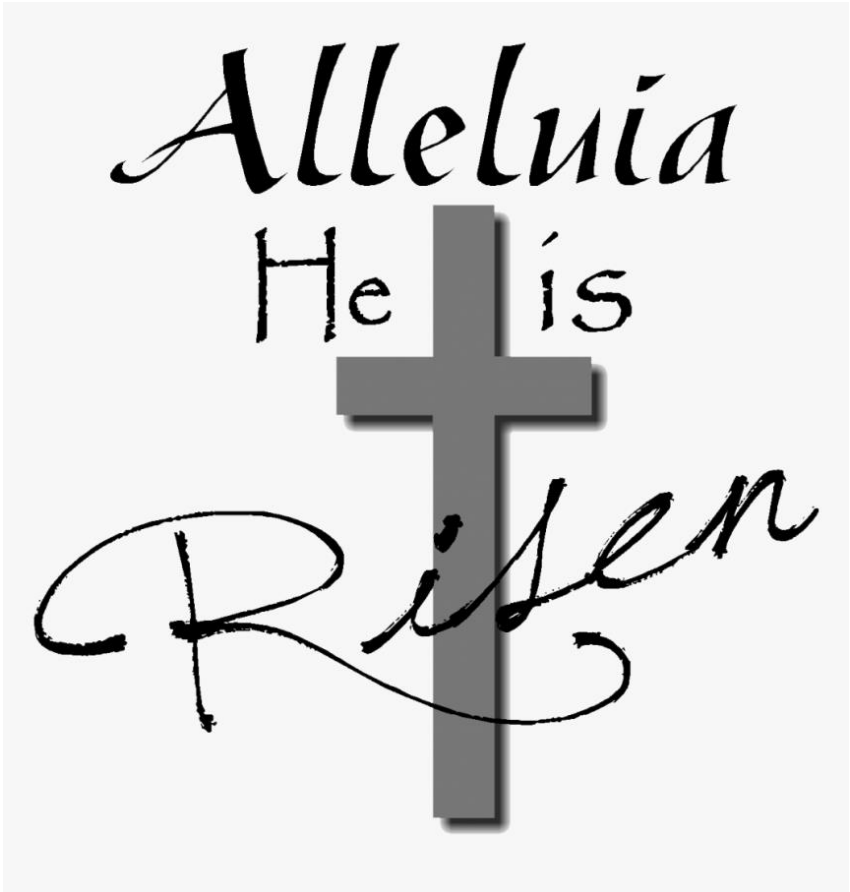


SIXTH SUNDAY OF EASTER

5 MAY 2024



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

SERVICE OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP, SETTING 3 (PAGES 138-145)

*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

EASTER GREETING

P: Alleluia! Christ is risen!

C: Christ is risen indeed! Alleluia!

THANKSGIVING FOR BAPTISM

P: Blessed be the holy Trinity, one God, the wellspring of grace,
our Easter and our joy.

C: Amen.

P: Look, here is water!

C: Here is our water of life! Alleluia!

P: Immersed in the promises of baptism, let us give thanks for
what God has done for us.

We give you thanks, O God, for in the beginning your voice
thundered over the deep and water became the essence of life.
Adam and Eve beheld Eden's verdant rivers. The ark carried
your creation through the flood into a new day. Miriam led the
dancing as your people passed through the sea into freedom's
land. In a desert pool the Ethiopian official entered your
boundless baptismal life.

P: Look, here is water!

C: Here is our water of life! Alleluia!

P: At the river your beloved Son was baptized by John and
anointed with the Holy Spirit. By the baptism of Jesus' death
and resurrection you opened the floodgates of your reconciling
love, freeing us to live as Easter people. We rejoice with glad
hearts, giving all honor and praise to you, through the risen
Christ, our source of living water, in the unity of the Holy Spirit,
now and forever.

C: Amen.

P: Look, here is water!

C: Here is our water of life! Alleluia!

HYMN #634 “ALL HAIL THE POWER OF JESUS’ NAME!”

GREETING (PAGE 138)

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 138-139)

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.

♪ **This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God.**

**This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Power, riches, wisdom, and strength,
and honor, blessing, and glory are his.
This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Sing with all the people of God
and join in the hymn of all creation.
Blessing, honor, glory and might
be to God and the Lamb forever. Amen.**

**This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**
**For the Lamb who was slain
has begun his reign. Alleluia.**
**This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

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

ACTS 10:44-48 | PSALM 98 | 1 JOHN 5:1-6

L: The Word of the Lord.

C: Thanks be to God.

GOSPEL ACCLAMATION (*PAGE 142*)

**♩ Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia. Alleluia.**

GOSPEL (JOHN 15:9-17)

P: The Holy Gospel according to John, the 15th 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 #579 “LORD, YOU GIVE THE GREAT COMMISSION”

CONFESSION OF FAITH: NICENE CREED

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

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF INTERCESSION

P: Rejoicing that Jesus is risen and love has triumphed over fear,
let us pray for the church, the world and all those in need of
good news.

(Each petition ends: P: God of grace, C: hear our prayer.)

P: Into your hands, most merciful God, we commend all for whom
we pray, trusting in your abiding love; through Jesus Christ, our
resurrected and living Lord.

C: Amen.

PEACE (PAGE 143)

P: The peace of Christ be with you always.

C: And also with you.

(Greet one another with a sign of Christ's peace.)

OFFERING

OFFERTORY PRAYER

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

C: Amen.

♩ **GREAT THANKSGIVING (PAGE 144)**

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 (PAGE 145)

**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.**

CELEBRATION OF HOLY COMMUNION

*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 #855 “CROWN HIM WITH MANY CROWNS”

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 #619)

**♪ I know that my Redeemer lives!
What comfort this sweet sentence gives!
He lives, he lives, who once was dead;
He lives, my ever-living head!**

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 #825 “YOU SERVANTS OF GOD”

DISMISSAL

P: Alleluia! Go in peace. Rejoice and be glad.

C: Thanks be to God! Alleluia!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen
Organist: Jason Bousselot or Linda Whitman
Acolyte: David Burke
Lector: Jason Bousselot
Communion Assistant: Neil Holmquist
Ushers: Eva and Rachel Burke
Cleaners: Jason Bousselot

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

Monday	3:15 pm	Bible School at Faith
	5:00 pm	Meal & activities for family & friends
Wednesday	10:00 am	Naomi Circle at Marsha Witte's
	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
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: the family of Gary and Jeannine Eden; Mallory Bousselot, Diane Sievers, Jade Jensen; 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.

Bible School will be Monday, May 6, from 3:15-5:00 at Faith. Families and friends are invited to join the children for a meal and activities at 5:00.

A **can drive** is the God Squad fundraiser during the months of May and June. The collection bin will be located in the yard at Faith.

The Southeastern Iowa Synod Assembly will be held May 17th-18th in Coralville, IA. The theme is “Listen! God is Calling”.

The **noisy offering** will be collected on Sunday, May 19th. The 2024 recipient is Calamus-Wheatland School.

Affirmation of Baptism will be Sunday, May 19th at Faith. Those affirming their baptism are: David Burke, Mason Easterday, Carter Henning, Kara Olson and Faith Will. A reception will follow the worship service. Please consider making muffins or quick breads or helping to serve. There is a sign-up sheet at the back of the church.

The following members are graduating from high school this spring: **Nora Glover** from North Scott. **Isabella Gentile, Courtney Knoche** and **Isaac Wilhelm** from Calamus-Wheatland.

One service on **May 26th** at Faith beginning at 9:00 am.

Birdies for Charity at the John Deere Golf Classic is a major fundraiser for the DeWitt Community Hospital Auxiliary. Donation forms with directions are located on the bulletin boards at both churches.

The Life of Jesus' Chosen People

by William Barclay

John 15:9-17 "I have spoken these things to you that my joy might be in you, and that your joy might be complete. This is my commandment, that you love one another, as I have loved you. No one has greater love than this, that a man should lay down his life for his friend. You are my friends, if you do what I command you. I no longer call you slaves, because the slave does not know what his master is doing. I have called you friends because I have made known to you everything that I heard from my Father. You have not chosen me, but I have chosen you, and I have appointed you to go out and to bear fruit, of such a kind that it will remain. I have done so, so that the Father will give you whatever you ask him in my name. These are my orders to you, that you love one another."

The central words of this passage are those in which Jesus says that his disciples have not chosen him, but he has chosen them. It was not we who chose God, but God who, in his grace, approached us with a call and an offer made out of his love.

Out of this passage we can compile a list of things for which we are chosen and to which we are called.

(i) We are chosen for joy. However hard the Christian way is, it is, both in the travelling and in the goal, the way of joy. There is always a joy in doing the right thing. The Christian is the man of joy, the laughing cavalier of Christ. A gloomy Christian is a contradiction in terms, and nothing in all religious history has done Christianity more harm than its connection with black clothes and long faces. It is true that the Christian is a sinner, but he is a redeemed sinner; and therein lies his joy. How can any man fail to be happy when he walks the ways of life with Jesus?

(ii) We are chosen for love. We are sent out into the world to love one another. Sometimes we live as if we were sent into the world to compete with one another, or to dispute with one another, or even to quarrel with one another. But the Christian is to live in such a

way that he shows what is meant by loving his fellow men. It is here that Jesus makes another of his great claims. If we ask him: What right have you to demand that we love one another? His answer is: "No man can show greater love than to lay down his life for his friends--and I did that." Many a man tells men to love each other, when his whole life is a demonstration that that is the last thing he does himself. Jesus gave men a commandment which he had himself first fulfilled.

(iii) Jesus called us to be his friends. He tells his men that he does not call them slaves any more; he calls them friends. Now that is a saying which would be even greater to those who heard it for the first time than it is to us. Doulos, the slave, the servant of God was no title of shame; it was a title of the highest honour. Moses was the doulos of God (Deuteronomy 34:5); so was Joshua (Joshua 24:29); so was David (Psalms 89:20). It is a title which Paul counted it an honour to use (Titus 1:1); and so did James (James 1:1). The greatest men in the past had been proud to be called the douloi, the slaves of God. And Jesus says: "I have something greater for you yet, you are no longer slaves; you are friends." Christ offers an intimacy with God which not even the greatest men knew before he came into the world.

The idea of being the friend of God has also a background. Abraham was the friend of God (Isaiah 41:8). In Wisdom of Solomon 7:27 Wisdom is said to make men the friends of God. But this phrase is lit up by a custom which obtained both at the courts of the Roman Emperors and of the eastern kings. At these courts there was a very select group of men called the friends of the king, or the friends of the Emperor. At all times they had access to the king: they had even the right to come to his bedchamber at the beginning of the day. He talked to them before he talked to his generals, his rulers, and his statesmen. The friends of the king were those who had the closest and the most intimate connection with him.

Jesus called us to be his friends and the friends of God. That is a tremendous offer. It means that no longer do we need to gaze longingly at God from afar off; we are not like slaves who have no

right whatever to enter into the presence of the master; we are not like a crowd whose only glimpse of the king is in the passing on some state occasion. Jesus gave us this intimacy with God, so that he is no longer a distant stranger, but our close friend.

(iv) Jesus did not only choose us for a series of tremendous privileges. He called us to be his partners. The slave could never be a partner. He was defined in Greek law as a living tool. His master never opened his mind to him; the slave simply had to do what he was told without reason and without explanation. But Jesus said: “You are not my slaves; you are my partners. I have told you everything; I have told you what I am trying to do, and why I am trying to do it. I have told you everything which God told me.” Jesus has given us the honour of making us partners in his task. He has shared his mind with us, and opened his heart to us. The tremendous choice laid before us is that we can accept or refuse partnership with Christ in the work of leading the world to God.

(v) Jesus chose to be ambassadors. “I have chosen you,” he said, “to send you out.” He did not choose us to live a life retired from the world, but to represent him in the world. When a knight came to the court of King Arthur, he did not come to spend the rest of his days in knightly feasting and in knightly fellowship there. He came to the king saying: “Send me out on some great task which I can do for chivalry and for you.” Jesus chose us, first to come in to him, and then to go out to the world. And that must be the daily pattern and rhythm of our lives.

(vi) Jesus chose us to be advertisements. He chose us to go out to bear fruit, and to bear fruit which will stand the test of time. The way to spread Christianity is to be Christian. The way to bring others into the Christian faith is to show them the fruit of the Christian life. Jesus sends us out, not to argue men into Christianity, still less to threaten them into it, but to attract them into it; so to live that its fruits may be so wonderful that others will desire them for themselves.

(vii) Jesus chose us to be privileged members of the family of God. He chose us so that whatever we ask in his name the Father will

give to us. Here again we are face to face with one of those great sayings about prayer which we must understand aright. If we come to it thoughtlessly, it sounds as if the Christian will receive everything for which he prays. We have already thought about this, but we may well think about it again. The New Testament lays down certain definite laws about prayer.

(a) Prayer must be the prayer of faith (James 5:15). When it is a formality, merely the routine and conventional repetition of a form of words, it cannot be answered. When prayer is hopeless it cannot be effective. There is little use in a man praying to be changed, if he does not believe it possible that he can be changed. To pray with power a man must have an invincible belief in the all-sufficient love of God.

(b) Prayer must be in the name of Christ. We cannot pray for things of which we know that Jesus would disapprove. We cannot pray that we should be given possession of some forbidden person or some forbidden thing; we cannot pray that some personal ambition should be realized, if that ambition means that someone else must be hurt to fulfil it. We cannot pray in the name of him who is love for vengeance on our enemies. Whenever we try to turn prayer into something to enable us to realize our own ambitions and to satisfy our own desires, it must be ineffective, for it is not real prayer at all.

(c) Prayer must say: "Thy will be done." When we pray we must first realize that we never know better than God. The essence of prayer is not that we say to God: "Thy will be changed," but that we say to him: "Thy will be done." So often real prayer must be, not that God would send us the things we wish, but that he would make us able to accept the things he wills.

(d) Prayer must never be selfish. Almost in the passing Jesus said a very illuminating thing. He said that, if two people agreed in asking anything in his name, it would be granted (Matthew 18:19). We are not to take that with a crude literalism, because it would simply mean that if you can mobilize enough people to pray for anything you will get it. What it does mean is this--no man when he prays should think entirely of his own needs. To take the simplest

example, the holiday-maker might be praying for sunshine while the farmer is praying for rain. When we pray, we must ask, not only: “Is this for my good?” but: “Is this for the good of all men?” The greatest temptation of all in prayer is to pray as if nobody but ourselves mattered.

Jesus chose us to be privileged members of the family of God. We can and must take everything to God in prayer; but when we have done so we must accept the answer which God in his perfect wisdom and perfect love sends to us. And the more we love God, the easier it will be to do that.

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