

THE FOURTH SUNDAY IN LENT  
MARCH 19, 2023

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



PRELUDE

*In the Cross of Christ I Glory*  
Setting: Lynn L. Petersen

WELCOME

ENTRANCE HYMN (Stand) #427

*In the Cross of Christ I Glory*

- 1 In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time.  
All the light of sacred story  
Gathers round its head sublime.
- 2 When the woes of life o'ertake me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me;  
Lo, it glows with peace and joy.
- 3 When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds more luster to the day.
- 4 Bane and blessing, pain and pleasure  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.

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. Almighty God, our heavenly Father,

**Your mercies are new every morning; and though we deserve only punishment, You receive us as Your children and provide for all our needs of body and soul. Grant that we may heartily acknowledge Your merciful goodness, give thanks for all Your benefits, and serve You in willing obedience; 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)*

Isaiah 42:14-21

For a long time I have held my peace;  
 I have kept still and restrained myself;  
 now I will cry out like a woman in labor;  
 I will gasp and pant.  
 I will lay waste mountains and hills,  
 and dry up all their vegetation;  
 I will turn the rivers into islands,  
 and dry up the pools.  
 And I will lead the blind  
 in a way that they do not know,  
 in paths that they have not known  
 I will guide them.

I will turn the darkness before them into light,  
the rough places into level ground.  
These are the things I do,  
and I do not forsake them.  
They are turned back and utterly put to shame,  
who trust in carved idols,  
who say to metal images,  
“You are our gods.”  
Hear, you deaf,  
and look, you blind, that you may see!  
Who is blind but my servant,  
or deaf as my messenger whom I send?  
Who is blind as my dedicated one,  
or blind as the servant of the LORD?  
He sees many things, but does not observe them;  
his ears are open, but he does not hear.  
The LORD was pleased, for his righteousness’ sake,  
to magnify his law and make it glorious.

This is the Word of the Lord.

**Thanks be to God.**

*(10:30) PSALM 142 (Sung responsively)*

With my voice I cry out to the LORD;  
with my voice I plead for mercy to the LORD.  
I pour out my complaint before him;  
I tell my trouble before him.  
When my spirit faints within me,  
you know my way!  
In the path where I walk  
they have hidden a trap for me.  
Look to the right and see:  
there is none who takes notice of me;  
no refuge remains to me;  
no one cares for my soul.  
I cry to you, O LORD;  
I say, “You are my refuge,

my portion in the land of the living.”  
Attend to my cry,  
for I am brought very low!  
Deliver me from my persecutors,  
for they are too strong for me!  
Bring me out of prison,  
that I may give thanks to your name!  
The righteous will surround me,  
for you will deal bountifully with me.

**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*

Ephesians 5:8-14

For at one time you were darkness, but now you are light in the Lord. Walk as children of light (for the fruit of light is found in all that is good and right and true), and try to discern what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to speak of the things that they do in secret. But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light. Therefore it says,

“Awake, O sleeper,  
and arise from the dead,  
and Christ will shine on you.”

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.**

The Holy Gospel according to St. John the 9<sup>th</sup> chapter  
**Glory to You, O Lord.**

As [Jesus] passed by, he saw a man blind from birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him. We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world.” Having said these things, he spat on the ground and made mud with the saliva. Then he anointed the man’s eyes with the mud and said to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing. . . .

They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the mud and opened his eyes. So the Pharisees again asked him how he had received his sight. And he said to them, “He put mud on my eyes, and I washed, and I see.” Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” And there was a division among them. So they said again to the blind man, “What do you say about him, since he has opened your eyes?” He said, “He is a prophet.” . . .

They answered him, “You were born in utter sin, and would you teach us?” And they cast him out.

Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, and it is he who is speaking to you.” He said, “Lord, I believe,” and he worshiped him. Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.”

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:

Today’s Gospel reading is another long conversation between Jesus and someone he meets during his ministry, as recorded in John’s Gospel. Two Sundays ago we heard his conversation with Nicodemus, a ruler of the people who came to him by night. Last

Sunday we heard his conversation with a Samaritan woman, whom he met while seeking water at a well.

Here in chapter nine Jesus speaks to a blind man, whom he meets while travelling along the road. And while this conversation is similar to the others, it's also different in that it expands to include comments and questions from other people as well. We skipped a number of verses today to make the reading shorter, but the conversation eventually includes Jesus' disciples, the blind man's parents, and the Pharisees. There's a lot going on in this text.

The conversation is all centered, however, around two words—sight and sin.

When I think about this text, the phrase “double cure” comes to mind. “Double cure” is not a Biblical phrase, but one that is found in the well-known hymn “Rock of Ages” – which we sang last Sunday.

The man who was blind in this text received a double cure. First, he received his sight—that's one cure. Then, as with every miracle of Jesus, something more was given, and a second cure began to take place. But what exactly was that cure?

The most obvious second cure for the man to receive was the gift of insight. Sight is often a metaphor for insight. According to this understanding, the man in the text must have gained some kind of knowledge. But what kind?

The details of the long conversation make it clear that this second cure has something to do with sin. This topic is brought up immediately as the disciples see the blind man and ask: “Who sinned, this man or his parents, that he was born blind?” This question taps into a concern that is still common today. When people suffer, people want to know why. We have a sense that sin is involved. But how?

The disciples' stated options, of either the man himself or his parents having sinned, reflected a debate that was fueled by the scriptures. In Exodus 20, when God gave the Ten Commandments to Moses, he said that he would “visit the iniquity of the fathers on the children to the third and the fourth generation of those who hate me.” From this, Israel believed that the sins of parents affected their children.

However, the prophets Ezekiel and Jeremiah both recorded a prophecy, based on words from Deuteronomy (24:16), which said: “In those days they shall no longer say: ‘The fathers have eaten sour grapes, and the children's teeth are set on edge.’ But everyone shall die for his own iniquity. Each man who eats sour grapes, his teeth shall be set on edge” (Jer. 31 and Ez. 18). Here the emphasis is on consequences for one's own personal sin and not that of their parents.

Jesus doesn't enter this debate. He states that neither the blind man's sin nor that of his parents was the reason for this blindness.

However, Jesus' answer doesn't mean that neither Old Testament principle is true. Judging from the teachings of the New Testament, both principles remain in effect. Sin always has consequences. That's beyond debate. What we need to realize is that we can't always trace a particular sin to a particular consequence. In fact, we usually can't. As R. C. H. Lenski says in his classic Lutheran commentary: "Sin works out its painful and distressing results in many ways, which are beyond our ability to trace."

People, however, like to make connections. Doing this is a way to try making sense of things. And it may bring a temporary comfort in thinking that justice is being done. We love it when bad things happen to those who deserve it. And this same love can easily work the process backwards and assume that all bad things are deserved.

As comforting as such thoughts might be, however, life is actually much more complex. Often, it's the innocent who suffer. And the guilty sometimes get away with their crimes too.

Sin cannot always be traced. "Were those who died in the tower of Siloam worse sinners than others?" Jesus once asked his disciples. "No, he said." And then he added: "But unless you repent you will all likewise perish."

Years ago I read a quote from Bono – the lead singer of the musical group U2 – which speaks to this. Asked about what drives him, Bono answered: "It's a mind-blowing concept that the God who created the universe might be looking for company, a real relationship with people. But the thing that keeps me on my knees is the difference between karma and grace."

Grace is the love of a merciful God who does not hold his people's sins against them. Grace is the love of Jesus who gave sight to a man born blind, and then continued to speak with him so that he would understand.

We'll hear more about grace as the rest of this story unfolds. But first let's say one more thing about sin.

The text makes a big deal about the man being "born" blind. He's not just a blind man, he's a man who was born that way. In light of this, the disciples' question about whose sin caused his blindness seems a little strange, since one of the options, his own sin, shouldn't have even been on the table. How can his sin cause his blindness if he hasn't yet been born? He hadn't committed any sin. Or had he?

Some rabbis actually taught the possibility of sinning even in the womb. But the other possible understanding of this text, and the one which the church holds to, is that sin was present because sin naturally gets passed along. We call this the doctrine of original sin. This is a doctrine laid out for us in passages such as Psalm 51:5 – “Behold I was brought forth in iniquity; in sin did my mother conceive me.”

Because of inherited sin, our birth into this world is like being born blind. That’s what this chapter is saying. John 9 is one of many passages in scripture which push us toward this understanding.

And this understanding is important, because where the teaching of original sin is denied, the full effects of sin cannot be appreciated. The doctrine of original sin pushes us toward our knees. It keeps us from deceiving ourselves and saying we have no sin. And it explains this broken world – one in which people are sometimes born without sight, and in which countless other unjust and difficult occurrences take place as well.

The fault for individual brokenness does not need to be traced to individual sins. Nor does it need to be assigned to God, as if God wanted us to suffer in this way.

Some people believe these teachings. Through the misreading or ignoring of the scriptures, these teachings still rear their ugly heads.

The bigger issue, though, is that some deny there is any such thing as original sin. This belief is quite common in the church and can even be found in some church’s statements of faith, such as one I found which says: “We believe humankind is originally blessed and inherently good, which allows God to fully express God’s realm through us and as us.” Yikes!

Jesus and the scriptures take sin seriously. They tell us to repent because the kingdom of heaven is at hand. And they tell us that the wages of sin is death.

However, the scriptures also tell us that God has an answer to sin.

As I said at the beginning of the sermon, the conversation in this text is all centered around two words—sight and sin. God’s answer to sin is to restore our sight.

This means, first of all, that God moves us to acknowledge our sin as an essential step toward salvation.

In our text, Jesus is not concerned about pointing out the specific sins of the blind man or his parents. He is more concerned about explaining how original sin plagues them and everyone else.

However, he does point out the particular sin of the Pharisees. At the end of his conversation with the man born blind, Jesus says to him: “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” And this is another example of Jesus’ famous “great reversal,” where the lowly are lifted up and the exalted are brought down.

Yet it is also a jab at the Pharisees. And they know it. The remaining verses of the chapter, which we didn’t read, record the Pharisees overhearing this statement of Jesus, and saying to him: “Are we also blind?” Jesus says to them in reply: “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.”

God pushes us toward sight – including the sight of our sinfulness. That is why we begin our worship services with a confess of our sins. Those who think they “see” just fine—meaning they think they have no need for a Savior—will remain lost in their blindness.

Jesus is all about restoring sight. In the beginning of the text Jesus restores a man’s eyes so that he can see. But by the end of the text Jesus has opened the man’s heart and mind to see his Savior. “Lord, I believe,” said the man healed by Jesus. Believing is seeing. Believing is trusting the grace of God. Or as Bono said, in finishing up the earlier quote: “I’m holding out for grace; I’m holding out that Jesus took my sins onto the cross, because I know who I am, and I hope I don’t have to depend on my own religiosity.”

It was never God’s plan that man fall into sin. It was never God’s intention that there would be illness and death or that men would be born blind. And yet, in the mystery of his grace, the Son of Man – slain as the Lamb of God – took a fallen situation and restored it. By the mystery of the incarnation and the glory of the cross we will come to see God as we were meant to—face to face, in full and sacrificial love. The paradise of Eden awaits.

“Be of sin the double cure” we sing in the hymn. And as I shared earlier, I thought of that phrase as it applied to the blind man’s two cures – the physical and the spiritual.

But just so you know, the hymn is actually saying something a little different. “Be of sin the double cure, cleanse me from its guilt and power.” This speaks to a cure from the guilt of sin and a cure from the power of sin. That’s the double cure.

The cure from our guilt speaks to our justification. God no longer holds our sins against us.

The cure from sin’s power speaks to our sanctification. With sin’s power broken we are enabled to do better.

How blessed we are to have this double cure. And come to think of it, that division, as stated in the hymn, isn't really all that different than what I first thought. God's cure is both physical and spiritual. God heals our bodies so that we can do better in life. God heals our souls so that we are assured of our salvation.

This double cure of our sin is seen very clearly in one of the declarations of forgiveness that we sometimes use in our liturgy. As a conclusion to today's sermon, let me share it with you:

"In the mercy of almighty God, Jesus Christ was given to die for us, and for His sake God forgives us all our sins. To those who believe in Jesus Christ he gives the power to become the children of God and bestows on them his Holy Spirit. May the Lord, who has begun this good work in us, bring it to completion in the day of our Lord Jesus Christ." Amen.

*HYMN OF THE DAY (Stand) #744*

*Amazing Grace*

- 1   Amazing grace—how sweet the sound—  
      That saved a wretch like me!  
I once was lost but now am found,  
      Was blind but now I see!**
- 2   The Lord has promised good to me,  
      His Word my hope secures;  
He will my shield and portion be  
      As long as life endures.**
- 3   Through many dangers, toils, and snares  
      I have already come;  
His grace has brought me safe thus far,  
      His grace will lead me home.**
- 4   Yes, when this flesh and heart shall fail  
      And mortal life shall cease,  
Amazing grace shall then prevail  
      In heaven's joy and peace.**
- 5   When we've been there ten thousand years,  
      Bright shining as the sun,  
We've no less days to sing God's praise  
      Than when we'd first begun.**

**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.

Great Physician, enlighten our eyes by Your blessed Gospel, and hide us in Your shelter in the day of trouble. Provide a home in Your Church for those cast out by this world and unite them with us in the pure confession of Your name. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, Your Son abides among His saints in the temple of His Church. Shelter all those who seek refuge under the cover of His tent and raise up workers in every age to serve them in Your name. Lord, in Your mercy, **hear our prayer.**

Father, through Holy Baptism You have brought us into the light of Christ. Guide us always in Your ways and teach us to know Your will, that we would do what is good and right and true. Lord, in Your mercy, **hear our prayer.**

Lord God, those who wait for Your salvation have the promise that You will not forsake them. Lead those who wander in darkness through rough places, that they would find the way of righteousness and not be put to shame. Lord, in Your mercy, **hear our prayer.**

Gracious Father, You have promised that what we suffer does not condemn us, but instead displays Your glory. Sustain the afflicted in body or soul, especially our brothers and sisters Chris, Bev, Rosemarie, 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... that they would take heart, trust You for healing and find You even in the midst of their trials. Lord, in Your mercy, **hear our prayer.**

O Lord, everyone who believes in Jesus as Lord will not be put to shame. Unite Your people in a right confession of Your Word, and free them from disagreement over Your truth. Bring us with penitent hearts to receive together the great riches of Your Son's body and blood which you give in your holy supper. Lord, in Your mercy, **hear our prayer.**

Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Jesus Christ, our Lord. **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.**

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 #570*

*Just as I Am, without One Plea*

- 1 Just as I am, without one plea  
But that Thy blood was shed for me  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come, I come.**
- 2 Just as I am and waiting not  
To rid my soul of one dark blot,  
To Thee, whose blood can cleanse each spot,  
O Lamb of God, I come, I come.**
- 3 Just as I am, though tossed about  
With many\_a conflict, many\_a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come, I come.**
- 4 Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find,  
O Lamb of God, I come, I come.**
- 5 Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come, I come.**

- 6 Just as I am; Thy love unknown  
Has broken ev'ry barrier down;  
Now to be Thine, yea, Thine alone,  
O Lamb of God, I come, I come.**

*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 #551*

*When to Our World the Savior Came*

- 1 When to our world the Savior came  
The sick and helpless heard His name,  
And in their weakness longed to see  
The healing Christ of Galilee.**
- 2 That good physician! Night and day  
The people thronged about His way;  
And wonder ran from soul to soul,  
"The touch of Christ has made us whole!"**
- 3 His praises then were heard and sung  
By opened ears and loosened tongue,  
While lightened eyes could see and know  
The healing Christ of long ago.**
- 4 Of long ago: yet living still,  
Who died for us on Calv'ry's hill;  
Who triumphed over cross and grave,  
His healing hands stretched forth to save.**

**5 His sov'reign purpose still remains  
Who rose in pow'r, and lives and reigns;  
Till ev'ry tongue confess His praise,  
The healing Christ of all our days.**

*ANNOUNCEMENTS (Be seated)*

*DISMISSAL*

*POSTLUDE*

*When to Our World the Savior Came*  
Setting: Robert Lind

*FLOWERS:*

God of love, passionate and strong, whose Son Jesus Christ, the child of Mary and loved and cared for by Joseph, shared the life of a home in Nazareth and drew the whole human family to himself: strengthen us in our daily living that in joy and in sorrow we may know the power of your presence to bring together and to heal; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen.

A Collect for Mothering Sunday (the fourth Sunday in Lent) and the Feast of St Joseph (March 19)  
By Jennifer Zambone

*FELLOWSHIP:* Board of Youth

Those serving:

Sunday, March 19, 8:00 a.m.:

Greeter: Jim Easterly  
Comm. assist: Dede Dixon  
Reader: Norm Williams

10:30 a.m.:

Greeter: Aaron Siebrass  
Comm. assist: Dan Buuck  
Reader: Aaron Siebrass

## Acknowledgements

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