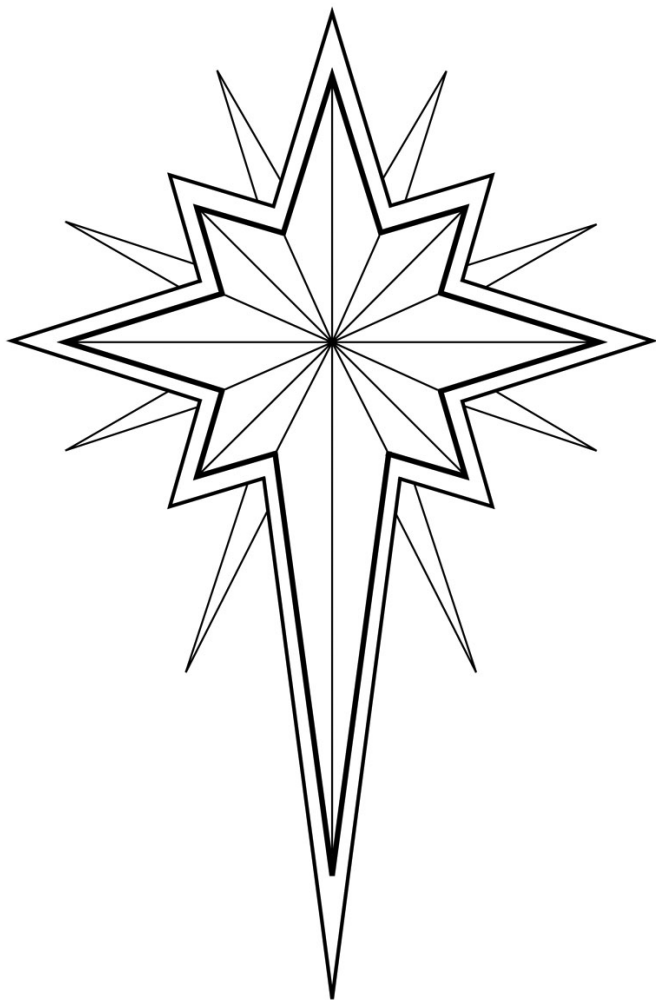


Sixth Sunday after Epiphany
12 February 2023



Our Savior's Lutheran Church
Evangelical Lutheran Church in America

Service of Holy Communion

Evangelical Lutheran Worship, Setting 3

*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

Ringling of the Bell

Welcome and Announcements

Confession and Forgiveness (pages 94-96)

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

P: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C: Amen.

P: Let us confess our sin in the presence of God and one another.

(There is a time of silence for reflection.)

P: Most merciful God,

C: we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

Hymn #582 “Holy Spirit, Ever Dwelling”

Greeting (page 138)

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 (pages 138-139)

P: In peace, let us pray to the Lord.

C: Lord, have mercy.

P: For the peace from above, and for our salvation,
let us pray to the Lord.

C: Lord, have mercy.

P: For the peace of the whole world, for the well-being of the church
of God, and for the unity of all, let us pray to the Lord.

C: Lord, have mercy.

P: For this holy house, and for all who offer here their worship and
praise, let us pray to the Lord.

C: Lord, have mercy.

P: Help, save, comfort, and defend us, gracious Lord.

C: Amen.

**✠ This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God.**

**This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Power, riches, wisdom, and strength,
and honor, blessing, and glory are his.
This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Sing with all the people of God
and join in the hymn of all creation.
Blessing, honor, glory and might
be to God and the Lamb forever. Amen.**

This is the feast of victory for our God.

Alleluia, Alleluia, Alleluia!

For the Lamb who was slain

has begun his reign. Alleluia.

This is the feast of victory for our God.

Alleluia, Alleluia, Alleluia!

Prayer of the Day

P: The Lord be with you. **C: And also with you.**

P: Let us pray. *concluding:* **C: Amen**

Readings

L: The Word of the Lord. **C: Thanks be to God.**

Gospel Acclamation

✠ **Alleluia. Lord, to whom shall we go?**
You have the words of eternal life. Alleluia. Alleluia.

Gospel

P: The Holy Gospel according to Matthew. **C: Glory to you, O Lord.**

P: The Gospel of the Lord. **C: Praise to you, O Christ.**

Youth Sermon – Pastor Holloway-Nilsen

Sermon – Pastor Holloway-Nilsen

Hymn #772 “Oh, That the Lord Would Guide My Ways”

Installation of Congregational Council Members and Officers

Confession of Faith: Nicene Creed

P: Living together in trust and hope, we 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: Called together to follow Jesus, we pray for the church, the world,
and all in need.

(Each petition ends: P: Merciful God, C: receive our prayer.)

P: We bring to you our needs and hopes, O God, trusting your wisdom
and power revealed in Christ crucified.

C: Amen.

Peace

P: The peace of Christ be with you always.

C: And also with you.

Offering

Offertory Prayer

P: Holy God, gracious and merciful...our Savior and Lord.

C: Amen.

✠ Great Thanksgiving (page 144)

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.

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

**♫ Holy, holy, holy Lord, God of pow'r and might,
Heaven and earth are full of your glory.
Hosanna, Hosanna. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
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.**

Holy Communion is celebrated today.

*All who are baptized into Christ Jesus are invited to receive Holy Communion
Gluten-free wafers and white grape juice are available.*

**♫ Lamb of God, you take away the sin of the world;
have mercy on us.
Lamb of God, you take away the sin of the world;
have mercy on us.
Lamb of God, you take away the sin of the world;
grant us peace.**

Hymn #818 "O Master, Let Me Walk with You"

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 (Hymn #302)

♪ As with gladness men of old
did the guiding star behold;
as with joy they hailed its light,
leading onward, beaming bright;
so, most gracious Lord, may we
evermore be led by thee.

Post Communion Prayer

P: Let us pray.

P: We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life. In your mercy, strengthen us through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord.

C: Amen.

Blessing

P: Almighty God, Father, Son, and Holy Spirit, bless you now and forever.

C: Amen.

Hymn #544 “Praise the Lord, Rise Up Rejoicing”

Dismissal

P: Go in peace. Share the good news.

C: Thanks be to God!

Ring of the Bell / Postlude

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Bousselot or Linda Whitman

Acolyte: David Burke

Lector: Brian Bousselot

Communion Assistant: Brian Bousselot

Usher: Shane Glover

Cleaners: Marcia Edens & Mark Olson

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This Week At A Glance

Wednesday	10:00 am	Naomi Circle at Marsha Witte's
	6:00 pm	Confirmation at Faith
	7:00 pm	Education committee at Faith
	7:00 pm	Bible Jam at Faith
	8:30 pm	High School Bible Study at Faith
Thursday	6:00 pm	Outreach committee at Our Savior's
	6:30 pm	Worship committee at Our Savior's
	7:00 pm	Council meetings at Our Savior's
Sunday	8:00 am	Our Savior's Worship Service
	9:25 am	Sunday School at Faith
	10:30 am	Faith Worship Service

Those to keep in prayer: Jill Selby; the homebound: Norman Boussetot, Carol Christensen, Shirley Ferguson, Ron Gasper, Delores Lahann, Myrna Kay Petersen, Rusty Porth, Betty Schau, Bus

Seastrand, Joan Shelton; and Vera St. John; and those serving in the military, Nick Timmerman.

During the month of February, the God Squad will participate in a **Band-Aid Drive** to collect fun and colorful band-aids to donate to the University of Iowa Children's Hospital in Iowa City.

Parent/Youth Bible Jam Night will be held at Faith on Wednesday, February 15th, starting at 7:00 pm. The youth would like to invite their parents to join us for supper, Q&A about the 2024 Youth Gathering and 2023 summer camp opportunities and family card night.

The **noisy offering** will be collected on Sunday, February 19th.

Ash Wednesday will be February 22nd at Our Savior's at 7:00 pm.

'Holden Evening Prayer' will be used for our 2023 Lenten mid-week services. If you are interested in helping lead the vocal portions of the service, please inform Pastor, Jason or Rachel.

During **Pastor Holloway-Nilsen's maternity leave**, if you are willing to offer the homily or reflection on a Sunday, please let Pastor know by email or a phone call before Thursday, March 16th. Members of the congregation will be asked to bring communion to our homebound members during this time as well. If you are will to do this, please let Pastor know before March 16th.

A Word Is A Pledge

by William Barclay

Matthew 5:33-37 You have heard that it was said by the people of the old days: You shall not take an oath falsely, but you shall pay your oath in full to the Lord. But I say to you: Do not swear at all, neither by heaven, for it is the throne of God, nor by the earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the Great King, nor by your head, for you cannot make one hair black or white. When you say, Yes, let it be yes; and when you say, No, let it be no. Anything which goes beyond that has its source in evil.

One of the strange things about the Sermon on the Mount is the number of occasions when Jesus was recalling to the Jews that which they already knew. The Jewish teachers had always insisted on the paramount obligation of telling the truth. "The world stands fast on three things, on justice, on truth, and on peace." "Four persons are shut out from the presence of God--the scoffer, the hypocrite, the liar, and the retailer of slander." "One who has given his word and who changes it is as bad as an idolater." The school of Shammai was so wedded to the truth that they forbade the ordinary courteous politenesses of society, as, for instance, when a bride was complimented for her charming appearance when in fact she was plain.

Still more did the Jewish teachers insist on the truth, if the truth had been guaranteed by an oath. Repeatedly that principle is laid down in the New Testament. The commandment has it: "You shall not take the name of the Lord, your God, in vain; for the Lord will not hold him guiltless who takes his name in vain" (Exodus 20:7). That commandment has nothing to do with swearing in the sense of using bad language; it condemns the man who swears that something is true, or who makes some promise, in the name of God, and who has taken the oath falsely. "When a man vows a vow to the Lord, or swears an oath to bind himself by a pledge, he shall not break his word" (Numbers 30:2). "When you make a vow to the Lord your God, you shall not be slack to pay it; for the Lord your God will surely

require it of you, and it would be sin in you" (Deuteronomy 23:21-22).

But in the time of Jesus there were two unsatisfactory things about taking oaths.

The first was what might be called frivolous swearing, taking an oath where no oath was necessary or proper. It had become far too common a custom to introduce a statement by saying, "By thy life," or, "By my head," or, "May I never see the comfort of Israel if. . ." The Rabbis laid it down that to use any form of oath in a simple statement like: "That is an olive tree," was sinful and wrong. "The yes of the righteous is yes," they said, "and their no is no."

There is still need of warning here. Far too often people use the most sacred language in the most meaningless way. They take the sacred names upon their lips in the most thoughtless and irreverent way. The sacred names should be kept for sacred things.

The second Jewish custom was in some ways even worse than that; it might be called evasive swearing. The Jews divided oaths into two classes, those which were absolutely binding and those which were not. Any oath which contained the name of God was absolutely binding; any oath which succeeded in evading the name of God was held not to be binding. The result was that if a man swore by the name of God in any form, he would rigidly keep that oath; but if he swore by heaven, or by earth, or by Jerusalem, or by his head, he felt quite free to break that oath. The result was that evasion had been brought to a fine art.

The idea behind this was that, if God's name was used, God became a partner in the transaction; whereas if God's name was not used, God had nothing to do with the transaction. The principle which Jesus lays down is quite clear. In effect Jesus is saying that, so far from having to make God a partner in any transaction, no man can keep God out of any transaction. God is already there. The heaven is the throne of God; the earth is the footstool of God; Jerusalem is the city of God; a man's head does not belong to him; he cannot even make a hair white or black; his life is God's; there is nothing in the world which does not

belong to God; and, therefore, whether God is actually named in so many words or not, does not matter. God is there already.

Here is a great eternal truth. Life cannot be divided into compartments in some of which God is involved and in others of which he is not involved; there cannot be one kind of language in the Church and another kind of language in the shipyard or the factory or the office; there cannot be one kind of standard of conduct in the Church and another kind of standard in the business world. The fact is that God does not need to be invited into certain departments of life, and kept out of others. He is everywhere, all through life and every activity of life. He hears not only the words which are spoken in his name; he hears all words; and there cannot be any such thing as a form of words which evades bringing God into a transaction. We will regard all promises as sacred, if we remember that all promises are made in the presence of God.

-Barclay's Daily Study Bible (NT)

<https://bibleportal.com/commentary/section/william-barclay>