



# *Faith Evangelical*

*Lutheran Church* *Wauwatosa, WI*

## **ORDER OF SERVICE**

***Sunday, June 20, 2021***

### **PRELUDE**

### **WELCOME**

### **GATHERING SONG “Did You Feel the Mountains Tremble?”**

Verse 1:

Did you feel the mountains tremble?

Did you hear the oceans roar

When the people rose to sing of Jesus Christ, the risen One?

Verse 2:

Did you feel the people tremble?

Did you hear the singers roar

When the lost began to sing of  
Jesus Christ, the saving One?

Bridge 1:

And we can see that, God, you're moving,

A mighty river through the nations;

And young and old will turn to Jesus.

Fling wide, you heavenly gates;

Prepare the way of the risen Lord.

Chorus:

Open up the doors, let the music play.

Let the streets resound with singing;  
Songs that bring Your hope,  
Songs that bring Your joy,  
Dancers who dance upon injustice.

Verse 3:

Did you feel the darkness tremble  
When all the saints join in one song,  
And all the streams flow as one river  
To wash away our brokenness.

Bridge 2:

And here we see that, God You're moving;  
A time of jubilee is coming,  
When young and old return to Jesus.

Fling wide, you heavenly gates;  
Prepare the way of the risen Lord.

Chorus:

## **CONFESSION & FORGIVENESS**

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

**Amen.**

Drawn to Christ and seeking God's abundance,  
let us confess our sin.

God, our provider,

**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.**

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.  
**Amen.**

## **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.**

## **PRAYER OF THE DAY**

O God of creation, eternal majesty, you preside over land and sea, sunshine and storm. By your strength pilot us, by your power preserve us, by your wisdom instruct us, and by your hand protect us, through Jesus Christ, our Savior and Lord.  
**Amen.**

## **FIRST READING**

Job 38:1-11

*The creator of earth and sea*

The Lord answered Job out of the whirlwind:

2“Who is this that darkens counsel by words without knowledge?

3Gird up your loins like a man,

I will question you, and you shall declare to me.

4“Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

5Who determined its measurements—surely you know!

Or who stretched the line upon it?

6On what were its bases sunk,

or who laid its cornerstone

7when the morning stars sang together

and all the heavenly beings shouted for joy?

8“Or who shut in the sea with doors

when it burst out from the womb?—

9when I made the clouds its garment,

and thick darkness its swaddling band,

10and prescribed bounds for it,

and set bars and doors,

11and said, ‘Thus far shall you come, and no farther,

and here shall your proud waves be stopped?’”

The Word of the Lord. **Thanks be to God.**

## PSALM

Psalm 107:1-3, 23-32

*You stilled the storm and silenced the waves of the sea. (Ps. 107:29)*

Give thanks to the Lord, for the Lord is good,

for God’s mercy endures forever.

**Let the redeemed of the Lord proclaim**

**that God redeemed them from the hand of the foe,**

gathering them in from the lands;

from the east and from the west, from the north and from the south.

**Some went down to the sea in ships,**

**plying their trade in deep waters.**

They beheld the works of the Lord,

God’s wonderful works in the deep.

**Then God spoke, and a stormy wind arose,**

**which tossed high the waves of the sea.**

They mounted up to the heavens and descended to the depths;  
their souls melted away in their peril.

**They staggered and reeled like drunkards,  
and all their skill was of no avail.**

Then in their trouble they cried to the Lord,  
and you delivered them from their distress.

**You stilled the storm to a whisper  
and silenced the waves of the sea.**

Then were they glad when it grew calm,  
when you guided them to the harbor they desired.

**Let them give thanks to you, Lord, for your steadfast love  
and your wonderful works for all people.**

Let them exalt you in the assembly of the people;  
in the council of the elders,

**Let them sing hallelujah!**

## SECOND READING

2 Corinthians 6:1-13

*Paul's defense of his ministry*

As we work together with him, we urge you also not to accept the grace of God in vain. <sup>2</sup>For he says,

“At an acceptable time I have listened to you,  
and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! <sup>3</sup>We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, <sup>4</sup>but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, <sup>5</sup>beatings, imprisonments, riots, labors, sleepless nights, hunger; <sup>6</sup>by purity, knowledge, patience, kindness, holiness of spirit, genuine love, <sup>7</sup>truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; <sup>8</sup>in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; <sup>9</sup>as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; <sup>10</sup>as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

11We have spoken frankly to you Corinthians; our heart is wide open to you.  
12There is no restriction in our affections, but only in yours. 13In return—I speak  
as to children—open wide your hearts also.

The Word of the Lord. **Thanks be to God.**

### **THE HOLY GOSPEL**

Mark 4:35-41

*Christ calming the sea*

The Holy Gospel according to Mark, the 4th chapter: **Glory to you, O Lord.**

35When evening had come, [Jesus said to the disciples,] “Let us go across to the  
other side.” 36And leaving the crowd behind, they took him with them in the boat,  
just as he was. Other boats were with him. 37A great windstorm arose, and the  
waves beat into the boat, so that the boat was already being swamped. 38But he  
was in the stern, asleep on the cushion; and they woke him up and said to him,  
“Teacher, do you not care that we are perishing?” 39He woke up and rebuked the  
wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a  
dead calm. 40He said to them, “Why are you afraid? Have you still no faith?”  
41And they were filled with great awe and said to one another, “Who then is this,  
that even the wind and the sea obey him?”

The Gospel of the Lord: **Praise to you, O Christ.**

### **MESSAGE**

A commentary on the gospel from Matt Skinner, Professor of New Testament at  
Luther Seminary, St. Paul, Minnesota.

Now we’re in a place where we can see what Jesus’ disciples are made of.

So far, St. Mark has done little to draw our attention to them. They have followed  
Jesus around and listened to him. He designated twelve of them to have a particular  
share in his ministry, but they won’t really try out their new authority until later in  
Mark chapter 6. We know little about the rest of them, but clearly an even greater  
number of female and male disciples composed his entourage. He has been

explaining his teachings to this group privately. Yet at this point in the narrative we don't know what they think about Jesus.

The lake-crossing scenes in Mark serve as opportunities for Jesus' followers to reveal what they know or don't know. In those episodes we also see what their faith looks like or whether they have it at all.

Although Jesus performs an entirely astonishing act, demonstrating his power in the face of forces utterly beyond humanity's control, all it inspires in his followers is confusion and terror.

A number of details in this brief account attract attention.

Jesus gives no explanation for his desire to travel across the Sea of Galilee in the evening instead of waiting until morning, which would make for a safer voyage. All told, it looks like urgency or some kind of unshakeable determination on Jesus' part, for he goes "just as he was," without any preparations.

A "great" storm materializes. It threatens to sink the boats. If the disciples who fished for a living think they are bound to perish in the tempest, we should trust their judgment. Nothing indicates they overreact; this is no common storm.

Yet Jesus sleeps on a pillow, declaring a placid confidence. When his companions wake him, accusing him of indifference or negligence, they have lost hope; their words reveal that they have already figured out how the story must end.

Jesus doesn't calm the storm as much as he overpowers it and brings it to heel. When he rebukes the violent wind and demands a still silence from the chaotic waters, it recalls him doing the same when he compelled unclean spirits in Mark chapter 1.

The whole scene transforms instantly. He speaks, and at once there is a "great" calm. There is no magical procedure that Jesus must follow here to defang the ferocity of the so-called natural world, just as there is none when he overwhelms unclean spirits, potentially life-threatening illnesses, the damage done to bodies,

and death. In all those situations he simply speaks or makes contact, and things that bring destruction or compound suffering lose their capacity to inflict additional harm.

Repeatedly in the Gospel of Mark Jesus engineers endings that people weren't expecting. Over and over, he thwarts the outcomes that had appeared to be inescapable.

Everyone in Jesus' fleet of little boats probably can recall relevant Jewish traditions. Jesus' authority over the waters mirrors God's found in the Old Testament. The intertextual resonances alone do not necessarily mean that Jesus is God, as if the equation were so simple, but clearly he acts with God's authority.

It is unclear whether the disciples' concluding question, "Who then is this?" provides evidence of faulty perceptions, hardness of heart, or unwillingness to accept the awful implications of what Jesus has declared about himself. Coming on the heels of Jesus' warnings about "those outside" and their inability to grasp the reign of God in their midst, there is good reason to worry about the disciples. Weren't they supposed to be insiders?

At this point, they appear not to be. Jesus labels his friends "cowardly" and reproaches them for their lack of faith. The narrator tells us they are consumed by "great fear." Maybe Jesus' solution was more terrifying than the storm and the initial prospect of dying at the bottom of the lake.

Or maybe the word that was planted in them has failed and will not bear fruit.

Other characters in Mark will demonstrate resolute faith in Jesus, even if what they express looks on the surface like desperation, when they are confronted by dangerous realities beyond their control. But sometimes, like here, those realities generate fear instead of commitment.

Mark's depiction of the disciples and their shortcomings has a way of unsettling readers. If his closest companions, given all the advantages they enjoy from viewing and hearing Jesus up close, cannot put it all together, why should we expect ourselves to fare better? Mark urges us to beware of being too certain that we know what it takes to qualify as an insider in God's reign.



The rhetoric of Jesus' mastery over an unruly body of water does not necessarily mean that this scene narrates an exorcism of the natural world. Jesus' contemporaries did not view every danger as a form of particular demonic mischief. But a god's battles with the sea and its creatures are something of a staple in Ancient Near Eastern tales, and accordingly this scene from Mark is awash with symbolic potential.

Jesus likes to show up in liminal spaces in Mark — sites of transition or risk. He chooses to go to marginal spaces, away from life's regular patterns: near a graveyard, at a deathbed, or hoisted atop Golgotha. He situates himself at geographical boundary-lands, like the wilderness, mountaintops, Tyre, and Caesarea Philippi. He also goes to sociopolitical borderlands, politically charged locations like a tax collector's home and the land outside of Jerusalem during Passover.

The Sea of Galilee was both kinds of places: geographically, it separated the peoples of one shore from those on the other side; sociopolitically, it provided sustenance to Galileans and generated resources that Rome could extract from those who depended on it to make a living. It kept populations distanced from each other, and it fed imperial appetites.

Life stands toe-to-toe with death at many of the borders in Mark's Gospel. Some of the boundaries separate what's holy from what defiles, and they keep outsiders away from insiders. That's how dividing lines work: they allow us to keep what's known on one side, and we banish whatever makes us fearful to the other side of the fence.

Either Jesus declares that those separations don't work, or that if they do work he intends to tear them down.

In liminal places, Jesus conducts ministry, opens minds to new possibilities, and sets people free to enter into a new future in freedom and wholeness. He meddles with borders, not because he has a penchant for chaos, but because the reign of God extends divine holiness and a commitment to human well-being to places that we might have thought were beyond the limits. To him, no place is desolate. No one is abandoned.

So Jesus banishes harmful spirits, welcomes outsiders and disadvantaged people, restores community, exposes the lies that prop up counterfeit standards of greatness, and defeats death. Nothing will inhibit his desire to do ministry on “the other side.”

In the end, it does not matter what it is that threatens to keep him from crossing the lake. What’s more important is that he will not be deterred.

When Jesus gets to the other side in Mark 5 he will not abandon his faithless disciples on the shore. That’s good news. He has more for them to experience as they continue to witness deliverance — and also the fearfulness that his actions provoke — from their front-row seats throughout chapter 5.

As for them, they will keep getting into boats with Jesus. In other words, they continue to follow him, which is what he asked them to do in the first place. If they are to remain his followers for the long haul, they will need to know all the dimensions that his ministry of deliverance entails. They and we will also need to learn about the rejection that comes with the territory. Jesus lives on the lines between, and on the margins, something to ponder as we continue to grow into a welcoming community. To God be the glory. Amen.

**SONG OF THE DAY** "Water Life"

**OFFERTORY PRAYER**

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.**

## **PRAYERS OF INTERCESSION**

Let us come before the triune God in prayer.

Holy God, you gather your people from east and west, north and south. We pray for the mission of the church throughout the world, that your steadfast love may be made known to all peoples. Lord, in your mercy, receive our prayer.

You laid the foundations of the earth and the waters are the womb of creation. The morning stars sing your name and all creation shouts for joy. We pray for your blessed creation, that it may continue to flourish and magnify your glory. Lord, in your mercy, receive our prayer.

You keep watch over all nations. We pray for countries experiencing violence, hunger, and unrest. Guide worldwide and local community organizations in their efforts to establish safety and justice. Lord, in your mercy, receive our prayer.

You are close to the brokenhearted and near to those in distress. We pray for those who are experiencing oppression. Liberate us from the systems and chains that bind us. Remove the barriers that separate us from one another. Lord, in your mercy, receive our prayer.

You dwell with us in this faith community. We pray for our leaders and council. Grant them knowledge, patience, and kindness, that through their leadership you may be exalted in this assembly. Lord, in your mercy, receive our prayer.

Your love endures in all situations. On this Father's Day, we pray for those who are fathers or wish to be fathers, for those with broken or strained relationships, for those who are missing their fathers, and for fathers who have lost children. Bless and strengthen them. Lord, in your mercy, receive our prayer.

We lift our prayers to you, O God, trusting in your abiding grace.  
Amen.

## **SHARING THE PEACE**

The peace of the Lord be with you always. **And also with you.**

(All gathered are invited to share a sign of peace, maybe a wave or a peace sign, a hello from afar.)

### **INVITATION TO COMMUNION**

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

### **WORDS OF INSTITUTION**

#### **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.**

### **COMMUNION**

#### **PRAYER AFTER COMMUNION**

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.  
**Amen.**

## **BLESSING**

The blessing of God,  
who provides for us, feeds us, and journeys with us,  
✠ be upon you now and forever.

**Amen.**

## **SENDING SONG "Great and Mighty Is He"**

## **DISMISSAL**

Go in peace. You are the body of Christ.  
**Thanks be to God.**

## **POSTLUDE**