

FIFTH SUNDAY IN LENT
26 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 #666 “WHAT WONDROUS LOVE IS THIS”

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 11th 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 #621 “JESUS LIVES, MY SURE DEFENSE”

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 #629 “ABIDE WITH ME”

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 #886 “OH, FOR A THOUSAND TONGUES TO SING”

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: David Burke
Communion Assistant: Deb Detlefs
Usher: Brian Bousselot
Cleaners: Shane and Amy Glover

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This Week At A Glance

Wednesday-2 9 th	6:00 pm	Midweek Lenten supper at Faith
	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-2 nd	8:00 am	Our Savior's Worship Service
	9:25 am	Sunday School at Faith
	10:30	Faith Worship Service

Palm Sunday – April 2nd

Maundy Thursday – April 6th at Our Savior's – 7:00 pm

Good Friday – April 7th at Faith – 7:00 pm

Easter Sunday – April 9th

Those to keep in prayer: the family of Joan Shelton; the homebound: Norman Bousselot, Carol Christensen, Shirley Ferguson, Ron Gasper, Delores Lahann, Myrna Kay Petersen, Rusty Porth, Betty Schau, Bus Seastrand 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.

The youth have scheduled a **bowling** outing today, 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
Schedule pastoral visits

Qualifications:

Good organization skills
Experience with Microsoft Office
Work with diverse set of people
Efficient and self-motivated
Experience with e-mail
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 11:20–27 (NRSV): So when Martha heard that Jesus was coming, she went to meet him, but Mary remained sitting in the house. So Martha said to Jesus: "Lord, if you had been here, my brother would not have died. And even as things are, I know that whatever you ask God, God will give you." Jesus said to her: "Your brother will rise again." Martha said to him: "I know that he will rise at the resurrection on the last day." Jesus said to her: "I am the Resurrection and the Life. He who believes in me will live even if he has died; and everyone who lives and believes in me shall never die. Do you believe this?" She said to him; "Yes, Lord. I am convinced that you are God's Anointed One, the Son of God, the One who is to come into the world."

In this story, too, Martha is true to character. When Luke tells us about Martha and Mary (Luke 10:38-42), he shows us Martha as the one who loved action, and Mary as the one whose instinct was to sit still. It is so here. As soon as it was announced that Jesus was coming near, Martha was up to meet him, for she could not sit still, but Mary lingered behind.

When Martha met Jesus her heart spoke through her lips. Here is one of the most human speeches in all the Bible, for Martha spoke, half with a reproach that she could not keep back, and half with a faith that nothing could shake. "If you had been here," she said, "my brother would not have died." Through the words we read her mind. Martha would have liked to say: "When you got our message, why didn't you come at once? And now you have left it too late." No sooner are the words out than there follow the words of faith, faith which defied the facts and defied experience: "Even yet," she said with a kind of desperate hope, "even yet, I know that God will give you whatever you ask."

Jesus said "Your brother will rise again." Martha answered: "I know quite well that he will rise in the general resurrection on the last day." Now that is a notable saying. One of the strangest things

in scripture is the fact that the saints of the Old Testament had practically no belief in any real life after death. In the early days, the Hebrews believed that the soul of every man, good and bad alike, went to Sheol. Sheol is wrongly translated Hell; for it was not a place of torture, it was the land of the shades. All alike went there and they lived a vague, shadowy, strengthless, joyless ghostly kind of life. This is the belief of by far the greater part of the Old Testament. "In death there is no remembrance of thee: in Sheol who can give thee praise?" (Psalms 6:5). "What profit is there in my death if I go down to the pit? Will the dust praise thee? Will it tell of thy faithfulness?" (Psalms 30:9). The Psalmist speaks of "the slain that lie in the grave, like those whom thou dost remember no more; for they are cut off from thy hand" (Psalms 88:5). "Is thy steadfast love declared in the grave," he asks, "or thy faithfulness in Abaddon? Are thy wonders known in the darkness, or thy saving help in the land of forgetfulness?" (Psalms 88:10-12). "The dead do not praise the Lord, nor do any that go down into silence" (Psalms 115:17). The preacher says grimly: "Whatever your hand finds to do, do it with your might; for there is no work or thought or knowledge or wisdom in Sheol, to which you are going" (Ecclesiastes 9:10). It is Hezekiah's pessimistic belief that: "For Sheol cannot thank thee, death cannot praise thee; those who go down to the pit cannot hope for thy faithfulness" (Isaiah 38:18). After death came the land of silence and of forgetfulness, where the shades of men were separated alike from men and from God. As J. E. McFadyen wrote: "There are few more wonderful things than this in the long history of religion, that for centuries men lived the noblest lives, doing their duties and bearing their sorrows, without hope of future reward."

Just very occasionally someone in the Old Testament made a venturesome leap of faith. The Psalmist cries: "My body also dwells secure. For thou dost not give me up to Sheol, or let thy godly one see the pit. Thou dost show me the path of life; in thy presence there is fullness of joy, in thy right hand are pleasures for evermore" (Psalms 16:9-11). "I am continually with thee; thou dost hold my right hand. Thou dost guide me with thy counsel, and

afterward thou wilt receive me to glory" (Psalms 73:23-24). The Psalmist was convinced that when a man entered into a real relationship with God, not even death could break it. But at that stage it was a desperate leap of faith rather than a settled conviction. Finally in the Old Testament there is the immortal hope we find in Job. In face of all his disasters Job cried out:

"I know that there liveth a champion,
Who will one day stand over my dust;
Yea, another shall rise as my witness,
And, as sponsor, shall I behold--God;
Whom mine eyes shall behold, and no stranger's."
(Job 14:7-12; translated by J. E. McFadyen).

Here in Job we have the real seed of the Jewish belief in immortality.

The Jewish history was a history of disasters, of captivity, slavery and defeat. Yet the Jewish people had the utterly unshakable conviction that they were God's own people. This earth had never shown it and never would; inevitably, therefore, they called in the new world to redress the inadequacies of the old. They came to see that if God's design was ever fully to be worked out, if his justice was ever completely to be fulfilled, if his love was ever finally to be satisfied, another world and another life were necessary. As Galloway (quoted by McFadyen) put it: "The enigmas of life become at least less baffling, when we come to rest in the thought that this is not the last act of the human drama." It was precisely that feeling that led the Hebrews to a conviction that there was a life to come.

It is true that in the days of Jesus the Sadducees still refused to believe in any life after death. But the Pharisees and the great majority of the Jews did. They said that in the moment of death the two worlds of time and of eternity met and kissed. They said that those who died beheld God, and they refused to call them the dead but called them the living. When Martha answered Jesus as she did she bore witness to the highest reach of her nation's faith.

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