

THIRD SUNDAY IN LENT  
MARCH 23, 2025

*The  
Season  
of  
Lent*



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 be the holy Trinity, † one God, who forgives all our sin,  
whose mercy endures forever.

**C: Amen.**

P: Let us return to God, confessing our sin in the assurance of God's  
abiding love.

P: Compassionate One,

**C: you are slow to anger and abounding in steadfast love,  
but our lives do not always reflect you and your love for the  
world.**

**We do not show others the tender compassion you have shown to  
us.**

**We do not welcome others with the radical hospitality you grant  
to all people.**

**We oppress others, even though you have set us free again and  
again.**

**We squander the abundant gifts of the earth.**

**Transform our lives and guide us again in the way of the cross.**

**Amen.**

P: Beloved in Christ,

God's arms are always stretched open wide

To welcome the wandering ones home.

In † Christ your sins are forgiven.

You have a place in God's house forever.

**C: Amen.**

**HYMN #445 "WASH, O GOD, OUR SONS AND DAUGHTERS"**

## 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 55:1-9 | PSALM 63:1-8 |  
1 CORINTHIANS 10:1-13**

**L:** The Word of the Lord.

**C:** Thanks be to God.

**GOSPEL ACCLAMATION [PAGE 205]**

**♪ We are turning, Lord, to hear you; you are merciful and kind  
slow to anger, rich in blessing, and with love to us inclined.**

**GOSPEL: LUKE 13:1-9**

**P:** The Holy Gospel according to Luke, the 13<sup>th</sup> 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 #508 “AS RAIN FROM THE CLOUDS”**

**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: Led by the Spirit, let us turn to God in prayer for the church, the world, and all those in need..

*(Each petition ends: P: God, in your mercy, C: receive our prayer)*

P: Receive the prayers of your people and draw all things together in your love, in the name of Jesus, who leads us from death to life.

**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 #623 "ROCK OF AGES, CLEFT FOR 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 [TUNE #883]**

♪ **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 #618 “GUIDE ME EVER, GREAT REDEEMER”**

**DISMISSAL**

P: Go in peace. Care for others as God cares for you.  
**C: Thanks be to God!**

**RINGING OF THE BELL**

**POSTLUDE**

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

**Organist:** Jason Boussetot or Linda Whitman

**Acolyte:** Rachel Burke

**Lector:** Rachel Burke

**Communion Assistant:** Deb Detlefs

**Usher:** Joe Morehead

**Cleaner:** Shane and Amy Glover

## Contact Information:

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## This Week At A Glance

**Wednesday**      6:15 pm    Meal at Our Savior's  
                         7:00 pm    Worship at Our Savior's  
                         7:30 pm    Bible Jam at Our Savior's

**Sunday**  
                         8:00 am    Worship service at Our Savior's  
                         9:25 am    Sunday School at Faith  
                         10:30 am    Worship at Faith

**Wednesday**      6:15 pm    Meal at Faith  
                         7:00 pm    Worship at Faith  
                         7:30 pm    Bible Jam at Faith

### **Those to keep in prayer:**

Carter Henning, Mallory 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.



## Announcements

During Lent, the confirmation class will be using the Holden Prayer. Pastor Leah and the Confirmation students will lead the service. **If anyone who would like to help lead the singing portions**, it would be appreciated!

### SAVE THE DATE - Help Send a Warrior to Europe!

Enjoy a meal and support a Warrior, on Tuesday, March 25<sup>th</sup> from 5:00-9:00 pm at Buck's Corner. A percentage of the sales that night will go to Peyton Grau!

Calamus Lutheran Parish is gathering **peanut butter** for the Carroll Assistance Center during the 40 days of Lent. The jars of peanut butter can be any size and any brand; smooth or chunky.

### Fabric Kits and Mission Quilts

**We will meet from Noon to 1:30PM on Sunday, March 30<sup>th</sup>, at Faith** to review our progress and work together to finalize projects – organize Fabric Kits and work with Mission Quilts. Please bring materials or items which need to be finished. A light lunch will be provided.

An information sheet which provides specific details for each project item is available at both churches. If you have questions, please contact Terri Boussetot. [terribushlow@hotmail.com](mailto:terribushlow@hotmail.com)

### Bethlehem Lutheran Church, Lost Nation

**Spring Quilt Display & Luncheon** will be held on Saturday, April 5<sup>th</sup> from 10:00 am -1:00 pm. There will be a Quilt Display, quilts for sale, bake sale, and a cream of turkey or maid-rite lunch for dine in or carryout.

Tickets: \$10.00 Kids 5-12 \$5.00

### Our Savior's Spring Clean-up

Our Savior's Spring Clean-up is scheduled for April 5<sup>th</sup> at 9:00 am. Rain date is April 12<sup>th</sup> at 9:00 am. **All help is greatly appreciated.**

# Suffering and Sin & Gospel of the other chance and threat of the last chance

*Luke 13:1-9*

***Luke 13:1-5** At this time some men came and told Jesus about the Galilaeans whose blood Pilate had mingled with their sacrifices. "Do you think," he answered, "that these Galilaeans were sinners above all the Galilaeans because this happened to them? I tell you, No! But unless you repent you will all perish in like manner. Or, as for the eighteen on whom the tower in Siloam fell--do you think they were debtors to God beyond all those who dwell in Jerusalem? I tell you, No! But unless you repent you will perish in the same way."*

We have here references to two disasters about which we have no definite information and can only speculate. First, there is the reference to the Galilaeans whom Pilate murdered in the middle of their sacrifices. As we have seen, Galilaeans were always liable to get involved in political trouble because they were a highly inflammable people. Just about this time Pilate had been involved in serious trouble. He had decided rightly that Jerusalem needed a new and improved water supply. He proposed to build it and, to finance it with certain Temple monies. It was a laudable object and a more than justifiable expenditure. But at the very idea of spending Temple monies like that, the Jews were up in arms. When the mobs gathered, Pilate instructed his soldiers to mingle with them, wearing cloaks over their battle dress for disguise. They were instructed to carry cudgels rather than swords. At a given signal they were to fall on the mob and disperse them. This was done, but the soldiers dealt with the mob with a violence far beyond their instructions and a considerable number of people lost their lives. Almost certainly Galilaeans would be involved in that. We know that Pilate and Herod were at enmity, and only became reconciled after Pilate had sent Jesus to Herod for trial ( Luke 23:6-12 ). It may well be that it was this very incident which provoked that enmity.

As for the eighteen on whom the tower in Siloam fell, they are still more obscure. The King James Version uses the word sinners of them also; but, as the margin shows, it should be not sinners but debtors. Maybe we have a clue here. It has been suggested that they had actually taken work on Pilate's hated aqueducts. If so, any money they earned was due to God and should have been voluntarily handed over, because it had already been stolen from him; and it may well be that popular talk had declared that the tower had fallen on them because of the work they had consented to do.

But there is far more than an historical problem in this passage. The Jews rigidly connected sin and suffering. Eliphaz had long ago said to Job, "Who that was innocent ever perished?" ( Job 4:7 ). This was a cruel and a heartbreaking doctrine, as Job knew well. And Jesus utterly denied it in the case of the individual. As we all know very well, it is often the greatest saints who have to suffer most.

But Jesus went on to say that if his hearers did not repent they too would perish. What did he mean? One thing is clear--he foresaw and foretold the destruction of Jerusalem, which happened in A.D. 70 (compare Luke 21:21-24 ). He knew well that if the Jews went on with their intrigues, their rebellions, their plottings, their political ambitions, they were simply going to commit national suicide; he knew that in the end Rome would step in and obliterate the nation; and that is precisely what happened. So what Jesus meant was that if the Jewish nation kept on seeking an earthly kingdom and rejecting the kingdom of God they could come to only one end.

To put the matter like that leaves, at first sight, a paradoxical situation. It means that we cannot say that individual suffering and sin are inevitably connected but we can say that national sin and suffering are so connected. The nation which chooses the wrong ways will in the end suffer for it. But the individual is in very different case. He is not an isolated unit. He is bound up in the bundle of life. Often he may object, and object violently, to the course his nation is taking; but when the consequence of that course comes, he cannot escape being involved in it. The individual is often caught up in a situation which he did not make; his suffering is often not his fault; but the nation is a unit and chooses its own policy and reaps the fruit of it. It is always dangerous to attribute human suffering to human sin; but always safe to say that the nation which rebels against God is on the way to disaster.

**Luke 13:6-9** *Jesus spoke this parable, "A man had a fig-tree planted in his vineyard. He came looking for fruit on it and did not find it. He said to the keeper of the vineyard, 'Look you--for the last three years I have been coming and looking for fruit on this fig-tree, and I still am not finding any. Cut it down! Why should it use up the ground' 'Lord,' he answered him, 'let it be this year too, until I dig round about it and manure it, and if it bears fruit in the coming year, well and good; but if not, you will cut it down.'"*

Here is a parable at one and the same time lit by grace and close packed with warnings.(i) The fig-tree occupied a specially favoured position. It was not unusual to see fig-trees, thorn-trees and apple-trees in vineyards. The soil was so shallow and poor that trees were grown wherever there was soil to grow them; but the fig-tree had a more than average chance; and it had not proved worthy of it. Repeatedly, directly and by implication, Jesus reminded men that they would be judged according to the opportunities they had. C. E. M. Joad once said, "We have the powers of gods and we use them

like irresponsible schoolboys." Never was a generation entrusted with so much as ours and, therefore, never was a generation so answerable to God.

(ii) The parable teaches that uselessness invites disaster. It has been claimed that the whole process of evolution in this world is to produce useful things, and that what is useful will go on from strength to strength, while what is useless will be eliminated. The most searching question we can be asked is, "Of what use were you in this world?"

(iii) Further, the parable teaches that nothing which only takes out can survive. The fig-tree was drawing strength and sustenance from the soil; and in return was producing nothing. That was precisely its sin. In the last analysis, there are two kinds of people in this world--those who take out more than they put in, and those who put in more than they take out.

In one sense we are all in debt to life. We came into it at the peril of someone else's life; and we would never have survived without the care of those who loved us. We have inherited a Christian civilization and a freedom which we did not create. There is laid on us the duty of handing things on better than we found them.

"Die when I may," said Abraham Lincoln, "I want it said of me that I plucked a weed and planted a flower wherever I thought a flower would grow." Once a student was being shown bacteria under the microscope. He could actually see one generation of these microscopic living things being born and dying and another being born to take its place. He saw, as he had never seen before, how one generation succeeds another. "After what I have seen," he said, "I pledge myself never to be a weak link."

If we take that pledge we will fulfil the obligation of putting into life at least as much as we take out.

(iv) The parable tells us of the gospel of the second chance. A fig-tree normally takes three years to reach maturity. If it is not fruiting by that time it is not likely to fruit at all. But this fig-tree was given another chance.

It is always Jesus' way to give a man chance after chance. Peter and Mark and Paul would all gladly have witnessed to that. God is infinitely kind to the man who falls and rises again.

(v) But the parable also makes it quite clear that there is a final chance. If we refuse chance after chance, if God's appeal and challenge come again and again in vain, the day finally comes, not when God has shut us out, but when we by deliberate choice have shut ourselves out. God save us from that!

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