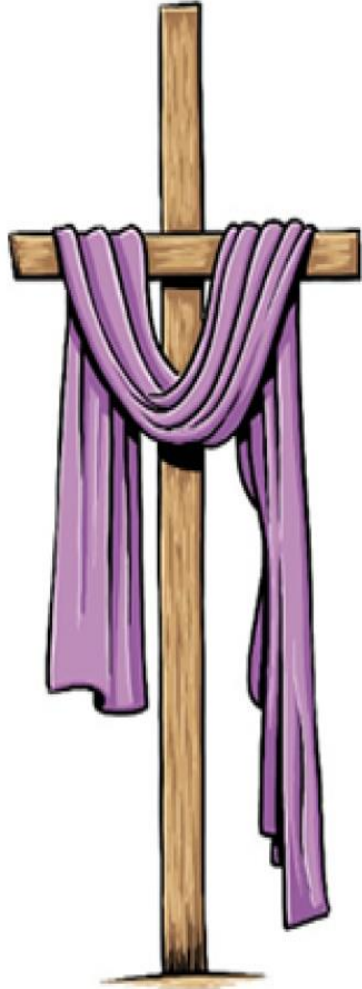


FIFTH SUNDAY IN LENT
APRIL 6, 2025

*The
Season
of
Lent*



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA
2589 – 190TH 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 #685 "TAKE MY LIFE, THAT I MAY BE"

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 43:16-21 | PSALM 126 | PHILIPPIANS 3:4B-14

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: JOHN 12:1-8

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 – REV. LEAH HOLLOWAY-NILSEN

SERMON – REV. LEAH HOLLOWAY-NILSEN

HYMN #597 “MY HOPE IS BUILT ON NOTHING LESS”

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 #656 "BLEST BE THE TIE THAT BINDS"

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 #802 “LET US EVER WALK WITH JESUS”

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: Wyatt Easterday

Lector: Marcia Edens

Communion Assistant: Cindy Burke

Usher: David Burke

Cleaner: Deb and Ray Detlefs

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Facebook: www.facebook.com/clparish1861

This Week At A Glance Week beginning April 6th

Tuesday, April 8th	12:00 pm	“Meet and Eat” at Buck’s Corner
Wednesday, April 9th	10:00 am	Naomi Circle at Shirley Frank’s house
	6:15 pm	Meal at Faith
	7:00 pm	Worship at Faith
	7:30 pm	Bible Jam at Faith
	7:30 pm	Education Committee Meeting
Thursday, April 10th	6:00 pm	Outreach Committee at Faith
	6:30 pm	Worship Committee at Faith
	7:00 pm	Joint Council at Faith
Saturday, April 12th	9:00 am	Rain date for clean-up at Our Savior’s
	8:00 am	Worship at Our Savior’s
Sunday, April 13th	9:25 am	Sunday School at Faith
	10:30 am	Worship at Faith

Those to keep in prayer:

Carter Henning, Mallory Boussetot, 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.

You’re invited to CLP Easter Breakfast + Easter Egg Hunt, hosted by God Squad – Sunday, April 20th at Our Savior’s. Breakfast follows Early Worship at 9:00 am. Easter Egg Hunt at 9:45 am

Announcements

Upcoming Activities for God Squad

Wednesday, April 16th at 6:00 pm at Our Savior's youth will be stuffing Easter Eggs and Decorating the church for Easter breakfast. Need youth (and parents if they want) to help! Please make sure you bring a bag of candy or treats that fit in plastic eggs.

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.

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.

Wednesday Bible School

Bible School is scheduled for Wednesday, May 21st 2025 from 3:30 pm to 5:00 pm at Faith Lutheran Church. For children in Kindergarten through 5th Grade. Registration forms must be turned into the church office by May 13th, 2025. Please make sure to make arrangements with the school to have children ride the bus to the church.

Love's Extravagance

John 12:1-8

Now six days before the Passover Jesus went to Bethany, where Lazarus was whom he raised from the dead. So they made him a meal there, and Martha was serving while Lazarus was one of those who reclined at table with him. Now Mary took a pound of very precious genuine spikenard ointment, and anointed Jesus' feet, and wiped his feet with her hair; and the house was filled with the perfume of the ointment. But Judas Iscariot, one of his disciples, the one who was going to betray him, said: "Why was this ointment not sold for ten pounds, and the proceeds given to the poor?" He said this, not that he cared for the poor, but because he was a thief and had charge of the money-box, and pilfered from what was put into it. So Jesus said: "Let her observe it now against the day of my burial. The poor you have always with you, but me you have not always."

We have seen on other occasions that many scholars believe that certain parts of John's gospel have become displaced. Some suspect a dislocation here. Moffatt, for instance, prints it in the order [John 12:19-29](#); [John 12:1-18](#) and [John 12:30](#); [John 12:31-42](#). We have retained the order of the King James Version (and the Revised Standard Version) for our studies, but if the reader will read the chapter in the rearranged order he will see the connection of events and thought more clearly.

It was coming very near the end for Jesus. To come to Jerusalem for the Passover was an act of the highest courage, for the authorities had made him in effect an outlaw ([John 11:57](#)). So great were the crowds who came to the Passover that they could not all possibly obtain lodging within the city itself, and Bethany was one of the places outside the city boundaries which the law laid down as a place for the overflow of the pilgrims to stay.

When Jesus came to Bethany they made him a meal. It must have been in the house of Martha and Mary and Lazarus, for where else would Martha be serving but in her own house? It was then that Mary's heart ran over in love. She had a pound of very precious spikenard ointment. Both John and Mark describe it by the adjective pistikos ([Greek #4101](#)) ([Mark 14:3](#)). Oddly enough, no one really knows what that word means. There are four possibilities. It may come from the adjective pistos ([Greek #4103](#)) which means faithful or reliable, and so may mean genuine. It may come from the verb pinein ([Greek #4095](#)) which means to drink, and so may mean liquid. It may be a kind of trade name, and may have to be translated simply pistice nard ([Greek #3487](#)). It may come from a word meaning the pistachio nut, and be a special kind of essence extracted from it. In any event it was a specially valuable kind of perfume. With this perfume Mary anointed Jesus' feet. Judas ungraciously questioned her action as sheer waste. Jesus silenced

him by saying that money could be given to the poor at any time, but a kindness done to him must be done now, for soon the chance would be gone forever.

There is a whole series of little character sketches here.

(i) There is the character of Martha. She was serving at table. She loved Jesus; she was a practical woman; and the only way in which she could show her love was by the work of her hands. Martha always gave what she could. Many and many a great man has been what he was only because of someone's loving care for his creature comforts in his home. It is just as possible to serve Jesus in the kitchen as on the public platform or in a career lived in the eyes of men.

(ii) There is the character of Mary. Mary was the one who above all loved Jesus; and here in her action we see three things about love.

(a) We see love's extravagance. Mary took the most precious thing she possessed and spent it all on Jesus. Love is not love if it nicely calculates the cost. It gives its all and its only regret is that it has not still more to give. O. Henry, the master of the short story, has a moving story called *The Gift of the Magi*. A young American couple, Della and Jim, were very poor but very much in love. Each had one unique possession. Della's hair was her glory. When she let it down it almost served as a robe. Jim had a gold watch which had come to him from his father and was his pride. It was the day before Christmas, and Della had exactly one dollar eighty-seven cents to buy Jim a present. She went out and sold her hair for twenty dollars; and with the proceeds bought a platinum fob for Jim's precious watch. When Jim came home at night and saw Della's shorn head, he stopped as if stupefied. It was not that he did not like it or love her any less; for she was lovelier than ever. Slowly he handed her his gift; it was a set of expensive tortoise-shell combs with jewelled edges for her lovely hair--and he had sold his gold watch to buy them. Each had given the other all there was to give. Real love cannot think of any other way to give.

(b) We see love's humility. It was a sign of honour to anoint a person's head. "Thou anointest my head with oil," says the psalmist ([Psalms 23:5](#)). But Mary would not look so high as the head of Jesus; she anointed his feet. The last thing Mary thought of was to confer an honour upon Jesus; she never dreamed she was good enough for that.

(c) We see love's unselfconsciousness. Mary wiped Jesus' feet with the hair of her head. In Palestine no respectable woman would ever appear in public with her hair unbound. On the day a girl was married her hair was bound up, and never again would she be seen in public with her long tresses flowing loose. That was the sign of an immoral woman. But Mary never even thought of that. When two people really love each other they live in a world of their own. They will wander slowly down a crowded street hand in hand heedless of what other people think. Many are self-conscious about showing their Christianity, concerned always about what others are thinking about them. Mary loved Jesus so much that it was nothing to her what others thought.

But there is something else about love here. John has the sentence: "The house was filled with the fragrance of the ointment." We have seen that so many of John's statements have two meanings, one which lies on the surface and one which is underneath. Many fathers of the Church and many scholars have seen a double meaning here. They have taken it to mean that the whole Church was filled with the sweet memory of Mary's action. A lovely deed becomes the possession of the whole world and adds to the beauty of life in general, something which time cannot ever take away.

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