

PRESENTATION OF OUR LORD
2 FEBRUARY 2025



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 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 #287 "LET ALL TOGETHER PRAISE OUR GOD"

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...now and forever.*)

C: Amen

READINGS

MALACHI 3:1-4 | PSALM 84 | HEBREWS 2:14-18

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: LUKE 2:22-40

P: The Holy Gospel according to Luke, the 2nd 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 #417 “IN HIS TEMPLE NOW BEHOLD HIM”

CONFESSION OF FAITH: NICENE CREED

P: With the whole church, let us 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: 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 #575 "IN CHRIST CALLED TO BAPTIZE"

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 #543 “GO, MY CHILDREN, WITH MY BLESSING”

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: David Burke
Lector: David Burke
Communion Assistant: Brian Boussetot
Usher: Shane Glover
Cleaner: Marcia Edens

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

Wednesday	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
Saturday	9:00 am	Council/Committee retreat 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 service at Faith

Those to keep in prayer:

Mallory Boussetot, Roger and Betty Boussetot, 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.

Council and Committee Retreat will be held at Our Savior's on Saturday, February 8th, beginning at 9:00 am.

THE ANCIENT CEREMONIES ARE OBSERVED

Luke 2:21-24 When the eight days necessarily prior to circumcision had elapsed, he was called by the name of Jesus, the name by which he had been called by the angel before he had been conceived in the womb. When the time which, according to the law of Moses, must precede the ceremony of purification had elapsed, they brought him up to Jerusalem to present him to the Lord (in accordance with the regulation in the Lord's law, "Every male that opens the womb shall be called holy to the Lord") and to make the sacrifice which the regulation in the Lord's law lays down, that is, a pair of doves or two young pigeons.

In this passage we see Jesus undergoing three ancient ceremonies which every Jewish boy had to undergo.

(i) Circumcision. Every Jewish boy was circumcised on the eighth day after his birth. So sacred was that ceremony that it could be carried out even on a Sabbath when the law forbade almost every other act which was not absolutely essential; and on that day a boy received his name.

(ii) The Redemption of the First-born. According to the law (Exodus 13:2) every firstborn male, both of human beings and of cattle, was sacred to God. That law may have been a recognition of the gracious power of God in giving human life, or it may even have been a relic of the day when children were sacrificed to the gods. Clearly if it had been carried out literally life would have been disrupted. There was therefore a ceremony called the Redemption of the Firstborn (Numbers 18:16). It is laid down that for the sum of five shekels--approximately 75 pence--parents could, as it were, buy back their son from God. The sum had to be paid to the priests. It could not be paid sooner than thirty-one days after the birth of the child and it might not be long delayed after that.

(iii) The Purification after Childbirth. When a woman had borne a child, if it was a boy, she was unclean for forty days, if it was a girl, for eighty days. She could go about her household and her daily business but she could not enter the Temple or share in any religious ceremony (Leviticus 12:1-8). At the end of that time she had to bring

to the Temple a lamb for a burnt offering and a young pigeon for a sin offering. That was a somewhat expensive sacrifice, and so the law laid it down (Leviticus 12:8) that if she could not afford the lamb she might bring another pigeon. The offering of the two pigeons instead of the lamb and the pigeon was technically called The Offering of the Poor. It was the offering of the poor which Mary brought. Again we see that it was into an ordinary home that Jesus was born, a home where there were no luxuries, a home where every penny had to be looked at twice, a home where the members of the family knew all about the difficulties of making a living and the haunting insecurity of life. When life is worrying for us we must remember that Jesus knew what the difficulties of making ends meet can be.

These three ceremonies are strange old ceremonies; but all three have at the back of them the conviction that a child is a gift of God. The Stoics used to say that a child was not given to a parent but only lent. Of all God's gifts there is none for which we shall be so answerable as the gift of a child.

A DREAM REALIZED

Luke 2:25-35 Now--look you--there was a man in Jerusalem called Simeon. This man was good and pious. He was waiting for the comforting of Israel and the Holy Spirit was upon him. He had received a message from the Holy Spirit that he would not see death until he had seen the Lord's Anointed One. So he came in the Spirit to the Temple precincts. When his parents brought in the child Jesus, to do regarding him the customary ceremonies laid down by the law, he took him into his arms and blessed God and said, "Now O Lord, as you said, let your servant depart in peace, because my eyes have seen your instrument of salvation, which you have prepared before all the people, a light to bring your revelation to the Gentiles, and the glory of your people Israel." His father and mother were amazed at what was said about him. Simeon blessed them and said to Mary his mother, "Look you, this child is appointed to be the cause whereby many in Israel will fall and many rise and for a sign which will meet with much opposition. As for you--a sword will pierce your soul--and all this will happen that the inner thoughts of many hearts may be revealed."

There was no Jew who did not regard his own nation as the chosen people. But the Jews saw quite clearly that by human means their nation could never attain to the supreme world greatness which they believed their destiny involved. By far the greater number of them believed that because the Jews were the chosen people they were bound some day to become masters of the world and lords of all the nations. To bring in that day some believed that some great, celestial champion would descend upon the earth; some believed that there would arise another king of David's line and that all the old glories would revive; some believed that God himself would break directly into history by supernatural means. But in contrast to all that there were some few people who were known as the Quiet in the Land. They had no dreams of violence and of power and of armies with banners; they believed in a life of constant prayer and quiet watchfulness until God should come. All their lives they waited quietly and patiently upon God. Simeon was like that; in prayer, in worship, in humble and faithful expectation he was waiting for the day when God would comfort his people. God had promised him through the Holy Spirit that his life would not end before he had seen God's own Anointed King. In the baby Jesus he recognized that King and was glad. Now he was ready to depart in peace and his words have become the *Nunc Dimittis*, another of the great and precious hymns of the Church.

In Luke 2:34 Simeon gives a kind of summary of the work and fate of Jesus.

(i) He will be the cause whereby many will fall. This is a strange and a hard saying but it is true. It is not so much God who judges a man; a man judges himself; and his judgment is his reaction to Jesus Christ. If, when he is confronted with that goodness and that loveliness, his heart runs out in answering love, he is within the Kingdom. If, when so confronted, he remains coldly unmoved or actively hostile, he is condemned. There is a great refusal just as there is a great acceptance.

(ii) He will be the cause whereby many will rise. Long ago Seneca said that what men needed above all was a hand let down to lift them up. It is the hand of Jesus which lifts a man out of the old life and into the new, out of the sin into the goodness, out of the shame into the glory.

(iii) He will meet with much opposition. Towards Jesus Christ there can be no neutrality. We either surrender to him or are at war with him. And it is the tragedy of life that our pride often keeps us from making that surrender which leads to victory.

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