

THE THIRD SUNDAY IN LENT  
MARCH 12, 2023

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



PRELUDE

*When I Survey the Wondrous Cross*  
Settings: 1. A. Mahnke; 2. R. B. Farlee

WELCOME

ENTRANCE HYMN (Stand) #426

*When I Survey the Wondrous Cross*

- 1 When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.
- 2 Forbid it, Lord, that I should boast  
Save in the death of Christ, my God;  
All the vain things that charm me most,  
I sacrifice them to His blood.
- 3 See, from His head, His hands, His feet  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet  
Or thorns compose so rich a crown?
- 4 Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all!

CONFESSION 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



☐ 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.

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,

**whose glory it is always to have mercy, be gracious to all who have gone astray from Your ways and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of Your Word; 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)*

Exodus 17:1-7

All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. Therefore the people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" But the people thirsted there for water, and the people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel.

And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?"

This is the Word of the Lord.

**Thanks be to God.**

VENITE PSALM 95:1-7

LSB 220



- 1 O come, let us sing . . . . . to the Lord,  
2 For the Lord is a . . . . . great God  
3 The sea is His, for He . . . . . made it,

5 Glory be to the Father and . . . . . to the Son

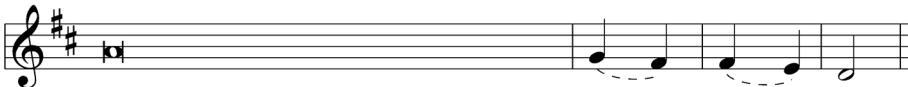


- 1 let us make a joyful noise to the rock of our sal - va - tion.  
2 and a great . . . . . king a - bove all gods.  
3 and His hand . . . . . formed the dry land.

5 and to the . . . . . Ho - ly Spir - it;



- 1 Let us come into His presence with thanks - giv - ing,  
2 The deep places of the earth are . . . . . in His hand;  
3 O come, let us worship and . . . . . bow down,  
4 For He . . . . . is our God,  
5 as it was in the be - gin - ning,



- 1 let us make a joyful noise to . . . . . Him with songs of praise.  
2 the strength of the hills is . . . . . His al - so.  
3 let us kneel before the . . . . . Lord, our mak - er.  
4 and we are the people of His pasture and the sheep of His hand.  
5 is now, and will be for - ev - er. A - men.

**O come, let us sing to the Lord,**

**let us make a joyful noise to the rock of our salvation.**

**Let us come into His presence with thanksgiving,  
let us make a joyful noise to Him with songs of praise.**

**For the Lord is a great God  
and a great king above all gods.  
The deep places of the earth are in His hand;  
the strength of the hills is His also.**

**The sea is His, for He made it,  
and His hand formed the dry land.  
O come, let us worship and bow down,  
let us kneel before the Lord, our maker.**

**For He is our God,  
and we are the people of His pasture and the sheep of His hand.**

**Glory be to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning,  
is now, and will be forever. Amen.**

*SECOND LESSON*

Romans 5:1-8

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us.

This is the Word of the Lord.

**Thanks be to God.**

*(10:30) CHILDREN'S SERMON*

*GOSPEL VERSE (Stand)*

*from One and All Rejoice*

**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 4:3-29

The Holy Gospel according to St. John the 4<sup>th</sup> chapter

**Glory to You, O Lord.**

He left Judea and departed again for Galilee. And he had to pass through Samaria. So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." (For his disciples had gone away into the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty forever. The water that I will give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you now have is not your husband. What you have said is true." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the

Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.” Jesus said to her, “I who speak to you am he.”

Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” So the woman left her water jar and went away into town and said to the people, “Come, see a man who told me all that I ever did. Can this be the Christ?”

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:

The Gospel lesson just read is the second of four readings during this season of Lent that records a lengthy conversation between Jesus and someone he meets during his ministry. All four conversations come from the Gospel of John, and all are certainly meant to shed light on each other through their various contrasts and connections.

In last Sunday’s reading we heard a conversation between Jesus and a prominent Pharisee named Nicodemus. In that conversation Jesus challenged Nicodemus to consider new teachings. He told him that people needed to be born again and that God was sending his Son into the world to save it.

These words of Jesus were a call for Nicodemus to convert to a new understanding of faith. And Jesus knew that such a conversion would be a huge step for one so invested in previous understandings. So here Jesus simply plants a seed and withdraws, so that the seed can germinate and hopefully bear fruit. From clues we get later in the Gospel, good fruit was definitely produced.

In today’s reading we hear of another conversation between Jesus and someone he meets. This one comes just a short time later and is certainly meant to build on what was shared in the previous story.

This conversation was with a Samaritan woman, at a well, near her hometown of Sychar – which is ancient Shechem. And here the contrasts between this conversation and the one with Nicodemus are especially glaring.

Not so much because of the content. Both conversations were calls to convert.

Rather in the person being addressed. Nicodemus was a prominent Jewish male. The woman at the well was basically the opposite.

In addition to being a woman, whose life experience would have been very different than that of Nicodemus in those days, this particular woman was not prominent at all. We know this because her name is not given and because she's presented as simply an ordinary person going about an ordinary task – that of drawing water from a well. No successes of hers are listed here. The only thing we know about her is her marriage history. And this speaks to a life of struggle and failure. I'll say more about this in a bit.

As for her religion, the Samaritans were cousins of the Jews in certain ways, but also very different. They lived in a separate area and their worship was centered at different sites. They had different collections of scriptures and different versions of the scriptures which they did have in common. Their religious leaders did not cooperate. And there was some very difficult history between the two peoples. The Samaritans and the Jews were rivals, not friends. "Jews have no dealings with Samaritans," said our text. Even having a common enemy – Rome – did not bring them together.

Yes, Nicodemus and the woman at the well were very different. But what they had in common was a conversation with Jesus. Jesus spoke to both of them. And he spoke to both in the same way – as if they were equals.

And that's because in his eyes they were – which is an incredibly important point for us to catch. Last Sunday we heard Jesus say that he came to save the whole world. This Sunday we see this playing out.

Jesus wants all of us to come to him. And he wants all of us to follow God's ways. His kingdom has room for everybody. All people are important to him.

To further this goal, Jesus will seek people out. That's what he does. Nicodemus came to Jesus on his own, yes, bringing his questions with him. But Jesus was happy to address them. And the woman at the well was approached by Jesus. He initiated the conversation. Which shocked her.

While we're thinking about Jesus' methods, today's text can remind us of another of these too. Jesus' work will involve the bringing down of some and the raising up of others. "The last shall be first and the first shall be last," he often said. We call this the "great reversal."

And to this point, the woman at the well is shown here as being ahead of Nicodemus. He came to Jesus at night and stayed in the darkness for quite some time. The woman,

by contrast, spoke with Jesus at noon – in broad daylight. And after their meeting she immediately spoke freely about him with others. Jesus, as we see, was turning the world upside down.

The story of the woman at the well also helps us to flesh out the contours of conversion. Jesus had told Nicodemus that a man must be born again – and this statement clearly refers to a conversion. But conversion in what way?

Today's story shows that conversion to God's ways is one that includes both faith and life.

Regarding the conversion of faith, Jesus begins by saying: "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." Here Jesus indicates that he has important information about a gift God wishes to give his people. And he tells them, too, that this gift is given through him.

As the conversation goes forward it becomes clear to us – and eventually the woman too – that Jesus is using water as a metaphor to speak about this gift. Jesus shares that the gift from God he brings will satisfy thirst always, for it is "a spring of water welling up to eternal life."

The woman asks for this water. And we're not sure at this point if she has actually caught the metaphor or if she's just playing along with this stranger who's telling her some strange things.

Either way, Jesus then abruptly tells her to go and call her husband. And why does he do this? Knowing what he knows about her marital life, this seems to us like a set-up. And we might find ourselves getting a little angry. Does Jesus really need to go there?

Yes, Jesus does. He does this because that's what God does. And Jesus is God.

God's call is not just to faith as information. Nor is it just to faith as the receiving of gifts. God's call is to conversion – a turning toward him with our lives.

Jesus calls us to turn from our sinful ways. He calls us to positive change. Jesus confronted Nicodemus by saying: "Are you the teacher of Israel, and you do not understand these things?" Here he confronts the woman at the well with her difficult past and difficult present.

About that past and present, we can't say for sure what it involved. The woman is not presented here as a widow, so it seems clear that divorce has been the reason for her many marriages, not death. But neither is the woman presented as an adulteress. Jesus

just states facts, without any labelling. The fact that the woman was there at the well by herself, at noon, and not with the other women of the town early in the morning may or may not shed any light on her situation or character. We can't say for sure.

What we can say is that sin played a part in her past. Because it does for all of us.

She may have been a bigger sinner than most. We don't know. But in a male-dominated society like hers, there was probably more sin committed against her than sin she committed herself. And even in her present situation, while her relationship with an unmarried man was not optimal, she was simply trying to receive care and protection.

We don't know all the particulars of her circumstances. And it's not our job to judge her as good or bad. What we can say for sure is that life had been difficult for this woman, and that her present situation involved difficulties too since it did not include a commitment.

Jesus brings up the woman's difficult past and her uncommitted present in order to make his point about the totality of conversion. The living water he gives forgives past sins, it heals past and present hurts, and it orients one toward a future of living rightly. Conversion is a life turned toward God – receiving his grace and seeking his ways.

If the idea of conversion here sounds like repentance, well that's because it is. Both are a turning. The concepts of repentance and conversion are in fact interrelated – sharing the same word (metanoia).

Jesus brought the woman's difficult past to light in order to free her. Notice that Jesus doesn't shun her at this point. He lovingly continues to engage.

Reading on, it seems that the woman, after hearing these words of Jesus, quickly changes the subject. She shares that she perceives him as a prophet. Then she makes an observation about their religious differences. Perhaps the details of her life made her uncomfortable and she would rather talk about other things.

Then again, perhaps she wasn't changing the subject at all. Perhaps she felt Jesus' acceptance and wanted to find out more about this remarkable man and his teachings. She said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship."

If she is intending to change the subject, Jesus' response doesn't indicate this. He answers her question directly – more directly in fact than he did with Nicodemus. He tells her that a time is coming when people will not worship on Mount Gerizim as her people did, nor on the high plateau of Jerusalem as his people. Rather, they would worship in "spirit and truth." Here Jesus points ahead to a shift away from the Temple.

And he points also to his giving of the Holy Spirit and the revealed truth that he will give in his witness.

Jesus adds also, and very matter-of-factly, that this spirit and truth come from the line of his people and not hers. “Salvation is from the Jews,” he says. She should know this. And so should we.

The woman then said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.” Again, perhaps she said this as a way of avoiding comment on Jesus’ statements – pointing towards a future source of knowledge rather than stating her own view. However, she may have simply wanted to hear his views on a subject that was dear to her and her people – as it was to the Jews: that of a coming Messiah sent by God.

Whatever her intention, Jesus’ words in response were some of the most direct and revealing in all of scripture: “I who speak to you am he.”

The woman would have found these words shocking. But the moment is interrupted by the return of Jesus’ disciples. And they are shocked too. But their shock comes from seeing Jesus speaking with a woman. Notice that it’s her sex and not her nationality that shocks them. Jesus’ interaction with the woman while the two were alone could lead to all kinds of accusations and troubles.

But Jesus isn’t one to play it safe. Not when there are lives to change.

Our reading left off today with the woman going into town to tell the people: “Come, see a man who told me all that I ever did. Can this be the Christ?” And we see here a woman who is filled with joy! She came to the well to fill her jar with water, but instead she herself was filled with the living water of knowing Jesus and his love. Notice that she left her water jar behind.

Her words to the people indicate some uncertainty on her part: “Can this be the Christ?” But she sure didn’t act like she was uncertain. Her joy over that encounter with Jesus was so great that she freely shared it with others.

A little later in the chapter, we hear that many Samaritans from that town believed in Jesus because of the woman’s testimony. They had asked Jesus to stay with them, and he stayed there two days. After hearing him, they said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world” (v.39-42).

Here we have a whole group of people converting to faith in Jesus. Their testimony was that he is the “Savior of the world.” And we don’t know what Jesus said specifically that caused that testimony. But it seems to be based on two things.

First, Jesus had crossed some very big borders – nationality and sex – and spoken a message of salvation for all involved. This breaking down of barriers must have touched their hearts. And we can see why. For while some people prefer separation – either out of fear or greed – most of us understand that life is better when people can live in agreement and in peace.

But even more important than this, Jesus had brought dignity, hope and acceptance to someone who greatly needed these things. Jesus was able to look past what others may have thought and seen in this woman a child of God – one worthy, in fact, to carry forward his message of salvation.

And Jesus feels the same way about you. Yes, he wants you to turn to God in life and faith. He wants you to leave sinful ways, leave false gods and place your faith in him. He wants you to drink deeply from his living water and be blessed by the life he gives.

And even when you don’t do these things so well, Jesus is there to accept, forgive and reach out. He loves you dearly and doesn’t want you to miss out on the life he gives.

God calls each of us to follow him in spirit and in truth. And he calls us to convert as needed.

Let us then do so in faith. In the name of Jesus our Savior. Amen.

*HYMN OF THE DAY (Stand) #824*

*May God Bestow on Us His Grace*

- |  |   |
|--|---|
| <p><b>1 May God bestow on us His grace,<br/>With blessings rich provide us;<br/>And may the brightness of His face<br/>To life eternal guide us,<br/>That we His saving health may know,<br/>His gracious will and pleasure,<br/>And also to the nations show<br/>Christ’s riches without measure<br/>And unto God convert them.</b></p> | <p><b>2 Thine over all shall be the praise<br/>And thanks of ev’ry nation;<br/>And all the world with joy shall raise<br/>The voice of exultation.<br/>For Thou shalt judge the earth, O Lord,<br/>Nor suffer sin to flourish;<br/>Thy people’s pasture is Thy Word<br/>Their souls to feed and nourish,<br/>In righteous paths to keep them.</b></p> |
|--|---|

**3 O let the people praise Thy worth,  
In all good works increasing;  
The land shall plenteous fruit bring forth,  
Thy Word is rich in blessing.  
May God the Father, God the Son,  
And God the Spirit bless us!  
Let all the world praise Him alone,**

*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.

Lord of hosts, You have brought us to dwell in Your house and called us to worship You in spirit and truth. Receive our praise and hear our prayers, that we would leave this place satisfied with Your living water. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, You led Your ancient people by the hand of Moses and Aaron. Lead us through the wilderness of this world by the hand of faithful pastors, teachers and leaders in your church, that we would be refreshed by the living water flowing from Christ. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, to You all hearts are open and to you all sins are known. Strengthen our hearts by Your grace, that we who daily sin much would make confession boldly, and joyfully receive Your precious word of absolution. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, You appointed Your Son to suffer on our behalf, that we would rejoice in the hope of glory. Make all Christian parents to stand in Your grace, that they would live faithfully for the sake of their families and urge them always toward eternal life. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, bless the nations of the world, that all citizens and authorities would seek justice, and love peace, and pursue the common good of all. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, help the sick and suffering, and provide your healing and care for all in need. We pray especially for Geraine, Ann, Sophia, Dolly, Gloria, Norma, Brooks, Trudy, Mary Ann, June, Peter, Wendy, Ron, James, Trey, Russell, Rich, and those we name in our hearts at this time... Surround them with Your love in Christ and heal them according to Your gracious will. Comfort those who mourn, and fill their hearts with the certain hope of the resurrection. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, help us to appreciate the safe haven we have at Your altar, that we who bear the weight of this world and all its sorrows, would long for Your courts and the blessings You have prepared for those who love you. Lord, in Your mercy, **hear our prayer.**

Lord God, heavenly Father, You have made us righteous through Jesus Christ, and made peace with us by His cross. Lead us to embrace our suffering in faith, that it may shape

us in Christ's image and prepare us to behold Your glory in heaven; 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 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.*

- 1** Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy riven side which flowed,  
Be of sin the double cure:  
Cleanse me from its guilt and pow'r.
  
- 2** Not the labors of my hands  
Can fulfill Thy Law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and Thou alone.
  
- 3** Nothing in my hand I bring;  
Simply to Thy cross I cling.  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly;  
Wash me, Savior, or I die.
  
- 4** While I draw this fleeting breath,  
When mine eyelids close in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne,  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.

*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 #420*

*Christ, the Life of All the Living*

- 1 Christ, the life of all the living,  
Christ, the death of death, our foe,  
Who, Thyself for me once giving  
To the darkest depths of woe:  
Through Thy suff'rings, death, and merit  
I eternal life inherit.  
Thousand, thousand thanks shall be,  
Dearest Jesus, unto Thee.**
- 2 Thou, ah! Thou, hast taken on Thee  
Bonds and stripes, a cruel rod;  
Pain and scorn were heaped upon Thee,  
O Thou sinless Son of God!  
Thus didst Thou my soul deliver  
From the bonds of sin forever.  
Thousand, thousand thanks shall be,  
Dearest Jesus, unto Thee.**
- 3 Thou hast borne the smiting only  
That my wounds might all be whole;  
Thou hast suffered, sad and lonely,  
Rest to give my weary soul;  
Yea, the curse of God enduring,  
Blessing unto me securing.  
Thousand, thousand thanks shall be,  
Dearest Jesus, unto Thee.**
- 4 Heartless scoffers did surround Thee,  
Treating Thee with shameful scorn  
And with piercing thorns they crowned Thee.  
All disgrace Thou, Lord, hast borne,  
That as Thine Thou mightest own me  
And with heav'nly glory crown me.  
Thousand, thousand thanks shall be,  
Dearest Jesus, unto Thee.**

**7 Then, for all that wrought my pardon,  
For Thy sorrows deep and sore,  
For Thine anguish in the Garden,  
I will thank Thee evermore,  
Thank Thee for Thy groaning, sighing,  
For Thy bleeding and Thy dying,  
For that last triumphant cry,  
And shall praise Thee, Lord, on high.**

*ANNOUNCEMENTS (Be seated)*

*DISMISSAL*

*POSTLUDE*

*Christ, the Life of All the Living*  
Setting: J. L. Brauer

*FELLOWSHIP: Property Management*

Those serving:

Sunday, March 12, 8:00 a.m.:

Greeter: Steve Berg

Comm. assist: Jim Easterly

Reader: Norm Williams

10:30 a.m.:

Greeter: Marian Robinson

Comm. assist: Dan Buuck

Reader: Dan Buuck

Acolyte: William Dennis

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