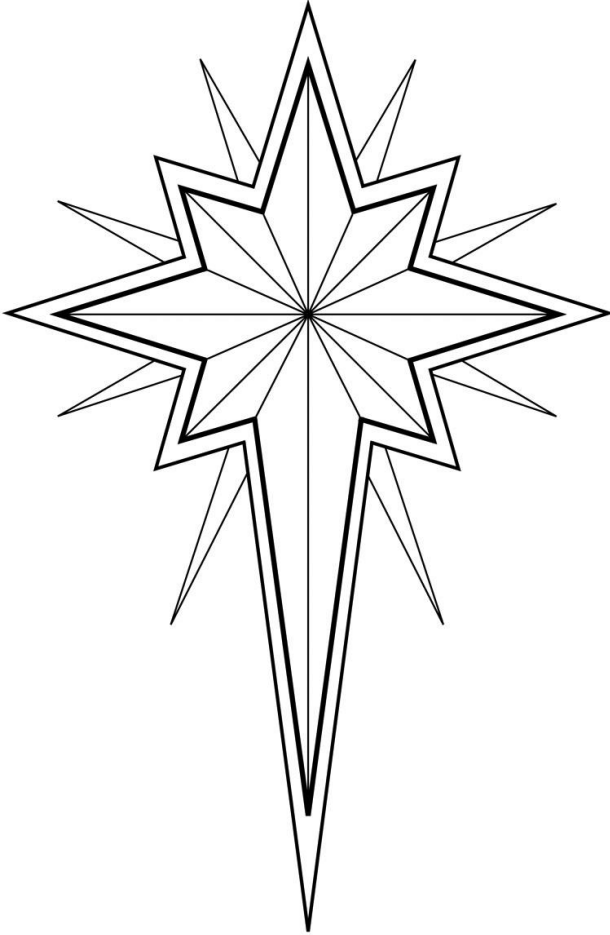


SECOND SUNDAY AFTER EPIPHANY  
19 JANUARY 2025



OUR SAVIOR'S LUTHERAN CHURCH  
EVANGELICAL LUTHERAN CHURCH IN AMERICA  
2589 – 190<sup>TH</sup> AVENUE CALAMUS, IA 52729

# SERVICE OF HOLY COMMUNION

*EVANGELICAL LUTHERAN WORSHIP, SETTING 10 (PAGES 203-209)*

*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: Blessed by the holy Trinity, † one God, our creator,  
our protector, our wellspring of life.

**C: Amen.**

P: Trusting that God receives our words and the meditations of our hearts, let us confess our sin.

P: Merciful God,

**C: you speak blessing and compassion into the world.**

**Forgive us for the ways we act with judgment, cruelty, or indifference.**

**We ignore the needs of our neighbors; we resist your call to oppose injustice; we give in to scarcity and fear; we assume the worst about one another.**

**Cleanse us from our faults and release us from their grasp.**

**Show us your lovingkindness.**

**Restore our hearts and repair your world, that we may live in Christ's ways.**

**Amen.**

P: God proclaims these words of assurance: "Do not fear, for I have redeemed you. I have called you by name. You are mine"

In † Christ, you are forgiven. In the Spirit, you are made free.

Refreshed by the waters of mercy, live anew as beloved children of God.

**C: Amen.**

**HYMN #641 "ALL ARE WELCOME"**

## **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 [PAGE 203]**

♪ **Have mercy on us, Lord, and hear our solemn prayer.  
We come to hear your living word; it saves us from despair.**

**Have mercy on us, Christ, and wash away our sin.  
Pour out your grace and make us whole that new life may begin.**

**Have mercy on us, Lord, make sin and shame depart.  
Renew us with your saving pow'r; create in us new hearts!**

## **CANTICLE OF PRAISE [PAGE 204]**

♪ **Glory be to God in heaven; peace, goodwill to all the earth.  
Mighty God of all creation, Father of surpassing worth:  
we exalt you, we adore you, we lift high our thanks and praise.  
Saints and angels bow before you; here on earth our songs we raise.**

**Glory be to Christ forever, Lamb of God and Lord of love.  
Son of God and gracious Savior, you have come from heav'n above;  
on the cross you died to save us; now you reign at God's right hand.  
Hear our prayer; restore, forgive us; in your promise firm we stand.**

**Holy One we now acclaim you; Lord alone, to you we call;  
Holy One in faith we name you, God most high, yet near to all:  
Jesus Christ, with God the Spirit, in the Father's splendor bright.  
For the peace that we inherit, glory be to God on high!**

## **PRAYER OF THE DAY**

P: The Lord be with you.

**C: And also with you.**

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

**C: Amen**

## **READINGS**

**ISAIAH 62:1-5 | PSALM 36:5-10 | 1 CORINTHIANS 12:1-11**

L: The Word of the Lord.

**C: Thanks be to God.**

**GOSPEL ACCLAMATION [PAGE 205]**

**♪ Alleluia! Lord and Savior: open now your saving word.  
Let it burn like fire within us; speak until our hearts are stirred.  
Alleluia! Lord, we sing for the good news that you bring.**

**GOSPEL: JOHN 2:1-11**

**P:** The Holy Gospel according to John, the 2<sup>nd</sup> 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 #310 “SONGS OF THANKFULNESS AND PRAISE”**

**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: With the Spirit of Christ shining upon us, let us boldly pray for the church, the world, and all of creation.

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

P: We entrust our prayers to you, O God, in the sure and certain hope that your promise is revealed among the people.

**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**

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.**

## **PREFACE [PAGE 207]**

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

**C:     ♪ Holy, holy, holy Lord, God of power and might,  
          heav'n and earth are full of your glory.**

**Hosanna in the highest.**

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

**Hosanna in the highest, 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.**

## **COMMUNION**

*All are welcome at the Lord's Table.*

*Gluten-free wafers and white grape juice are available.*

**♪ O Lamb of God, you bear the sin of all the world away;  
you suffered death our lives to save: have mercy now, we pray.**

**O Lamb of God, you bear the sin of all the world away;  
you set us free from guilt and grave: have mercy now, we pray.**

**O Lamb of God, you bear the sin of all the world away;  
eternal peace with God you made: give us your peace, we pray.**

## **HYMN #488 "SOUL, ADORN YOURSELF WITH GLADNESS"**

### **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 #798 “WILL YOU COME AND FOLLOW ME”**

**DISMISSAL**

P: Go in peace. Live in hope.

**C: Thanks be to God!**

**RINGING OF THE BELL**

**POSTLUDE**

**Pastor:** Rev. Leah Holloway-Nilsen

**Organist:** Jason Boussetot or Linda Whitman

**Acolyte:** Eva Burke

**Lector:** Cindy Burke

**Communion Assistant:** Dan Burke

**Usher:** Brian Boussetot

**Cleaner:** Dan and Cindy Burke

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## This Week At A Glance

Tuesday		February newsletter items are due
Wednesday	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
Sunday	8:00 am	Worship service at Our Savior's <b>Our Savior's Annual Meeting</b>
	10:30 am	Worship service at Faith <b>Faith Annual Meeting</b>

**Those to keep in prayer:** the family of Jade Jensen; Mallory Bousset, Roger and Betty Bousset, Cathy Goddard, Larry Schau, Diane Sievers, Margaret Travaille; the homebound: Carol Christensen, Ron Gasper, Delores Lahann, Myrna Kay Peterson, Vera St. John, Betty Schau and Bus Seastrand; and those serving in the military.

The Carroll Assistance Center is grateful for the 30 coats, 20 stocking caps, 19 pairs of gloves, 10 sweatshirts, and 10 pairs of socks delivered to date. **Collection of the winter wear will continue through January.**

The **noisy offering** will be collected today, Sunday, January 19<sup>th</sup>

The **annual meetings** are scheduled for Sunday, January 26<sup>th</sup>, following worship service. There will be no Sunday School.



## THE NEW EXHILARATION

*John 2:1-11 Two days after this there was a wedding in Cana of Galilee; and Jesus' mother was there. And Jesus was invited to the wedding and so were his disciples. When the wine had run short, Jesus' mother said to him: "They have no wine." Jesus said to her: "Lady, let me handle this in my own way. My hour has not yet come." His mother said to the servants: "Do whatever he tells you to do." There were six stone waterpots standing there--they were needed for the Jewish purifying customs--and each of them held about twenty or thirty gallons. Jesus said to them: "Fill the waterpots with water." They filled them up to the very brim. He said to them: "Draw from them now, and take what you draw to the steward in charge." They did so. When the steward had tasted the water which had become wine--he did not know where it came from, but the servants who had drawn the water knew--the steward called the bridegroom and said to him: "Everyone first sets before the guests the good wine, and then, when they have drunk their fill, he sets before them the inferior wine. You have kept the good wine until now."*

*Jesus did the first of his signs in Cana of Galilee, and displayed his glory; and his disciples believed on him.*

The very richness of the Fourth Gospel presents those who would study it and him who would expound it with a problem. Always there are two things. There is a simple surface story that anyone can understand and re-tell; but there is also a wealth of deeper meaning for him who has the eagerness to search and the eye to see and the mind to understand. There is so much in a passage like this that we must take three days to study it. We shall look at it first of all quite simply to set it within its background and to see it come alive. We shall then look at certain of the things it tells us about Jesus and his work. And finally we shall look at the permanent truth which John is seeking to tell us in it.

Cana of Galilee is so called to distinguish it from Cana in Coelo-Syria. It was a village quite near to Nazareth. Jerome, who stayed in Palestine, says that he saw it from Nazareth. In Cana there was a wedding feast to which Mary went and at which she held a special place. She had something to do with the arrangements, for she was worried when the wine ran done; and she had authority enough to order the servants to do whatever Jesus told them to do. Some of the later gospels which never got into the New Testament add certain details to this story. One of the Coptic gospels tells us that Mary was a sister of the bridegroom's mother. There is an early set of Prefaces to the books of the New Testament caged the Monarchian Prefaces which tell us that the bridegroom was no other than John himself, and that his mother was Salome, the sister of Mary. We do not know whether these extra details are

true or not, but the story is so vividly told that it is clearly an eye-witness account.

There is no mention of Joseph. The explanation most probably is that by this time Joseph was dead. It would seem that Joseph died quite soon, and that the reason why Jesus spent eighteen long years in Nazareth was that he had to take upon himself the support of his mother and his family. It was only when his younger brothers and sisters were able to look after themselves that he left home.

The scene is a village wedding feast. In Palestine a wedding was a really notable occasion. It was the Jewish law that the wedding of a virgin should take place on a Wednesday. This is interesting because it gives us a date from which to work back; and if this wedding took place on a Wednesday it must have been the Sabbath day when Jesus first met Andrew and John and they stayed the whole day with him. The wedding festivities lasted far more than one day. The wedding ceremony itself took place late in the evening, after a feast. After the ceremony the young couple were conducted to their new home. By that time it was dark and they were conducted through the village streets by the light of flaming torches and with a canopy over their heads. They were taken by as long a route as possible so that as many people as possible would have the opportunity to wish them well. But a newly married couple did not go away for their honeymoon; they stayed at home; and for a week they kept open house. They wore crowns and dressed in their bridal robes. They were treated like a king and queen, were actually addressed as king and queen, and their word was law. In a life where there was much poverty and constant hard work, this week of festivity and joy was one of the supreme occasions.

It was in a happy time like this that Jesus gladly shared. But something went wrong. It is likely that the coming of Jesus caused something of a problem. He had been invited to the feast, but he had arrived not alone but with five disciples. Five extra people may well have caused complications. Five unexpected guests might provide any festival with a problem, and the wine went done.

For a Jewish feast wine was essential. "Without wine," said the Rabbis, "there is no joy." It was not that people were drunken, but in the East wine was an essential. Drunkenness was in fact a great disgrace, and they actually drank their wine in a mixture composed of two parts of wine to three parts of water. At any time the failure of provisions would have been a problem, for hospitality in the East is a sacred duty; but for the provisions to fail at a wedding would be a terrible humiliation for the bride and the bridegroom.

So Mary came to Jesus to tell him that it was so. The King James Version translation of Jesus' reply makes it sound very discourteous. It makes him say: "Woman, what have I to do with thee?" That is indeed a translation of the words, but it does not in any way give the tone.

The phrase, "What have I to do with thee?" was a common conversational phrase. When it was uttered angrily and sharply it did indicate complete disagreement and reproach, but when it was spoken gently it indicated not so much reproach but misunderstanding. It means: "Don't worry; you don't quite understand what is going on; leave things to me, and I will settle them in my own way." Jesus was simply telling Mary to leave things to him, that he would have his own way of dealing with the situation.

The word woman (gunai, Greek #1135) is also misleading. It sounds to us very rough and abrupt. But it is the same word as Jesus used on the Cross to address Mary as he left her to the care of John (John 19:26). In Homer it is the title by which Odysseus addresses Penelope, his well-loved wife. It is the title by which Augustus, the Roman Emperor, addressed Cleopatra, the famous Egyptian queen. So far from being a rough and discourteous way of address, it was a title of respect. We have no way of speaking in English which exactly renders it; but it is better to translate it Lady which gives at least the courtesy in it.

However Jesus spoke, Mary was confident of him. She told the servants to do as Jesus told them to do. At the door there were six great water jars. The word that the King James Version translates "firkin" (metretes, Greek #3355) represents the Hebrew measure called the bath (Hebrew #1324) which was a measure equivalent to between eight and nine gallons. The jars were very large; they would hold about twenty gallons of water apiece.

John was writing his gospel for Greeks and so he explains that these jars were there to provide water for the purifying ceremonies of the Jews. Water was required for two purposes. First, it was required for cleansing the feet on entry to the house. The roads were not surfaced. Sandals were merely a sole attached to the foot by straps. On a dry day the feet were covered by dust and on a wet day they were soiled with mud; and the water was used for cleansing them. Second, it was required for the handwashing. Strict Jews washed the hands before a meal and between each course. First the hand was held upright and the water was poured over it in such a way that it ran right to the wrist; then the hand was held pointing down and the water was poured in such a way that it ran from the wrist to the finger-tips. This was done with each hand in turn; and then each palm was cleansed by rubbing it with the fist of the other hand. The Jewish ceremonial law insisted that this should be done not only at the beginning of a meal but also between courses. If it was not done the hands were technically unclean. It was for this

footwashing and handwashing that these great stone jars of water stood there.

John commanded that the jars should be filled to the brim. John mentions that point to make it clear that nothing else but water was put into them. He then told them to draw out the water and to take it to the architriklinos (Greek #755), the steward in charge. At their banquets the Romans had a toast-master called the arbiter bibendi, the arranger of the drinking. Sometimes one of the guests acted as a kind of master of ceremonies at a Jewish wedding. But our equivalent of the architriklinos (Greek #755) is really the head-waiter. He was responsible for the seating of the guests and the correct running of the feast. When he tasted the water which had become wine he was astonished. He called the bridegroom--it was the bridegroom's parents who were responsible for the feast--and spoke jestingly. "Most people," he said, "serve the good wine first; and then, when the guests have drunk a good deal, and their palates are dulled and they are not in much of a condition to appreciate what they are drinking, they serve the inferior wine, but you have kept the best until now."

So it was at a village girl's wedding in a Galilaean village that Jesus first showed his glory; and it was there that his disciples caught another dazzling glimpse of what he was.

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