - ence prom - ise to your own.
 call us, O Lord, to your e - ter - nal peace.

This Week's Commemorations

The Martyrs of Uganda, d. 1886

Sunday, June 3, 2018

On June 3, 1886, 32 young men were burned to death for refusing to renounce Christianity. The confident manner in which these Christians went to their deaths contributed to a much stronger Christian presence in Uganda.

John XXIII, Bishop of Rome, d. 1963

Sunday, June 3, 2018

When elected pope, the former Angelo Roncalli was expected to be a short-term caretaker. He showed great spirit, though, and convened the Second Vatican Council, which helped bring great changes both to the Roman Catholic church and other churches, as well.

Boniface, Bishop of Mainz, missionary to Germany, martyr, d. 754

Tuesday, June 5, 2018

Boniface was a native of England who became a Benedictine monk and was called to missionary work among the Vandal tribes of Germany. With fellow workers, he established churches and schools, and he also worked to reform the church.

Seattle, chief of the Duwamish Confederacy, d. 1866

Thursday, June 7, 2018

Noah Seattle led a coalition of tribes and convinced them to live peacefully with encroaching white settlers. When he became a Roman Catholic, he held morning and evening prayer with his tribe. The city of Seattle is named for him.

Columba, d. 597; Aidan, d. 651; Bede, d. 735; renewers of the church

Saturday, June 9, 2018

These three monks from the British Isles helped keep the light of learning alive during the Middle Ages. Columba founded three monasteries off the coast of Scotland. Aidan was a pastor who led people to perform works of charity. The Venerable Bede was a Bible translator, historian, and hymnwriter.

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Holy How?

As children, the brother and sister had very different relationships with Sabbath. Under the thumb and eye of Aunt Jose, who lived with them, the Sabbath was a day of tyrannical prohibitions for the sister. Aunt Jose's piety employed the third commandment with the unbending sharpness of the hat pin that attached felt and feathers to her wisps of hair every Sunday morning for services. Rules and their keeping did not plague the brother, however. Enduring chronic Sunday loneliness when friends and neighbors disappeared into activities and adventures that didn't include him was what made Sabbath a dreaded day.

It wasn't whether the Sabbath was or was not holy that distanced the Pharisees and Jesus from one another; it was *how* the Sabbath would be holy that marked their miles of separation.

Sabbath, ending or beginning? Sabbath, seventh day or first day? Sabbath, law or gospel? Sabbath, restriction or freedom? Sabbath, receive or give? Sabbath, pray or work? Sabbath, must or may? Sabbath, holy *how*?

The debates in the grain fields and the synagogue are a radical disagreement, but not a contest pitting hunger and disease against feeding and healing. They are about how to steward the gifts God puts in our hands.

To steward Sabbath only as culmination, the last day of creation, tempts us to remove ourselves from participation in God's ever-creative activity in the world. To steward Sabbath only as preparation, the beginning of seven days, tempts us to imagine that the work of creation depends wholly on our own activity.

Sabbath is God's gift of grace so that we may rest from the clamoring of anxieties, illusions, and urgencies to do what we need not or cannot do. Sabbath is God's gift of grace that we may rise to greet every day as holy, to feed and to be fed, to heal and to be healed.

Observe the Sabbath day and keep it as a "holy how"!

Upcoming Events

Sunday, June 10

Adult Spiritual Growth Class 9:00 AM

Worship, Pentecost 3 10:30 AM

Immanuel's Staff and Leadership

The Rev. Keith Fry	Pastor
Sara Krentz.....	Congregation Council President
James Morehead	Music Director
Greg Hummel	Organist
Laurie Stivers	Associate Organist
Kristen Wood.....	Parish Administrator

**Immanuel Lutheran Church is a Reconciling in Christ congregation of the
Evangelical Lutheran Church in America (ELCA), Metropolitan Chicago Synod.
We've been worshipping God and serving the Evanston community since 1888!**