

THE FIRST SUNDAY IN LENT
FEBRUARY 26, 2023

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

Jesus, Lead Thou On
Setting: Paul Manz

WELCOME

ENTRANCE HYMN (Stand) #718

Jesus, Lead Thou On

- 1 Jesus, lead Thou on
Till our rest is won;
And although the way be cheerless,
We will follow calm and fearless.
Guide us by Thy hand
To our fatherland.
- 2 If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us;
Let not faith and hope forsake us;
For through many_a woe
To our home we go.
- 3 When we seek relief
From a long-felt grief,
When temptations come alluring,
Make us patient and enduring.
Show us that bright shore
Where we weep no more.
- 4 Jesus, lead Thou on
Till our rest is won.
Heav'nly leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our fatherland.

In the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

Our help is in the name of the Lord,
who made heaven and earth.

I said, I will confess my transgressions unto the Lord,
and You forgave the iniquity of my sin.

(We kneel and observe a time reflection)

O almighty God, merciful Father,

I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

INTROIT (Stand)

Return to the Lord your God, for He is gracious and `merciful,
Slow to anger and abounding in `steadfast love.

**Jesus said: If any man would come `after me,
Let him deny himself and take up his cross and `follow me.**

Christ was wounded for our `transgressions;
He was bruised for our `iniquities.



☐ Glo - ry be to the Fa - ther and to the Son and to the Ho - ly Ghost;
 as it was in the be - gin - ning, is now, and ev - er shall be, world with - out end. A - men.

KYRIE



☐ Lord, have mer - cy up - on us. Christ, have mer - cy up -
 on us. Lord, have mer - cy up - on us.

HYMN OF PRAISE (omitted during Lent)

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. O Lord God,

You led Your ancient people through the wilderness and brought them to the promised land. Guide the people of Your Church that following our Savior we may walk through the wilderness of this world toward the glory of the world to come; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Genesis 3:1-21

Now the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" And the woman said to the serpent, "We may eat of the fruit of the trees in

the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man and said to him, “Where are you?” And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

The LORD God said to the serpent,

“Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.

I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel.”

To the woman he said,

“I will surely multiply your pain in childbearing;
in pain you shall bring forth children.
Your desire shall be for your husband,
and he shall rule over you.”

And to Adam he said,

“Because you have listened to the voice of your wife
and have eaten of the tree
of which I commanded you,
‘You shall not eat of it,’
cursed is the ground because of you;
in pain you shall eat of it all the days of your life;
thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.”

The man called his wife’s name Eve, because she was the mother of all living. And the LORD God made for Adam and for his wife garments of skins and clothed them.

This is the Word of the Lord.

Thanks be to God.

(10:30) PSALM 32:1-7 (Sung responsively)

Blessèd is the one whose transgression is forgiven,
whose sin is covered.

Blessèd is the man against whom the LORD counts no iniquity,
and in whose spirit there is no deceit.

For when I kept silent, my bones wasted away
through my groaning all day long.

For day and night your hand was heavy upon me;
my strength was dried up as by the heat of summer.

I acknowledged my sin to you,
and I did not cover my iniquity;

I said, “I will confess my transgressions to the LORD,”
and you forgave the iniquity of my sin.

Therefore let everyone who is godly
offer prayer to you at a time when you may be found;
surely in the rush of great waters,

they shall not reach him.
You are a hiding place for me;
you preserve me from trouble;
you surround me with shouts of deliverance.

LSB 186



☐ Glo-ry be to the Fa-ther and to the Son and to the Ho-ly Ghost;



as it was in the be-gin-ning, is now, and ev-er shall be, world with-out end. A-men.

SECOND LESSON

Romans 5:12-19

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

**O come, let us fix our eyes on Jesus,
the founder and perfecter of our faith,
who for the joy that was set before Him endured the cross,
despising the shame,
and is seated at the right hand of the throne of God.**

GOSPEL

Matthew 4:1-11

The Holy Gospel according to St. Matthew the 4th chapter
Glory to You, O Lord.

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

"Man shall not live by bread alone,
but by every word that comes from the mouth of God."

Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down, for it is written,

"He will command his angels concerning you,'

and

"On their hands they will bear you up,
lest you strike your foot against a stone."

Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, "All these I will give you, if you will fall down and worship me." Then Jesus said to him, "Be gone, Satan! For it is written,

"You shall worship the Lord your God
and him only shall you serve."

Then the devil left him, and behold, angels came and were ministering to him.

This is the Gospel of the Lord.
Praise to You, O Christ.

SERMON

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

“For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous” (Romans 5:19). That’s what Paul said as a conclusion to his thoughts in today’s New Testament reading. And that’s what the church directs us to think about on this First Sunday in Lent during our year of reading from St. Matthew.

Adam disobeyed God, and the consequences were great. We heard about this in today’s first reading.

Jesus, on the other hand, obeyed God. Our Gospel lesson told a story of how he obeyed God even in a time of great temptation.

Today’s sermon will reference all three readings but focus primarily on the first reading. And it will do so especially with an eye toward the challenge of temptation. Oscar Wilde once said: “I can resist anything — except temptation!” And he’s not the only who has this problem.

Paul labels the story from Genesis three “Adam’s disobedience.” We might think that’s a bit unfair. After all, wasn’t it Eve who sinned first?

Paul’s designation reminds us that this story isn’t about assigning blame. And neither is it a story that’s just about those two people. The story of Adam and Eve in chapter three of Genesis is the story of all of us.

It’s our story because it tells us something very important about the world we all live in. Our world is broken. It is under a curse. God wanted us to live in a paradise – a beautiful creation where peace and joy were always present. But sin changed our world. Man now lives by the sweat of his brow – struggling to overcome a dangerous and challenging environment in order to continue his survival. Even more, people now sin against one another. They blame one another, hide in shame from one another, and – as the Biblical record quickly shows – even kill one another. “By the one man’s disobedience the many were made sinners” – meaning sin entered the world and affected it like a genetic disease.

But the story of Adam and Eve is our story also in that it describes our common struggle with temptation. As with our primordial parents, the voice of temptation whispers to each of us, and we give in.

Here I would like us to do some thinking about three aspects of temptation. Sometimes on this day we distinguish three aspects based on the Gospel reading – following the three specific temptations the Devil presented to Jesus, since these can be understood as three different types of temptations, or three specific things people find tempting.

At other times we might look at three different sources of temptation. Luther taught us to think of temptations as coming from the Devil, the world, and our own sinful flesh.

But today I'd like us to focus instead on the three phrases from Genesis that describe Eve's thought process. The writer tells us that when she "saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate."

When we examine that verse carefully, we see three distinct reasons — rationalizations, really — why Eve thinks she can legitimately eat the fruit.

First, the tree is "good for food" — meaning it's useful. Second, it's "a delight to the eyes" — the tree is beautiful. Third, the tree is "to be desired to make one wise" — it offers the tantalizing promise of wisdom.

In other words, Eve seeks from the tree utility, beauty and wisdom. These are good things, to be sure. But they are also things that led her into sin.

And isn't that always the way? It's not just the bad things that lead us astray; it's the good things — or, at least, the things that seem to be good.

Think about the first of these — utility — which is practical usefulness. When something tempts us, we're more likely to give in to that temptation if we can convince ourselves there's something useful about it. ("But honey, we really need that second barbecue grill!")

Utilitarianism is a powerful philosophy, but also one that can be ethically blind. Utilitarianism was a school of thought that grew up in England during the 1700s. John Stuart Mill, its chief booster, maintained that just about any ethical decision could be made according to one simple standard: it must bring "the greatest good for the greatest possible number of people."

That sounds fine on the face of it. But consider the fact that some of the most destructive movements in human history have used a utilitarian argument to justify themselves. The Nazi Party, for instance, justified horrible atrocities against a minority group by seeing those actions as leading to a greater quality of life for the majority.

The Nazis were the ultimate utilitarians. But you and I use utilitarian arguments to justify certain behaviors too. That second barbecue grill could make more people happy, right? And as long we're talking about happiness... why not indulge in those pleasures which we're told are forbidden? Is there really a good reason not to? Isn't the prohibition just the opinion of some overly religious people?

"The greatest good for the greatest possible number of people." Who gets to decide that? And how would one even calculate it?

Here we must admit that only God can possibly do calculations of greatest good. And therefore only God should be the one to decide moral questions.

Yet isn't that the power we claim for ourselves, in large ways and small each day? We convince ourselves that we know better than God and that we can chart our own course. We then turn from the God who created us, believing we can go it alone.

The second thing that tempted the woman in the biblical story is the tree's beauty. Most of us probably think that it was the tree's fruit that was beautiful – that maybe it looked especially appetizing and delicious. But the wording here is that the tree itself was beautiful.

You can't really separate the look of a tree from its fruit, so we don't want to make too much of this distinction. But let's just say that there was an appeal here that was more than just to hunger. Eve was tempted by her eyes alone, and not her stomach.

Our aesthetic sense is a wonderful gift. But it's not necessarily a good guide for ethical decision-making. In fact it may be quite poor since beauty often blinds. Think David and Bathsheba, or Samson and Delilah.

Each year we're all treated — or subjected, depending on your point of view — to yet another televised Academy Awards ceremony. All the "beautiful people" of Hollywood revel in their fame as they step out of their limousines and parade down the red carpet, illuminated by camera strobes while TV commentators focus on every aspect of the gowns, the make-up, the coiffures. Beauty — or, at least, a certain understanding of beauty — is celebrated ad nauseum.

But the fact is that many of these so-called "beautiful people," with their marital infidelities, their conspicuous substance abuse, their obsessive attention to their body, and their outsized craving for fame and material goods are in fact anything but beautiful when it comes to their inner lives.

You and I can be blinded by beauty too. It can make us desire that which we are not to have. And it can tempt us to hate those who have it.

Finally, Eve is led astray also by her misjudgment that the fruit of the tree will make her wise.

Preachers and scholars have debated for centuries about the symbolic significance of that tree and its forbidden fruit. If you refer to it in shorthand fashion — like many do — as simply the tree of knowledge, that may lead you to imagine that God maliciously wants to keep humanity in the dark and to keep people from using their full intellectual capacities. But that's not what it means at all. It's not a tree of knowledge in the general sense; it's a tree of knowledge of good and evil.

We're not talking ethics, here. God's not bent out of shape because Adam and Eve have developed an ethical sense. God's angry because Adam and Eve are daring to put themselves in his judgment-seat.

"Knowledge of good and evil" is what a judge needs to know to weigh testimony in a courtroom. Adam and Eve didn't need this. All they needed to know was the good.

To pursue and claim the knowledge of good and evil meant pursuing the role that belonged to God alone. The Devil told them they would be "like God." But this was one of his typical half-truths. They would gain a certain knowledge, yes. But it would be a knowledge they'd be better off without. They certainly wouldn't be like God in ways that would help them.

The Devil here slices off a carefully selected segment of truth which was calculated to impugn God's motives and to puff his listeners up with self-destructive pride. And it worked.

These half-truths often work with us too. Seldom are we tempted by the blatantly bad things of this world. It's evil masquerading as good that causes the most difficulty. Philip Dormer Stanhope, Fourth Earl of Chesterfield, wrote back in the 1700s: "Vice, in its true light, is so deformed, that it shocks us at first sight; and would hardly ever seduce us, if it did not at first wear the mask of some virtue."

That process by which we turn vice into virtue in our minds is called "rationalization." It's the same process Eve went through as she pondered whether to disobey the Lord and bite into the forbidden fruit. When Eve managed to convince herself that the tree was useful and beautiful and a source of wisdom, then she was able to do what would otherwise be unthinkable.

Rationalizations abound. And they get deployed in the service of sin all too easily. You know how they go...

“I’m not living a greedy lifestyle of over-consumption; I’m just pursuing the American dream.”

“I’m not committing adultery; I’m just finding the love I need.”

“I’m not hurting anybody when I cheat my customers; I’m just following the laws of the marketplace.”

“I’m not abusing my child; I’m just enforcing discipline.”

Rationalizations can be deadly.

But here’s some good news.

First, there’s a way out. When we recognize temptation for what it is and acknowledge that we can’t beat it on our own, God enters in and gives us what we need to prevail. It’s all a matter of whom we trust. Trust ourselves alone, and we go down in flames. Trust God — the author and giver of grace — and we find, more often than not, the strength we need to resist temptation and live a godly life.

And about those times when we don’t resist, God has those covered too. God hears the sincere confession of the one who repents. And God is always ready to extend his mercy.

We know this because he sent his Son Jesus to die on the cross for our sins. Jesus went their obediently, out of his great love and faithfulness. And by the one man’s obedience — remember — the many would be made righteous.”

We are righteous in God’s sight solely because of the blood of Jesus, our Savior. God planned for this, in those first moments after Adam and Eve’s sin. There, when speaking to the Devil, he said: “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” Christ Jesus was that offspring who would destroy the Devil’s power through a punishing bruise to the Devil’s head — while enduring a painful but non-disabling bruise of his heel, so to speak.

In our Gospel reading, when Jesus finally had enough of the Devil, notice that he dismissed him by saying “Hupaga” — which translates “be gone!” Luther taught us in the hymn that “one little word” can fell the Devil and perhaps that was the word.

Then again, perhaps the word he had in mind was “Jesus.” Because the Devil always flees from the name of God’s Son.

Whatever the case, when we have the name of Jesus on our lips, and faith towards him in our hearts, we are given victory over our temptations. We – and many more – are declared righteous.

Knowing this, may we live in that freedom, and in that joy. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) #657

A Mighty Fortress Is Our God

- 1 A mighty fortress is our God,
A sword and shield victorious;
He breaks the cruel oppressor’s rod
And wins salvation glorious.
The old satanic foe
Has sworn to work us woe.
With craft and dreadful might
He arms himself to fight.
On earth he has no equal.**
- 2 No strength of ours can match his might.
We would be lost, rejected.
But now a champion comes to fight,
Whom God Himself elected.
You ask who this may be?
The Lord of hosts is He,
Christ Jesus, mighty Lord,
God’s only Son, adored.
He holds the field victorious.**
- 3 Though hordes of devils fill the land
All threat’ning to devour us,
We tremble not, unmoved we stand;
They cannot overpow’r us.
Let this world’s tyrant rage;
In battle we’ll engage.
His might is doomed to fail;
God’s judgment must prevail!
One little word subdues him.**

**4 God's Word forever shall abide,
No thanks to foes, who fear it;
For God Himself fights by our side
With weapons of the Spirit.
Were they to take our house,
Goods, honor, child, or spouse,
Though life be wrenched away,
They cannot win the day.
The Kingdom's ours forever!**

APOSTLES' CREED

Hymnal, back cover

**I believe in God, the Father Almighty,
maker of heaven and earth.**

**And in Jesus Christ, His 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 into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life ✠ everlasting. Amen.**

OFFERING

*Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. **Fellowship Cards** help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

PRAYERS OF THE CHURCH (Kneel)

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

O Lord, You sought Adam and Eve in the garden and called them to repentance. Seek us when we wander from Your Holy Word, and give us contrite hearts to confess our sins and receive the forgiveness and restoration You promise us. Lord, in Your mercy, **hear our prayer.**

Father in heaven, Your Son trampled the serpent underfoot and freed us from sin and death by His own death on the cross. Protect and preserve the people of your church in this truth, especially as they reach out to the world in mission. Command Your angels to guard them in all their ways and bear them up for the sake of Christ. Lord, in Your mercy, **hear our prayer.**

Almighty God, Your Son was led by the Spirit into the wilderness to suffer temptation for our sake. Strengthen us when we are tempted, and teach us to rely upon Your Word as our defense against the evil one. Lord, in Your mercy, **hear our prayer.**

O Lord, You created the home to be a place of peace and refuge from the world, and to bring up children in the ways of truth, goodness and mercy. Sustain parents in their sacred charge, and grant that our homes would be built on the foundations of your word and your grace. Lord, in Your mercy, **hear our prayer.**

O Lord, You have established earthly authorities to punish evil and praise those who do good. Grant our rulers humble hearts to resist the allure of power and to serve with honesty and integrity. Lord, in Your mercy, **hear our prayer.**

Almighty God, send Your holy angels to protect and keep us in Your ways, that no evil may befall us. Graciously behold the needy, the sick and the troubled, especially Geraine, Ann, Sophia, Dolly, Gloria, Norma, Trudy, Mary Ann, June, Peter, Wendy, Ron, James, Trey, Russell, Rich, and those we name in our hearts at this time... Satisfy us with long life and show us Your salvation. Lord, in Your mercy, **hear our prayer.**

Almighty God, in the shedding of blood by which you clothed Adam and Eve with skins you foreshadowed the perfect sacrifice of Your Son's body and blood. Give us the garments of repentance and faith, that we may receive these today for the forgiveness of all our sins. Lord, in Your mercy, **hear our prayer.**

Lord God, heavenly Father, You have given us a refuge from the world in the communion of saints and the forgiveness of sins. Protect us from all evils of body and

soul, that we would find rest in this life and eternal rest in Your heavenly embrace; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



THE LITURGY OF HOLY COMMUNION

OFFERTORY

**Create in me a clean heart, O God, and renew a right spirit within me.
Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit.
Amen.**

PREFACE TO HOLY COMMUNION

p. 194

The Lord be with you.
And with thy spirit.
Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto the Lord, our God.
It is meet and right so to do.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

**Holy, holy, holy Lord God of Sabaoth;
heav'n and earth are full of Thy glory.
Hosanna, hosanna, hosanna in the highest.
Blessed is He, blessed is He, blessed is He that cometh in the name of the Lord.
Hosanna, hosanna, hosanna in the highest.**

THE 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.

THE WORDS OF OUR LORD

PAX DOMINI

The peace of the Lord be with you always.

Amen.

AGNUS DEI

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace. Amen.

DISTRIBUTION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the baskets.

COMMUNION HYMN #426

Jesus, Refuge of the Weary

- 1 Jesus, refuge of the weary,
Blest Redeemer, whom we love,
Fountain in life's desert dreary,
Savior from the world above:
Often have Your eyes, offended,
Gazed upon the sinner's fall;
Yet upon the cross extended,
You have borne the pain of all.**

- 2 Do we pass that cross unheeding,
Breathing no repentant vow,
Though we see You wounded, bleeding,
See Your thorn-encircled brow?
Yet Your sinless death has brought us
Life eternal, peace, and rest;
Only what Your grace has taught us
Calms the sinner's deep distress.**
- 3 Jesus, may our hearts be burning
With more fervent love for You;
May our eyes be ever turning
To behold Your cross anew
Till in glory, parted never
From the blessed Savior's side,
Graven in our hearts forever,
Dwell the cross, the Crucified.**

NUNC DIMITTIS

LSB 199

**Lord, now lettest Thou Thy servant depart in peace according to Thy word,
for mine eyes have seen Thy salvation, which Thou hast prepared before the face
of all people,
a light to lighten the Gentiles and the glory of Thy people Israel.
Glory be to the Father and to the Son and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, world without end. Amen.**

POST-COMMUNION COLLECT (Stand)

BENEDICTION

SENDING HYMN #418

O Lord, throughout These Forty Days

- 1 O Lord, throughout these forty days
You prayed and kept the fast;
Inspire repentance for our sin,
And free us from our past.**

- 2 You strove with Satan, and You won;
Your faithfulness endured;
Lend us Your nerve, Your skill and trust
In God's eternal Word.**
- 3 Though parched and hungry, yet You prayed
And fixed Your mind above;
So teach us to deny ourselves,
Since we have known God's love.**
- 4 Be with us through this season, Lord,
And all our earthly days,
That when the final Easter dawns,
We join in heaven's praise.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

*O Lord, throughout These Forty Days
Setting: W. L. Wold*

FELLOWSHIP: Council Officers

Those serving:

Sunday, February 26, 8:00 a.m.:

Greeter: Bob Juenger
Comm. assist: Jim Easterly
Reader: Judy Koucky

10:30 a.m.:

Greeter: Michael Chamberlain
Comm. assist: Dan Buuck
Reader: Lynn Jacquez
Acolyte: Noah Starck

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