

# THIRD SUNDAY IN LENT

3 MARCH 2024



OUR SAVIOR'S LUTHERAN CHURCH  
EVANGELICAL LUTHERAN CHURCH IN AMERICA

# **SERVICE OF HOLY COMMUNION**

## ***EVANGELICAL LUTHERAN WORSHIP, SETTING 4***

*The liturgy is in the front of the ELW starting on page 147.*

*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 writes the law on our hearts, who draws all people together through Jesus.

**C: Amen.**

P: Held in God's mercy, let us confess our sin in the presence of God and of one another.

P: Holy God,

**C: we confess that we are caught in snares of sin  
and cannot break free.**

**We hoard resources while our neighbors  
are hungry and cold.**

**We speak in ways that silence others.**

**We are silent when we should speak up.**

**We keep score in our hearts.**

**We let hurts grow into hatred.**

**For all these things and for sins only you know,  
forgive us, Lord.**

**Amen.**

P: Here is a flood of grace: Our of love for the whole world, God draws near to us, breaks every snare of sin, washes away our wrongs, and restores the promise of life through Jesus Christ.

**C: Amen.**

### **HYMN #324 "IN THE CROSS OF CHRIST I GLORY"**

### **GREETING [PAGE 147]**

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 147]

**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**

**EXODUS 20:1-17 / PSALM 19 / 1 CORINTHIANS 1:18-25**

L: The Word of the Lord.

**C: Thanks be to God.**

♪ **GOSPEL ACCLAMATION** [PAGE 151] **“RETURN TO THE LORD...”**

**GOSPEL [JOHN 2:13-22]**

P: The Holy Gospel according to John, the 2<sup>nd</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 #772 “OH, THAT THE LORD WOULD GUIDE MY WAYS”**

**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: Trusting in God's promise to reconcile all things, let us pray for the church, the well-being of creation and a world in need.

*(Each petition ends: P: Hear us, O God. C: Your mercy is great.)*

P: Accompany us on our journey, God of grace, and receive the prayers of our hearts, through Jesus Christ, our Savior.

**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 [PAGE 152]**

#### **PREFACE [PAGE 153]**

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

**C: ♪ "Holy, holy, holy..."**

#### **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.*

**COMMUNION [PAGE 154] “LAMB OF GOD...”**

**HYMN #638 “BLESSED ASSURANCE”**

**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**

**♪ 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 #803 “WHEN I SURVEY THE WONDROUS CROSS”**

**DISMISSAL**

**P:** Go in peace. Christ is with you.

**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:** Rachel Burke  
**Communion Assistant:** Deb Detlefs  
**Usher:** Dan Burke  
**Cleaners:** Shane and Amy Glover

### **Contact Information:**

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### **This Week At A Glance**

Wednesday	6:15 pm	Midweek Lenten meal at Our Savior's
	7:00 pm	Midweek Lenten Worship at Our Savior's
	7:30 pm	Bible Jam at Our Savior's
Sunday	8:00 am	Worship service at Faith
	9:25 am	Sunday School at Our Savior's
	10:30 am	Worship service at Our Savior's

**Those to keep in prayer:** the family of Harry Olson, the family of Carson Willey; Engler family, Lucy Lee Petersen, Mallory Boussetot, Diane Sievers; the homebound: Carol Christensen, Ron Gasper, Delores Lahann, Myrna Kay Peterson, Rusty Porth, Betty Schau, Bus Seastrand and Vera St. John; and those serving in the military.

**Pastor** will be out of office on Monday while she attends the Rural Ministry Conference in Dubuque.

**Daylight Savings Time** begins March 10<sup>th</sup> at 2:00 am. Please remember to adjust your clocks to arrive at church at the correct time.

**Jars of peanut butter** (chunky or smooth, any size, any brand) will be gathered from Ash Wednesday through Easter Sunday for the Carroll Assistance Center in Wheatland.

**Midweek Lenten services:** A meal will be served at 6:15 pm followed by worship at 7:00 pm. The March Wednesdays are at Our Savior's.

There are several opportunities to support the youth of Our Savior's and Faith. The **God Squad** will be hosting the Lenten meal at Our Savior's on March 6<sup>th</sup>. The **confirmation students** are leading the midweek Lenten services with Pastor. On Easter Sunday, the **God Squad** will host an Easter breakfast and egg hunt at Faith. Thank you to our youth, their parents and leaders.

**"Meet and Eat"** will meet on Tuesday, March 12<sup>th</sup>, at Buck's Corner in Calamus at noon. Invite your friends and neighbors to come have a lunch of pizza or pasta and join in the conversation.

The **noisy offering** will be collected on Sunday, March 17<sup>th</sup>. The 2024 recipient is Calamus-Wheatland Schools.

**Naomi Circle Bible Study** will meet Wednesday, March 27<sup>th</sup>, at the home of Marsha Witte.

The Joint Council wants to form a committee to develop an **online parish directory**. Needed are two or three people from each congregation to serve on that committee. You can contact Pastor Leah, Amy Glover, or Mark Witte to volunteer or to get more information.

**Palm Sunday: March 24**

8:00 am Worship at Faith

9:25 am Sunday School at Our Savior's

10:30 am Worship at Our Savior's

**Maundy Thursday: March 28**

7:00 pm at Faith

**Good Friday: March 29**

7:00 pm at Our Savior's

**Easter Sunday: March 31**

8:00 am Worship at Faith

9:00 am Breakfast at Faith

9:45 am Easter Egg Hunt at Faith

10:30 am Worship at Our Savior's

You can help the four youth planning to attend the **2024 ELCA Youth Gathering** by becoming a stockholder. Shares cost \$50 each. Investors will receive mail from the youth while at the Gathering and an invitation to a supper when they return. Forms can be found at both churches. Contact Heather Grau (563-424-0507) or Pastor Leah (262-914-9392) if you have questions.



# The New Temple

*John 2: 17-22 His disciples remembered that there is a scripture which stands written: "For zeal for your house has consumed me." Then the Jews demanded of him: "What sign do you show us to justify your acting in this way?" Jesus answered: "Destroy this Temple and in three days I will raise it up." Then the Jews said: "It has taken forty-six years to build the Temple so far, and are you going to raise it up in three days?" But he was speaking about the temple of his body. So when he was raised from the dead, his disciples remembered that he had said this, and they believed on the scripture and on the word which Jesus spoke.*

It was quite certain that an act like the cleansing of the Temple would produce an immediate reaction in those who saw it happening. It was not the kind of thing that anyone could look at with complete indifference. It was much too staggering for that.

Here we have two reactions. First, there is the reaction of the disciples which was to remember the words of Psalms 69:9. The point is that this Psalm was taken to refer to the Messiah. When the Messiah came he would be burned up with a zeal for the house of God. When this verse leapt into their minds, it meant the conviction that Jesus was the Messiah seized the minds of the disciples even more deeply and more definitely. This action befitted none but the Messiah, and they were surer than ever that Jesus was in fact the Anointed One of God.

Second, there is the reaction of the Jews, a very natural one. They asked what right Jesus had to act like that and demanded that he should at once prove his credentials by some sign. The point is this. They acknowledged the act of Jesus to be that of one who thereby claimed to be the Messiah. It was always expected that when the Messiah came he would confirm his claims by doing amazing things. False Messiahs did in fact arise and promise to cleave the waters of Jordan in two or make the walls of the city collapse at a word. The popular idea of the Messiah was connected with wonders. So the Jews said: "By this act of yours you have

publicly claimed to be the Messiah. Now show us some wonder which will prove your claim."

Jesus' reply constitutes the great problem of this passage. What did he really say? And what did he really mean? It is always to be remembered that John 2:21-22 are John's interpretation written long afterwards. He was inevitably reading into the passage ideas which were the product of seventy years of thinking about and experience of the Risen Christ. As Irenaeus said long ago: "No prophecy is fully understood until after the fulfilment of it." But what did Jesus originally say and what did he originally mean?

There is no possible doubt that Jesus spoke words which were very like these, words which could be maliciously twisted into a destructive claim. When Jesus was on trial, the false witness borne against him was: "This fellow said, I am able to destroy the temple of God, and to build it in three days" (Matthew 26:61). The charge levelled against Stephen was: "We have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us" (Acts 6:14).

We must remember two things and we must put them together. First, Jesus certainly never said he would destroy the material Temple and then rebuild it. Jesus in fact looked for the end of the Temple. He said to the woman of Samaria that the day was coming when men would worship God neither in Mount Gerizim, nor in Jerusalem, but in spirit and in truth (John 4:21). Second, the cleansing of the Temple, as we have seen, was a dramatic way of showing that the whole Temple worship with its ritual and its sacrifice was irrelevant and could do nothing to lead men to God. It is clear that Jesus did expect that the Temple would pass away; that he had come to render its worship unnecessary and obsolete; and that therefore he would never suggest that he would rebuild it.

We must now turn to Mark. As so often, we find the little extra suggestive and illuminating phrase there. As Mark relates the charge against Jesus, it ran: "I will destroy this Temple that is made with hands, and in three days I will build another not made with hands" (Mark 14:58). What Jesus really meant was that his

coming had put an end to all this man-made, man-arranged way of worshipping God and put in its place a spiritual worship; that he put an end to all this business of animal sacrifice and priestly ritual and put in its place a direct approach to the Spirit of God which did not need an elaborate man-made Temple and a ritual of incense and sacrifice offered by the hands of men. The threat of Jesus was: "Your Temple worship, your elaborate ritual, your lavish animal sacrifices are at an end, because I have come." The promise of Jesus was: "I will give you a way to come to God without all this human elaboration and human ritual. I have come to destroy this Temple in Jerusalem and to make the whole earth the Temple where men can know the presence of the living God."

The Jews saw that. It was in 19 B.C. that Herod had begun to build that wondrous Temple; it was not until A.D. 64 that the building was finally finished. It was forty-six years since it had been started; it was to be another twenty before it was ended. Jesus shattered the Jews by telling them that all its magnificence and splendour and all the money and skill that had been lavished on it were completely irrelevant; that he had come to show men a way to come to God without any Temple at all.

That must be what Jesus actually said; but in the years to come John saw far more than that in Jesus' saying. He saw in it nothing less than a prophecy of the Resurrection; and John was right. He was right for this basic reason, that the whole round earth could never become the temple of the living God until Jesus was released from the body and was everywhere present; and until he was with men everywhere, even to the end of the world.

It is the presence of the living, risen Christ which makes the whole world into the Temple of God. So John says that when they remembered, they saw in this a promise of the Resurrection. They did not see that at the time; they could not; it was only their own experience of the living Christ which one day showed them the true depth of what Jesus said.

Finally John says that "they believed the scripture." What scripture? John means that scripture which haunted the early

church--" . . . or let thy godly one see the Pit" (Psalms 16:10). Peter quoted it at Pentecost (Acts 2:31); Paul quoted it at Antioch (Acts 13:35). It expressed the confidence of the church in the power of God and in the Resurrection of Jesus Christ.

We have here the tremendous truth that our contact with God, our entry into his presence, on our approach to him is not dependent on anything that men's hands can build or men's minds devise. In the street, in the home, at business, on the hits, on the open road, in church we have our inner temple, the presence of the Risen Christ for ever with us throughout all the world.

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