

FOURTH SUNDAY IN LENT  
MARCH 30, 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 #807 "COME, THOU FOUNT OF EVERY BLESSING"**

## **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

**JOSHUA 5:9-12 | PSALM 32 |  
2 CORINTHIANS 5:16-21**

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 15:1-3, 11B-32**

P: The Holy Gospel according to Luke, the 15<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 #606 “OUR FATHER, WE HAVE WANDERED”**

**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.**

Let us stop there and see the truth so far in this parable.

(i) It should never have been called the parable of the Prodigal Son, for the son is not the hero. It should be called the parable of the Loving Father, for it tells us rather about a father's love than a son's sin.

(ii) It tells us much about the forgiveness of God. The father must have been waiting and watching for the son to come home, for he saw him a long way off. When he came, he forgave him with no recriminations. There is a way of forgiving, when forgiveness is conferred as a favour. It is even worse, when someone is forgiven, but always by hint and by word and by threat his sin is held over him.

Once Lincoln was asked how he was going to treat the rebellious southerners when they had finally been defeated and had returned to the Union of the United States. The questioner expected that Lincoln would take a dire vengeance, but he answered, "I will treat them as if they had never been away."

It is the wonder of the love of God that he treats us like that.

That is not the end of the story. There enters the elder brother who was actually sorry that his brother had come home. He stands for the self-righteous Pharisees who would rather see a sinner destroyed than saved. Certain things stand out about him.

(i) His attitude shows that his years of obedience to his father had been years of grim duty and not of loving service.

(ii) His attitude is one of utter lack of sympathy. He refers to the prodigal, not as any brother, but as your son. He was the kind of self-righteous character who would cheerfully have kicked a man farther into the gutter when he was already down.

(iii) He had a peculiarly nasty mind. There is no mention of harlots until he mentions them. He, no doubt, suspected his brother of the sins he himself would have liked to commit.

Once again we have the amazing truth that it is easier to confess to God than it is to many a man; that God is more merciful in his judgments than many an orthodox man; that the love of God is far broader than the love of man; and that God can forgive when men refuse to forgive. In face of a love like that we cannot be other than lost in wonder, love and praise.

*refused to come in. His father went out and urged him to come in. He answered his father, 'Look you, I have served you so many years and I never transgressed your order, and to me you never gave a kid that I might have a good time with my friends. But when this son of yours--this fellow who consumed your living with harlots--came, you killed the fatted calf for him.' 'Child,' he said to him, 'you are always with me. Everything that is mine is yours. But we had to rejoice and be glad, for your brother was dead and has come back to life again; he was lost and has been found.'"*

Not without reason this has been called the greatest short story in the world. Under Jewish law a father was not free to leave his property as he liked. The elder son must get two-thirds and the younger one-third. (Deuteronomy 21:17.) It was by no means unusual for a father to distribute his estate before he died, if he wished to retire from the actual management of affairs. But there is a certain heartless callousness in the request of the younger son. He said in effect, "Give me now the part of the estate I will get anyway when you are dead, and let me get out of this." The father did not argue. He knew that if the son was ever to learn he must learn the hard way; and he granted his request. Without delay the son realized his share of the property and left home.

He soon ran through the money; and he finished up feeding pigs, a task that was forbidden to a Jew because the law said, "Cursed is he who feeds swine." Then Jesus paid sinning mankind the greatest compliment it has ever been paid. "When he came to himself," he said. Jesus believed that so long as a man was away from God he was not truly himself; he was only truly himself when he was on the way home. Beyond a doubt Jesus did not believe in total depravity. He never believed that you could glorify God by blackguarding man; he believed that man was never essentially himself until he came home to God.

So the son decided to come home and plead to be taken back not as a son but in the lowest rank of slaves, the hired servants, the men who were only day labourers. The ordinary slave was in some sense a member of the family, but the hired servant could be dismissed at a day's notice. He was not one of the family at all. He came home; and, according to the best Greek text, his father never gave him the chance to ask to be a servant. He broke in before that. The robe stands for honour; the ring for authority, for if a man gave to another his signet ring it was the same as giving him the power of attorney; the shoes for a son as opposed to a slave, for children of the family were shod and slaves were not. (The slave's dream in the negro spiritual is of the time when "all God's chillun got shoes," for shoes were the sign of freedom.) And a feast was made that all might rejoice at the wanderer's return.

**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 #779 "AMAZING GRACE"

So Jesus told them the parable of the lost sheep and the shepherd's joy. The shepherd in Judaea had a hard and dangerous task. Pasture was scarce. The narrow central plateau was only a few miles wide, and then it plunged down to the wild cliffs and the terrible devastation of the desert. There were no restraining walls and the sheep would wander. George Adam Smith wrote of the shepherd, "On some high moor across which at night the hyaenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning on his staff and looking out over his scattered sheep, everyone of them on his heart, you understand why the shepherd of Judaea sprang to the front in his people's history; why they gave his name to the king and made him the symbol of providence; why Christ took him as the type of self-sacrifice."

The shepherd was personally responsible for the sheep. If a sheep was lost the shepherd must at least bring home the fleece to show how it had died. These shepherds were experts at tracking and could follow the straying sheep's footprints for miles across the hills. There was not a shepherd for whom it was not all in the day's work to risk his life for his sheep.

*15:11-32 Jesus said, "There was a man who had two sons. The younger of them said to his father, 'Father, give me the part of the estate which falls to me.' So his father divided his living between them. Not many days after, the son realized it all and went away to a far country, and there in wanton recklessness scattered his substance. When he had spent everything a mighty famine arose throughout that country and he began to be in want. He went and attached himself to a citizen of that country, and he sent him into his fields to feed pigs; and he had a great desire to fill himself with the husks the pigs were eating; and no one gave anything to him. When he had come to himself, he said, 'How many of my father's hired servants have more than enough bread, and I--I am perishing here with hunger. I will get up and I will go to my father, and I will say to him, "Father, I have sinned against heaven and before you. I am no longer fit to be called your son. Make me as one of your hired servants."' So he got up and went to his father. While he was still a long way away his father saw him, and was moved to the depths of his being and ran and flung his arms round his neck and kissed him tenderly. The son said to him, 'Father, I have sinned against heaven and before you. I am no longer fit to be called your son.' But the father said to his servants, 'Quick! Bring out the best robe and put it on him; put a ring on his finger; put shoes on his feet; and bring the fatted calf and kill it and let us eat and rejoice, for this my son was dead and has come back to life again; he was lost and has been found.' And they began to rejoice.*

*"Now the elder son was in the field. When he came near the house he heard the sound of music and dancing. He called one of the slaves and asked what these things could mean? He said to him, 'Your brother has come, and your father has killed the fatted calf because he has got him back safe and sound.' He was enraged and*

# The Shephard's Joy & The Story of the Loving Father

*Luke 15:1-3, 11b-32*

*Luke 13: 1-5 The tax-collectors and sinners were all coming near to Jesus to hear him, and the Pharisees and scribes were murmuring, saying, "This man welcomes sinners and eats with them."*

*He spoke this parable to them. "What man of you," he said, "who has a hundred sheep, and who has lost one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? And when he finds it, rejoicing he lays it on his shoulders; and when he comes home he calls together his friends and neighbours, saying to them, 'Rejoice with me because I have found my sheep which was lost.' I tell you that just so there will be joy in heaven over one sinner who repents more than over ninety-nine just people who have no need of repentance."*

These parables arose out of definite situations. It was an offence to the scribes and Pharisees that Jesus associated with men and women who, by the orthodox, were labelled as sinners. The Pharisees gave to people who did not keep the law a general classification. They called them the People of the Land; and there was a complete barrier between the Pharisees and the People of the Land. To marry a daughter to one of them was like exposing her bound and helpless to a lion. The Pharisaic regulations laid it down, "When a man is one of the People of the Land, entrust no money to him, take no testimony from him. trust him with no secret, do not appoint him guardian of an orphan, do not make him the custodian of charitable funds, do not accompany him on a journey." A Pharisee was forbidden to be the guest of any such man or to have him as his guest. He was even forbidden, so far as it was possible, to have any business dealings with him. It was the deliberate Pharisaic aim to avoid every contact with the people who did not observe the petty details of the law. Obviously, they would be shocked to the core at the way in which Jesus companied with people who were not only rank outsiders, but sinners, contact with whom would necessarily defile. We will understand these parables more fully if we remember that the strict Jews said, not "There will be joy in heaven over one sinner who repents," but, "There will be joy in heaven over one sinner who is obliterated before God." They looked sadistically forward not to the saving but to the destruction of the sinner.

## 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 #608 "SOFTLY AND TENDERLY JESUS IS CALLING"

## 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:** Joyce McCutcheon

**Communion Assistant:** Deb Detlefs

**Usher:** Joe Morehead

**Cleaner:** Shane and Amy Glover

## Contact Information:

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Facebook: [www.facebook.com/clparish1861](http://www.facebook.com/clparish1861)

## This Week At A Glance Week beginning March 30<sup>th</sup>

<b>Wednesday,</b> <b>April 2<sup>nd</sup></b>	6:15 pm	Meal at Faith
	7:00 pm	Worship at Faith
	7:30 pm	Bible Jam at Faith
<b>Saturday,</b> <b>April 5<sup>th</sup></b>	9:00 am	Clean-Up Day at Our Savior's
	8:00 am	Worship at Our Savior's
<b>Sunday,</b> <b>April 6<sup>th</sup></b>	9:25 am	Sunday School at Faith
	10:30 am	Worship at Faith

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

Family of Betty Schau, 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, and Bus Seastrand; and those serving in the military.

## Announcements

### Fabric Kits and Mission Quilts

We will meet from Noon to 1:30PM today, 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 Bousset. [terribushlow@hotmail.com](mailto:terribushlow@hotmail.com)

## Announcements

### 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.**

### God Squad

God Squad is requesting for candy donations for the Easter Egg Hunt on Easter Sunday. If you would like to donate candy for the Easter Egg Hunt, please leave the candy in the kitchen at Faith.

### Youth, I want your help with the newsletters!

I would like our church youth to enjoy a fun way of participating in the monthly newsletters by showing their creativity. The artist's drawing would be featured on the cover page of the monthly newsletter! The drawings will be due in the office at the same time as the newsletter items are due in the church office. The paper for the drawings will be at the back of each church, marked with the month and the year. Please only use the sheets in the back of the church. If you have any questions, please contact Nicole Easterday in the church office.

### Holden Evening Prayer – singing portions help!

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

### Collecting Peanut butter

The 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.

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!

### Bethlehem Lutheran Church, Lost Nation

Spring Quilt Display & Luncheon will be held on Saturday, April 5<sup>th</sup>, from 10:00 am to 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