

THE SECOND SUNDAY IN LENT
MARCH 5, 2023

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



PRELUDE

O Christ, You walked the Road
Setting: J.B. Carlson

WELCOME

ENTRANCE HYMN (Stand) #424

O Christ, You walked the Road

- 1 O Christ, You walked the road
Our wand'ring feet must go.
You faced with us temptation's pow'r
And fought our ancient foe.
- 2 No bread of earth alone
Can fill our hung'ring hearts.
Lord, help us seek Your living Word,
The food Your grace imparts.
- 3 No blinding sign we ask,
No wonder from above.
Lord, help us place our trust alone
In Your unswerving love.
- 4 When lures of easy gain
With promise brightly shine,
Lord, help us seek Your kingdom first;
Our wills with Yours align.
- 5 O Christ, You walked the road
Our wand'ring feet must go.
Stay with us through temptation's hour
To fight our ancient foe.

CONFESSIO AND FORGIVENESS

LSB 184

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.

LSB 186



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 God,

You see that of ourselves we have no strength. By Your mighty power defend us from all adversities that may happen to the body and from all evil thoughts that may assault and hurt the soul; 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 12:1-9

The LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built

there an altar to the LORD, who had appeared to him. From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. And Abram journeyed on, still going toward the Negeb.

This is the Word of the Lord.

Thanks be to God.

(10:30) ANTHEM

Jubilation Quintet

Be Thou Faithful unto Death

J. H. Luetzel

Be thou faithful unto death, and I will give to thee a crown of life.

Revelation 2:10b

SECOND LESSON

Romans 4:1-8, 13-17

What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

“Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;
blessed is the man against whom the Lord will not count his sin.”

For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression.

That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

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

John 3:1-17

The Holy Gospel according to St. John the 3rd chapter

Glory to You, O Lord.

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven except he who descended from heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him." 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:

In this year of reading primarily from St. Matthew, the church directs us to read from St. John during the remaining Sundays in Lent. Specifically, we are directed to read a series of four long narratives all containing dialogue between Jesus and another person – each of which speaks to the subject of conversion.

In today's reading Jesus speaks with a high-ranking Pharisee named Nicodemus. Nicodemus approaches Jesus out of curiosity. He has heard that Jesus has performed miracles and figures that God must be with him in some way. And unlike many of the other religious leaders in the Gospels, Nicodemus is not threatened by Jesus but open to him.

In their encounter, the two have a good conversation, and Jesus reveals many things about himself and his ministry – while also being careful to speak about his identity as God's Son in the third person, so as to not identify himself directly just yet.

The conversation abruptly ends with these teachings of Jesus, and we don't hear how Nicodemus received them. But later in the Gospel, Nicodemus is mentioned two more times. And in these mentions we get clues that Nicodemus has taken Jesus' words to heart. In the first of these, Nicodemus urges his fellow religious leaders to hold off on their condemnation of Jesus until he had received a proper hearing. In the second, we are told that Nicodemus brought a large amount of oil and spices to help anoint Jesus' body for burial after his death. These two references point to the possibility that Nicodemus converted to become a follower of Jesus, even though we can't say this for sure.

In today's sermon we could take a closer look at the words of Jesus given here and explore what they have to say. And we could do more thinking about how his words challenge us to convert – if not in faith, then still in our lives. For even those who confess the faith could always make some changes in their lives, in order to follow Christ more closely.

But since this text from John comes up at other times in the church calendar, and since I've preached on it many times in the past, I'd like us to focus today on the Old Testament reading instead.

This reading, from Genesis 12, was no doubt chosen to be paired with today's Gospel reading for at least three reasons.

First, like the Gospel reading, the reading from Genesis records a conversation – this one between God and Abram, later to be known as Abraham. Admittedly, it's not the same kind of back-and-forth conversation as the one Jesus had with Nicodemus, since here God does all the talking. But Abram was definitely listening. And more than just listening, Abram also acted on what God had said. He stepped out in faith, trusting that this call would lead to the blessings God promised. Later on, Abram would have conversations with God in which he had plenty of things to say. But here Abram simply listens and acts.

Second, as with today's Gospel reading, this reading from Genesis speaks to the idea of a journey. God called Abram to journey into a new land with the promise that it would be a great blessing – to him and to many others. And this call, moreover, spoke to a journey greater than just his travels. Here God was inviting Abram to a lifetime of believing and following – the journey of faith. God promised that as Abram did this he would be blessed in many ways.

In our Gospel reading, Jesus called Nicodemus to a journey of faith. His journey would involve discovering the new thing God was doing for his people. Nicodemus would need to watch and listen closely. The invitation comes as Jesus tells him challenging things. As we've already mentioned, Nicodemus seems to take that journey – carefully yes, but decisively too.

A third connection point between the Genesis and John readings is the promise of God acting to bless the world. God said to Abram: "in you all the families of the earth shall be blessed." And in the same way, Jesus said to Nicodemus: "For God so loved the world that he gave his only son." Here we are reminded that God's target has always been the whole world. All people are important to him. God may have used a covenant people – Abram's descendants – to accomplish certain things. And he uses a covenant people today – the church – in order to spread the Good News of salvation. But God loves the world. He wants blessings to come to all.

These points of comparison, between today's first and third readings, give messages that we are definitely meant to catch. So let's explore them a little bit more.

Like he did with Abram and Nicodemus, God speaks to each of us – challenging and urging us to live according to his calling. In these holy conversations God gives a general calling – to follow him in faith and obey his commandments. And God gives specific callings too – to serve through our vocations as students and teachers, children and parents, citizens and leaders, employees and managers, neighbors and friends. Some of these callings are life-long. While others are only for a time.

Sometimes God calls us, as he did with Nicodemus, to see the new things he is doing around us. And sometimes God challenges to step up to the plate and better fulfill our vocations. God also calls us – as often as needed – to change our sinful ways.

And sometimes God may be calling us, as with Abram, to go on a new journey.

What kind of journey might this be? One kind might be an effort to better learn about the faith. Here we think of the journey of a new Bible study, or a new effort towards regular church attendance, or increased involvement with the church, or reading a particular book about faith. Through these journeys God will bring about blessing since his Word and his Son Jesus will be present.

Each year the church arranges a special journey of faith like this called Lent. The journey includes opportunities such as midweek services, devotional books and walking the Stations. It also includes special classes, like our First Communion classes; and special traditions, like giving something up.

These journeys help us to better learn and apply the faith. And this is important, because we are often called to take other kinds of journeys as well. And faith will help us.

Sometimes we are called to take a journey of a particular struggle. Think about illnesses or injuries we might face – either ones that afflict us or ones that afflict a loved one. These journeys will require extra care since they will tempt us in many ways.

And then there is the journey of moving to a new place, like with Abram. Living in the metro DC area reminds us that people move from place to place with some frequency these days. Maybe you're in that situation right now. Whether you're on a military assignment, attending college, working with a new administration, or just trying out the job prospects in this vibrant area, you may be finding yourself new here... and possibly here for just a short time.

The story of Abram in today's reading gives good advice for how to make the most of short stays. The text tells us that in each of the places Abram lived as he travelled on his journey he built an altar to the Lord. He built one in Shechem and in Bethel. And later on he built one at Hebron and at Moriah.

These altars were not to mark territory, as some have suggested, but to be places of worship. Abram knew it was good to honor the Lord and have a place dedicated to calling on his name.

You and I can learn from this practice of Father Abraham. In all the places we live, having a place to worship is a way of arranging for our spiritual care. Worshiping will help ground our life and nurture our soul.

And the emphasis on these places should always be about the worship, for that's where God works on us and gives us his most precious gifts. The worship is paramount. But we can also emphasize the building part of this too. Abraham built those altars, and he no doubt received some satisfaction from building them. We can too.

I'd like to think that in each of the places I've worshiped in my life journey – and there's been many – I've done a little building. From those that I attended as a child and youth, to those I attended and involved myself with in my years of study and exploration, to those that I've served as an intern or pastor, I've tried to contribute in good ways. And I'm sure that I have, in large ways or small.

You can have that same blessing and joy too. When you find an altar and offer there your prayers and your service, you will both take away blessings and leave some too.

Such thoughts and actions on our part should give us great satisfaction. But now let's circle back to our consideration of God's thoughts and actions, and finish with these.

God's words to Abram were words of invitation and promise: "Go to the land that I will show you, and I will make of you a great nation."

Notice how St. Paul, reflecting on these words to Abram many years later, as recorded in our second reading today, pointed out how they were words of pure grace. God's invitation wasn't some kind of reward extended to a great guy. We hear nothing of Abram's character at this point in the scripture, either good or bad. God simply issued an invitation and promise to him out of his great love and grace.

Abram then responded in faith – stepping out and trusting in the Lord. We don't know whether Abram had any faith before this – perhaps he did, perhaps he didn't. What mattered was that Abram summoned up faith at that moment, and trusted God.

And Paul uses this scenario to remind us that you and I are not saved by our good works either. The salvation we receive from God is only because of his grace. He invites and he promises... calling us all to faith.

What's more, God always delivers on his promises.

To some extent, the fullness of that delivery is based on our faith. Faith has its own blessings for sure.

Yet for our eternal salvation, it's not how much or how little faith we have. Our faith is not a work that saves. We are saved only by God's grace.

Paul says: "What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? 'Abraham believed God, and it was counted to him as righteousness.'"

The last words of Paul here are from Genesis 15 – spoken at a time when God repeated his call to Abram. God saw Abram's faith and took note of it. God wasn't counting the good works he was or wasn't doing. Rather, God noted Abram's faith. And this he counted as righteousness.

St. Paul further explains that God "justifies the ungodly." He says this because he knows sin is always a part of our life, no matter how good we might be. Our sin makes us ungodly. That's just the way it is.

And Paul shows how this idea of God justifying the ungodly is also present in the Psalms of David. Using the language of "blessing" that God first used with Abram, David said: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin."

You and I are those who are blessed in this way. God has provided for the forgiveness of our sin. And when we cry out to him in faith, God does not count our sins against us. Rather, he forgives them.

And this is all because of the sacrifice that has been made for our sins by his Son Jesus. As Jesus himself explained to Nicodemus: "Just as Moses lifted up the serpent in the

wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.” Jesus was lifted up on the cross for our salvation, and by his sacrifice we are freed from sin’s penalty.

You and I now live by faith. And we can look to Abram as the great exemplar of how faith is lived out. And even more, we look to Jesus as the author and perfecter of our faith.

God provides for us in plenty and in full. Therefore, let us always heed the callings of the Lord God and step out in faith.

In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) #708

Lord, Thee I Love with All My Heart

- 1 Lord, Thee I love with all my heart;
I pray Thee, ne’er from me depart,
With tender mercy cheer me.
Earth has no pleasure I would share.
Yea, heav’n itself were void and bare
If Thou, Lord, wert not near me.
And should my heart for sorrow break,
My trust in Thee can nothing shake.
Thou art the portion I have sought;
Thy precious blood my soul has bought.
Lord Jesus Christ, my God and Lord, my God and Lord,
Forsake me not! I trust Thy Word.**

- 2 Yea, Lord, ’twas Thy rich bounty gave
My body, soul, and all I have
In this poor life of labor.
Lord, grant that I in ev’ry place
May glorify Thy lavish grace
And help and serve my neighbor.
Let no false doctrine me beguile;
Let Satan not my soul defile.
Give strength and patience unto me
To bear my cross and follow Thee.
Lord Jesus Christ, my God and Lord, my God and Lord,
In death Thy comfort still afford.**

**3 Lord, let at last Thine angels come,
To Abr'ham's bosom bear me home,
That I may die unfearing;
And in its narrow chamber keep
My body safe in peaceful sleep
Until Thy reappearing.
And then from death awaken me,
That these mine eyes with joy may see,
O Son of God, Thy glorious face,
My Savior and my fount of grace.
Lord Jesus Christ, my prayer attend, my prayer attend,
And I will praise Thee without end.**

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)

In peace, let us pray to the Lord: **Lord, have mercy.**

For hearts to remember the gracious works of God in Christ, that we would proclaim His name to the world He has loved, let us pray to the Lord: **Lord, have mercy.**

For faith unto eternal life, that we may receive God's promised inheritance not because of His law but because of His promise to Abraham and to us, let us pray to the Lord: **Lord, have mercy.**

For our congregation and for all churches, that as altars are built to the Lord, God would rain down his blessings upon his people, and his people would in turn be a blessing to others, let us pray to the Lord: **Lord, have mercy.**

For all parents in their calling to hand down the faith, that their hearts would be filled with the words of Christ; and that they would show forth His mercy, let us pray to the Lord: **Lord, have mercy.**

For our nation and its leaders, that God would bless all who make, administer and judge our laws; and that He would enable us to be good and responsible citizens, let us pray to the Lord: **Lord, have mercy.**

For the sick and the suffering, especially those on our prayer list and those we name in our hearts at this time... that God would comfort them with His divine promises and grant healing according to His will, let us pray to the Lord: **Lord, have mercy.**

For faith to hear the word of Jesus; to trust in His death on the cross; and to receive His body and blood for forgiveness, life and salvation, let us pray to the Lord: **Lord, have mercy.**

For the comfort of Christ as we wait to join the saints in heaven and in the life of the world to come, that we would stand ever confident in Him who gives life to the dead, let us pray to the Lord: **Lord, have mercy.**

Hear us, heavenly Father, for the sake of Christ Jesus, 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 #571

God Loved the World So That He Gave

- 1 God loved the world so that He gave
His only Son the lost to save,
That all who would in Him believe
Should everlasting life receive.**
- 2 Christ Jesus is the ground of faith,
Who was made flesh and suffered death;
All then who trust in Him alone
Are built on this chief cornerstone.**
- 3 God would not have the sinner die;
His Son with saving grace is nigh;
His Spirit in the Word declares
How we in Christ are heaven's heirs.**

- 4 **Be of good cheer, for God's own Son
Forgives all sins which you have done;
And, justified by Jesus' blood,
Your Baptism grants the highest good.**
- 5 **If you are sick, if death is near,
This truth your troubled heart can cheer:
Christ Jesus saves your soul from death;
That is the firmest ground of faith.**
- 6 **Glory to God the Father, Son,
And Holy Spirit, Three in One!
To You, O blessed Trinity,
Be praise now and eternally!**

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 #819

Sing Praise to God, the Highest Good

- 1 **Sing praise to God, the highest good,
The author of creation,
The God of love who understood
Our need for His salvation.
With healing balm our souls He fills
And ev'ry faithless murmur stills:
To God all praise and glory!**

- 2** What God's almighty pow'r has made,
In mercy He is keeping.
By morning glow or evening shade
His eye is never sleeping.
Within the kingdom of His might
All things are just and good and right:
To God all praise and glory!
- 3** We sought the Lord in our distress;
O God, in mercy hear us.
Our Savior saw our helplessness
And came with peace to cheer us.
For this we thank and praise the Lord,
Who is by one and all adored:
To God all praise and glory!
- 4** He never shall forsake His flock,
His chosen generation;
He is their refuge and their rock,
Their peace and their salvation.
As with a mother's tender hand,
He leads His own, His chosen band:
To God all praise and glory!
- 5** All who confess Christ's holy name,
Give God the praise and glory.
Let all who know His pow'r proclaim
Aloud the wondrous story.
Cast ev'ry idol from its throne,
For God is God, and He alone:
To God all praise and glory!

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

Sing Praise to God, the Highest Good
Setting: K. Kolander

FELLOWSHIP: The LWML

Those serving:

Sunday, March 5, 8:00 a.m.:

Greeter: Steve Janssen

Comm. assist: Judy Koucky

Reader: Judy Koucky

10:30 a.m.:

Greeter: Jim Easterly

Comm. assist: Jill Hecht

Reader: Dale Rogers

Acknowledgements

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