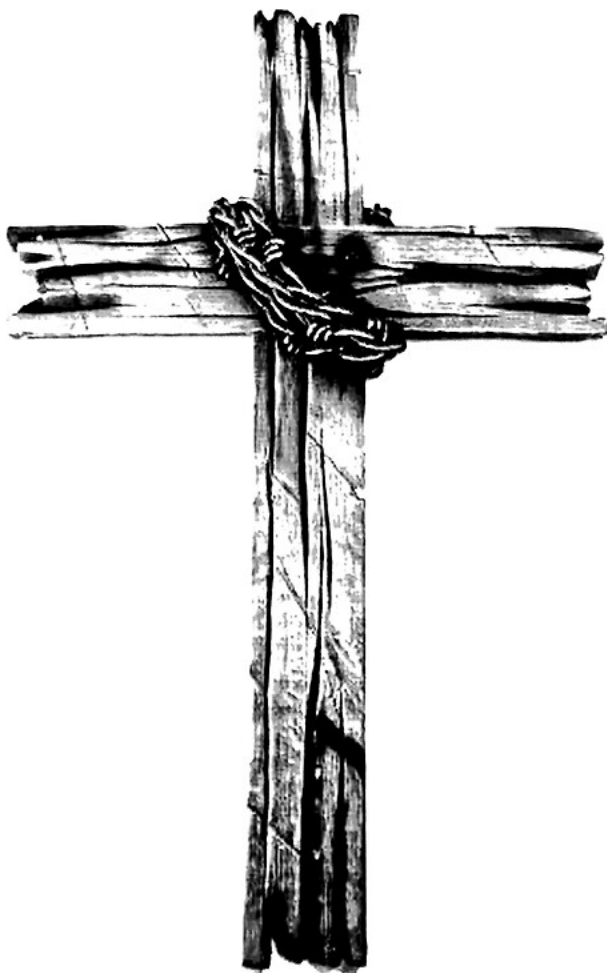


FOURTH SUNDAY IN LENT
19 MARCH 2023



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

SERVICE OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP, SETTING 3

*The liturgy is in the front of the ELW with numbers at the bottom of the pages.
The hymns begin in the middle of the ELW with numbers at the top of the pages.*

PRELUDE

RINGING OF THE BELL

WELCOME AND ANNOUNCEMENTS

CONFESSION AND FORGIVENESS

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

P: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C: Amen.

P: Let us confess our sin in the presence of God and one another.

(There is a time of silence for reflection.)

P: Most merciful God,

C: we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

HYMN #843 “PRAISE THE ONE WHO BREAKS THE DARKNESS”

GREETING

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

C: And also with you.

♫ KYRIE

P: In peace, let us pray to the Lord.

C: Lord, have mercy.

P: For the peace from above, and for our salvation,
let us pray to the Lord.

C: Lord, have mercy.

P: For the peace of the whole world, for the well-being of the
church of God, and for the unity of all, let us pray to the Lord.

C: Lord, have mercy.

P: For this holy house, and for all who offer here their worship and
praise, let us pray to the Lord.

C: Lord, have mercy.

P: Help, save, comfort, and defend us, gracious Lord.

C: Amen.

PRAYER OF THE DAY

P: The Lord be with you.

C: And also with you.

P: Let us pray. (*concluding...now and forever.*)

C: Amen

READINGS

L: The Word of the Lord.

C: Thanks be to God.

GOSPEL ACCLAMATION

**♫ Return to the Lord, your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
and abounding in steadfast love.**

GOSPEL

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

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

YOUTH SERMON – Rev. Leah Holloway-Nilsen

SERMON – Rev. Leah Holloway-Nilsen

HYMN #779 “AMAZING GRACE, HOW SWEET THE SOUND”

CONFESSION OF FAITH: APOSTLES’ CREED

P: Living together in trust and hope, we confess our faith.

**I believe in God, the Father Almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, 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 INTERCESSION

P: Sustained by God’s abundant mercy, let us pray for the church,
the world, and all creation.

(Each petition ends: P: Merciful God, C: receive our prayer.)

P: We lift our prayers to you, O God, trusting in your steadfast love and your promise to renew your whole creation, through Jesus Christ our Savior.

C: Amen.

PEACE

P: The peace of Christ be with you always.

C: And also with you.

OFFERING

OFFERTORY PRAYER

P: Let us pray. *(concluding...our Savior and Lord.)*

C: Amen.

♪ GREAT THANKSGIVING

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right to give our thanks and praise.

P: It is indeed right....and join their unending hymn:

♪ **Holy, holy, holy Lord, God of pow'r and might,
Heaven and earth are full of your glory.**

Hosanna, Hosanna. Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

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.**

HOLY COMMUNION IS CELEBRATED TODAY.

*All who are baptized into Christ Jesus are invited to receive Holy Communion
Gluten-free wafers and white grape juice are available.*

**♪ Lamb of God, you take away the sin of the world;
have mercy on us.**

**Lamb of God, you take away the sin of the world;
have mercy on us.**

**Lamb of God, you take away the sin of the world;
grant us peace.**

HYMN #520 “DEAREST JESUS, AT YOUR WORD”

POST COMMUNION BLESSING

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

C: Amen

POST-COMMUNION HYMN (HYMN #811)

**♪ On my heart imprint your image,
blessed Jesus, king of grace,
that life’s troubles nor its pleasures
ever may your work erase.
Let the clear inscription be:
Jesus, crucified for me,
is my life, my hope’s foundation,
all my glory and salvation!**

POST COMMUNION PRAYER

P: Let us pray. (*concluding...Jesus Christ our Lord.*)

C: Amen.

BLESSING

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

C: Amen.

HYMN #793 “BE THOU MY VISION”

DISMISSAL

P: Go in peace. Jesus meets you on the way.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen
Organist: Jason Bousselot or Linda Whitman
Acolyte: Ryan Olson
Lector: Mark Olson
Communion Assistant: Deb Detlefs
Usher: Brian Bousselot
Cleaners: Shane and Amy Glover

Contact Information:

Rev. Leah Holloway-Nilsen

Cell Phone: (262) 914-9392

Email: pastorleahhollnil@gmail.com

Church Office

Phone: (563) 246-2622

Email: clparish@fbcom.net

Website: www.clparish.org

Facebook: www.facebook.com/clparish1861

This Week At A Glance

Wednesday-2	6:00 pm	Midweek Lenten supper at Faith
2 nd	7:00 pm	Midweek Lenten Worship at Faith
	7:30 pm	Bible Jam at Faith
	8:30 pm	High School Bible Study at Faith
Sunday-26 th	8:00 am	Our Savior's Worship Service
	9:25 am	Sunday School at Faith
	10:30	Faith Worship Service
	am	Youth Bowling at DeWitt Lanes
	12:30	

Those to keep in prayer: the homebound: Norman Bousselot, Carol Christensen, Shirley Ferguson, Ron Gasper, Delores Lahann, Myrna Kay Petersen, Rusty Porth, Betty Schau, Bus Seastrand, Joan Shelton; and Vera St. John; and those serving in the military, Nick Timmerman.

During Lent, Our Savior's and Faith will be gathering jars of **peanut butter** (chunky or smooth, any size, any brand) for the Carroll Assistance Center in Wheatland.

During **Pastor Holloway-Nilsen's maternity leave**, if you are willing to distribute communion to our homebound members, please let Pastor Leah know by email or a phone call before Thursday, March 16th.

The **Noisy Offering** will be collected today. The 2023 recipient is St. Peter Lutheran Church in Ft. Myers Beach, FL. The church sustained heavy damage during Hurricane Ian.

The youth have scheduled a **bowling** outing on Sunday, March 26th, at 12:30 pm at DeWitt Lanes. Invite a friend and bring a snack to share. Call Heather Grau at 563.424.0507 if you plan to attend.

Our Savior's and Faith are seeking a part-time secretary.

The position will require approximately 20 hours per week,
Monday through Friday.

Wages will be based on the successful candidate's skills.
Benefits package offered.

Responsibilities and qualifications include but are not limited to:

Responsibilities:

Answer phone calls
Prepare weekly bulletins
Prepare monthly newsletter
Maintain church record
Maintain church calendar

Qualifications:

Good organization skills
Experience with Microsoft Office
Work with diverse set of people
Efficient and self-motivated
Experience with e-mail

Schedule pastoral visits

Maintain confidentiality

To obtain a full job description and application,

Please call the church office at 563-246-2622.

The application process will end with the hiring of a qualified person.

The Method of a Miracle

by William Barclay

John 9:6–12 (NRSV): When he had said this he spat on the ground, and made clay from the spittle, and he smeared the clay on his eyes and said to him: "Go, wash in the Pool of Siloam." (The word "Siloam" means "sent.") So he went away and washed, and he came able to see. So the neighbours and those who formerly knew him by sight and knew that he was a beggar, said: "Is this not the man who sat begging?" Some said: "It is he." Others said: "It is not he, but it is someone like him." The man himself said: "I am he." "How then," they said to him, "have your eyes been opened?" "The man they call Jesus made clay," he said, "and smeared it on my eyes, and said to me: 'Go to the Pool of Siloam and wash.' So I went and washed, and sight came to me." They said to him: "Where is this man you are talking about?" He said: "I don't know."

This is one of two miracles in which Jesus is said to have used spittle to effect a cure. The other is the miracle of the deaf stammerer (Mark 7:33). The use of spittle seems to us strange and repulsive and unhygienic; but in the ancient world it was quite common. Spittle, and especially the spittle of some distinguished person, was believed to possess certain curative qualities. Tacitus tells how, when Vespasian visited Alexandria, there came to him two men, one with diseased eyes and one with a diseased hand, who said that they had been advised by their god to come to him. The man with the diseased eyes wished Vespasian "to moisten his eye-balls with spittle"; the man with the diseased hand wished Vespasian "to trample on his hand with the sole of his foot." Vespasian was very unwilling to do so but was finally persuaded to do as the men asked. "The hand immediately recovered its power; the blind man saw once more. Both facts are attested to this day, when falsehood can bring no reward, by those who were present on the occasion" (Tacitus, *Histories* 4: 8 1).

Pliny, the famous Roman collector of what was then called scientific information, has a whole chapter on the use of spittle. He says that it is a sovereign preservative against the poison of serpents; a protection against epilepsy; that lichens and leprous spots can be cured by the application of fasting spittle; that ophthalmia can be cured by anointing the eyes every morning with fasting spittle; that carcinomata and crick in the neck can be cured by the use of spittle. Spittle was held to be very effective in averting the evil eye. Perseus tells how the aunt or the grandmother, who fears the gods and is skilled in averting the evil eye, will lift the baby from his cradle and "with her middle finger apply the lustrous spittle to his forehead and slobbering lips." The use of spittle was very common in the ancient world. To this day, if we burn a finger our first instinct is to put it into our mouth; and there are many who believe that warts can be cured by licking them with fasting spittle.

The fact is that Jesus took the methods and customs of his time and used them. He was a wise physician; he had to gain the confidence of his patient. It was not that he believed in these things, but he kindled expectation by doing what the patient would expect a doctor to do. After all, to this day the efficacy of any medicine or treatment depends at least as much on the patient's faith in it as in the treatment or the drug itself.

After anointing the man's eyes with spittle, Jesus sent him to wash in the Pool of Siloam. The Pool of Siloam was one of the landmarks of Jerusalem; and it was the result of one of the great engineering feats of the ancient world. The water supply of Jerusalem had always been precarious in the event of a siege. It came mainly from the Virgin's Fountain or the Spring Gihon, which was situated in the Kidron Valley. A staircase of thirty-three rock-cut steps led down to it; and there, from a stone basin, people drew the water. But the spring was completely exposed and, in the event of a siege, could be completely cut off, with disastrous consequences.

When Hezekiah realized that Sennacherib was about to invade Palestine he determined to cut through the solid rock a tunnel or conduit from the spring into the city (2 Chronicles 32:2-8 ; 2 Chronicles 32:30 ; Isaiah 22:9-11 ; 2 Kings 20:20). If the engineers had cut straight it would have been a distance of 366 yards; but because they cut in a zig-zag, either because they were following a fissure in the rock, or to avoid sacred sites, the conduit is actually 583 yards. The tunnel is at places only about two feet wide, but its average height is about six feet. The engineers began their cutting from both ends and met in the middle--a truly amazing feat for the equipment of the time.

In 1880 a tablet was discovered commemorating the completion of the conduit. It was accidentally discovered by two boys who were wading in the pool. It runs like this: "The boring through is completed. Now is the story of the boring through. While the workmen were still lifting pick to pick, each towards his neighbour, and while three cubits remained to be cut through, each heard the voice of the other who called his neighbour, since there was a crevice in the rock on the right side. And on the day of the boring through the stonecutters struck, each to meet his fellow, pick to pick; and there flowed the waters to the pool for a thousand and two hundred cubits, and a hundred cubits was the height of the rock above the heads of the stone-cutters."

The Pool of Siloam was the place where the conduit from the Virgin's Fountain issued in the city. It was an open air basin twenty by thirty feet. That is how the pool got its name. It was called Siloam, which, it was said, meant sent, because the water in it had been sent through the conduit into the city. Jesus sent this man to wash in this pool; and the man washed and saw.

Having been cured, he had some difficulty in persuading the people that a real cure had been effected. But he stoutly maintained the miracle which Jesus had wrought. Jesus is still doing things

which seem to the unbeliever far too good and far too wonderful to be true.

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