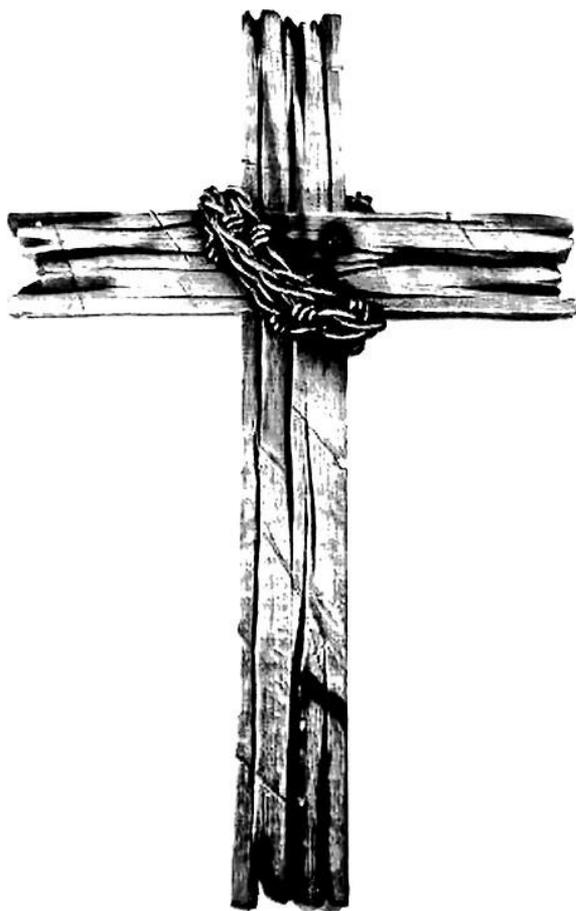


FIFTH SUNDAY IN LENT

17 MARCH 2024



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

SERVICE OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP, SETTING 4

The liturgy is in the front of the ELW starting on page 147.

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: Blessed be the Holy Trinity, one God, who writes the law on our hearts, who draws all people together through Jesus.

C: Amen.

P: Held in God's mercy, let us confess our sin in the presence of God and of one another.

P: Holy God,

**C: we confess that we are caught in snares of sin
and cannot break free.**

**We hoard resources while our neighbors
are hungry and cold.**

We speak in ways that silence others.

We are silent when we should speak up.

We keep score in our hearts.

We let hurts grow into hatred.

**For all these things and for sins only you know,
forgive us, Lord.**

Amen.

P: Here is a flood of grace: Our of love for the whole world, God draws near to us, breaks every snare of sin, washes away our wrongs, and restores the promise of life through Jesus Christ.

C: Amen.

HYMN #338 "BENEATH THE CROSS OF JESUS"

GREETING [PAGE 147]

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** [PAGE 147]

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

JEREMIAH 31:31-34 / PSALM 51:1-12 / HEBREWS 5:5-10

L: The Word of the Lord.

C: Thanks be to God.

♪ **GOSPEL ACCLAMATION** [PAGE 151] **“RETURN TO THE LORD...”**

GOSPEL [JOHN 12:20-33]

P: The Holy Gospel according to John, the 12th chapter.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

YOUTH SERMON – NOISY OFFERING

SERMON – REV. LEAH HOLLOWAY-NILSEN

HYMN #337 “ALAS! AND DID MY SAVIOR BLEED”

CONFESSION OF FAITH: APOSTLES’ CREED

P: With the whole church, let us 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: Trusting in God's promise to reconcile all things, let us pray for the church, the well-being of creation and a world in need.

(Each petition ends: P: Hear us, O God. C: Your mercy is great.)

P: Accompany us on our journey, God of grace, and receive the prayers of our hearts, through Jesus Christ, our Savior.

C: Amen.

SHARING OF THE 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** [*PAGE 152*]

PREFACE [*PAGE 153*]

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

C: ♪ "Holy, holy, holy..."

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.*

COMMUNION [PAGE 154] “LAMB OF GOD...”

HYMN #592 “JUST AS I AM, WITHOUT ONE PLEA”

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

♪ **Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heav’nly host;
praise Father, Son and Holy Ghost.**

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 #510 “WORD OF GOD, COME DOWN ON EARTH”

DISMISSAL

P: Go in peace. Christ is with you.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen
Organist: Jason Boussetot or Linda Whitman
Acolyte: David Burke
Lector: Joyce McCutcheon
Communion Assistant: Deb Detlefs
Usher: Dan Burke
Cleaners: Shane and Amy Glover

Contact Information:

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Facebook: www.facebook.com/clparish1861

This Week At A Glance

Wednesday	6:15 pm	Midweek Lenten meal at Our Savior's
	7:00 pm	Midweek Lenten Worship at Our Savior's
	7:30 pm	Bible Jam at Our Savior's
Sunday	8:00 am	Worship service at Faith
	9:25 am	Sunday School at Our Savior's
	10:30 am	Worship service at Our Savior's

Those to keep in prayer: Mallory Boussetot, Diane Sievers; the homebound: Carol Christensen, Ron Gasper, Delores Lahann, Lucy Lee Petersen, Myrna Kay Peterson, Rusty Porth, Betty Schau, Bus Seastrand and Vera St. John; and those serving in the military.

Jars of peanut butter (chunky or smooth, any size, any brand) will be gathered from Ash Wednesday through Easter Sunday for the Carroll Assistance Center in Wheatland.

Midweek Lenten services: A meal will be served at 6:15 pm followed by worship at 7:00 pm. The March Wednesdays are at Our Savior's.

There are several opportunities to support the youth of Our Savior's and Faith. The **confirmation students** are leading the midweek Lenten services with Pastor. On Easter Sunday, the **God Squad** will host an Easter breakfast and egg hunt at Faith. Thank you to our youth, their parents and leaders.

The **noisy offering** will be collected today, March 17th. The 2024 recipient is Calamus-Wheatland Schools.

April newsletter items are due on March 18th.

Palm Sunday: March 24

8:00 am Worship at Faith

9:25 am Sunday School at Our Savior's

10:30 am Worship at Our Savior's

Maundy Thursday: March 28

7:00 pm at Faith

Good Friday: March 29

7:00 pm at Our Savior's

Easter Sunday: March 31

8:00 am Worship at Faith

9:00 am Breakfast at Faith

9:45 am Easter Egg Hunt at Faith

10:30 am Worship at Our Savior's

The Joint Council wants to form a committee to develop an **online parish directory**. Needed are two or three people from each congregation to serve on that committee. You can contact Pastor Leah, Amy Glover, or Mark Witte to volunteer or to get more information.

You can help the four youth planning to attend the **2024 ELCA Youth Gathering** by becoming a stockholder. Shares cost \$50 each. Investors will receive mail from the youth while at the Gathering and an invitation to a supper when they return. Forms can be found at both churches. Contact Heather Grau (563-424-0507) or Pastor Leah (262-914-9392) if you have questions.

The Amazing Paradox

John 12: 23-26 Jesus answered them: "The hour has come that the Son of Man should be glorified. This is the truth I tell you--unless a grain of wheat falls into the ground and dies, it remains all by itself alone; but, if it dies, it bears much fruit. He who loves his life is losing it; and he who hates his life in this world will keep it to life eternal. If anyone will serve me, let him follow me; and where I am, there will my servants also be."

Hardly any passage in the New Testament would come with such a shock to those who heard it for the first time as this. It begins with a saying which everyone would expect; and it finishes with a series of sayings which were the last things anyone would expect.

"The hour has come," began Jesus. "when the Son of Man should be glorified." It was clear that things had been budding up to a crisis and that crisis had now come. But Jesus' idea of what that crisis involved was quite different from anyone else's. When he talked about the Son of man, he did not mean what other people meant. To understand the shocking nature of this short paragraph we must grasp something of what the Jews understood by Son of Man. That term took its origin in Daniel 7:13. In that passage the King James Version mistranslates. It has it that one like unto the Son of Man came to the Ancient of Days, and received a kingdom, a glory and a dominion that were to be universal and for ever. The correct translation is not the Son of Man, but a son of man as the Revised Standard Version has it.

The point of the passage is this. In Daniel 7:1-8 the writer has been describing the world powers which have held sway, the Assyrians, the Babylonians, the Medes and the Persians. They were so cruel, so savage, so sadistic that they could be described only under the imagery of wild beasts--the lion with the eagle's wings, the bear with the three ribs between its teeth, the leopard with the four wings and the four heads, and the terrible beast with iron teeth and ten horns. These were the symbols of the powers which had hitherto held sway. But it was the dream of the seer that into the

world there was going to come a new power, and that power was to be gentle and humane and gracious, so that it could be depicted under the symbol, not of a savage beast, but of a man. This passage means that the day of savagery would pass and the day of humanity was coming.

That was the dream of the Jews, the golden age, when life would be sweet and they would be masters of the world. But how was that age to come? It became clearer and clearer to them that their nation was so small and their power so weak, that the golden age could never come by human means and human power; it must come by the direct intervention of God. He would send his champion to bring it in. So they thought back to the picture in the book of Daniel, and what more natural than that they should call the champion the Son of Man? The phrase which had once been merely a symbol came to describe a person. Between the Old and the New Testament there arose a whole series of books about the golden age and how it was to come. Amidst their troubles and their sufferings, in their subjections and their slaveries, the Jews never forgot and never gave up their dream. One of these books was specially influential--the Book of Enoch and it repeatedly speaks about that Son of Man. In Enoch the Son of Man is a tremendous figure who, as it were, is being held in leash by God. But the day will come when God will release him and he will come with a divine power against which no man and no kingdom will be able to stand, and smash the way to world empire for the Jews.

To the Jews the Son of Man stood for the undefeatable world conqueror sent by God. So Jesus says: "The hour has come when the Son of Man must be glorified." When he said that, the listeners would catch their breath. They would believe that the trumpet call of eternity had sounded, that the might of heaven was on the march, and that the campaign of victory was on the move. But Jesus did not mean by glorified what they understood. They meant that the subjected kingdoms of the earth would grovel before the conqueror's feet; by glorified he meant crucified. When the Son of Man was mentioned they thought of the conquest of the armies of God; he meant the conquest of the Cross.

The first sentence which Jesus spoke would excite the hearts of those who heard it; then began a succession of sayings which must have left them staggered and bewildered by their sheer incredibility, for they spoke, not in terms of conquest, but in terms of sacrifice and death. We will never understand Jesus nor the attitude of the Jews to him, until we understand how he turned their ideas upside down, replacing a dream of conquest with a vision of a Cross. No wonder they did not understand him; the tragedy is that they refused to try.

What was this amazing paradox which Jesus was teaching? He was saying three things, which are all variations of one central truth and all at the heart of the Christian faith and life.

(i) He was saying that only by death comes life. The grain of wheat was ineffective and unfruitful so long as it was preserved, as it were, in safety and security. It was when it was thrown into the cold ground, and buried there as if in a tomb, that it bore fruit. It was by the death of the martyrs that the Church grew. In the famous phrase: "The blood of the martyrs was the seed of the Church."

It is always because men have been prepared to die that the great things have lived. But it becomes more personal than that. It is sometimes only when a man buries his personal aims and ambitions that he begins to be of real use to God. Cosmo Lang became Archbishop of Canterbury. At one time he had had great worldly ambitions. A godly friend's influence led him to abandon these and enter the Church of England. When he was studying for the ministry at Cuddesdon, one day as he was praying in the chapel he heard unmistakably a voice saying to him: "You are wanted!" It was when he had buried his personal ambitions that he became useful to God.

By death comes life. By the loyalty which was true to death there have been preserved and born the most precious things which humanity possesses. By the death of personal desire and personal ambition a man becomes a servant of God.

(i) He was saying that only by spending life do we retain it. The man who loves his life is moved by two aims, by selfishness and by the desire for security. Not once or twice but many times Jesus insisted that the man who hoarded his life must in the end lose it, and the man who spent his life must in the end gain it. There was a famous evangelist called Christmas Evans who was always on the move preaching for Christ. His friends besought him to take things easier but his answer always was: "It is better to burn out than to rust out." When Joan of Arc knew that her enemies were strong and her time was short, she prayed to God: "I shall only last a year, use me as you can." Again and again Jesus laid down this law (Mark 8:35; Matthew 16:25; Luke 9:24; Matthew 10:39; Luke 17:33).

We have only to think of what this world would have lost if there had not been men prepared to forget their personal safety, security, selfish gain and selfish advancement. The world owes everything to people who recklessly spent their strength and gave themselves to God and to others. No doubt we will exist longer if we take things easily, if we avoid all strain, if we sit at the fire and husband life, if we look after ourselves as a hypochondriac looks after his health. No doubt we will exist longer--but we will never live.

(iii) He was saying that only by service comes greatness. The people whom the world remembers with love are the people who serve others. A certain Mrs. Berwick had been very active in Salvation Army work in Liverpool. She retired to London. There came the war and the air raids. People get queer ideas and the idea got about that somehow Mrs. Berwick's poor house and her shelter were specially safe. She was old now; her Liverpool days of social service were long behind her; but she felt she must do something about it. So she got together a simple first-aid box and she put a notice on her window: "If you need help, knock here." That is the Christian attitude to our fellow men.

Once a schoolboy was asked what parts of speech my and mine are. He answered--more truly than he knew--that they were aggressive pronouns. It is all too true that in the modern world the idea of service is in danger of getting lost. So many people are in

business only for what they can get out of it. They may well become rich, but one thing is certain--they will never be loved, and love is the true wealth of life.

Jesus came to the Jews with a new view of life. They looked on glory as conquest, the acquisition of power, the right to rule. He looked on it as a cross. He taught men that only by death comes life; that only by spending life do we retain it; that only by service comes greatness. And the extraordinary thing is that when we come to think of it, Christ's paradox is nothing other than the truth of common sense.

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