

THE THIRD SUNDAY IN LENT
MARCH 8, 2026
ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

Jesus, Refuge of the Weary
Setting: Ellen Coman

WELCOME

ENTRANCE HYMN (Stand)

Jesus, Refuge of the Weary

LSB 423

- 1 Jesus, refuge of the weary,
 Blest Redeemer, whom we love,
Fountain in life's desert dreary,
 Savior from the world above:
Often have Your eyes, offended,
 Gazed upon the sinner's fall;
Yet upon the cross extended,
 You have borne the pain of all.**
- 2 Do we pass that cross unheeding,
 Breathing no repentant vow,
Though we see You wounded, bleeding,
 See Your thorn-encircled brow?
Yet Your sinless death has brought us
 Life eternal, peace, and rest;
Only what Your grace has taught us
 Calms the sinner's deep distress.**
- 3 Jesus, may our hearts be burning
 With more fervent love for You;
May our eyes be ever turning
 To behold Your cross anew
Till in glory, parted never
 From the blessed Savior's side,
Graven in our hearts forever,
 Dwell the cross, the Crucified.**

CONFESSION AND FORGIVENESS

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 reflect on our need before God)

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.

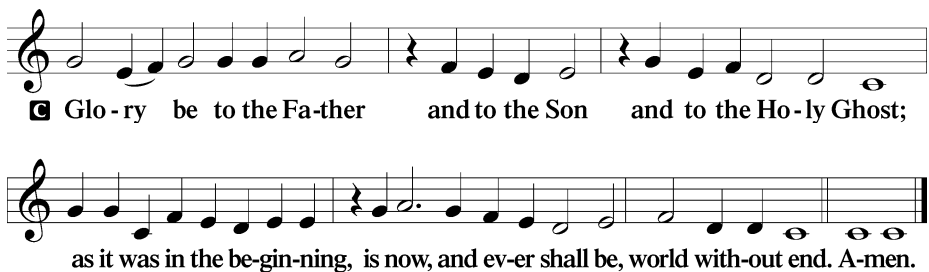
Amen.

INTROIT (Stand)

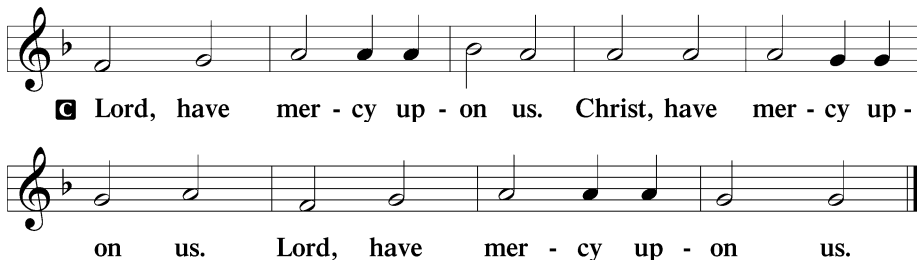
Return to the Lord your God, for He is gracious and `merciful,
Slow to anger and abounding in `steadfast love.

**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.



KYRIE



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

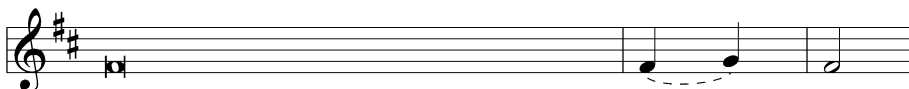
All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. Therefore the people quarreled with Moses and said, "Give us water to drink." And Moses said to 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.

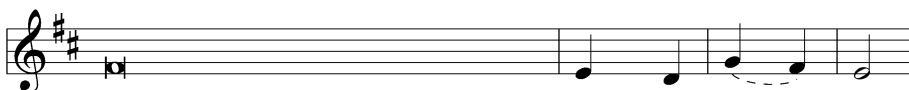
Thanks be to God.

PSALM 95 (LSB 220 - Venite)



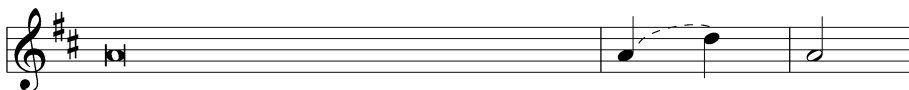
- 1** O come, let us sing to the Lord,
2 For the Lord is a great God
3 The sea is His, for He made it,

5 Glory be to the Father and to the Son

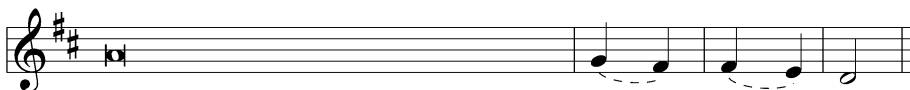


- 1** let us make a joyful noise to the rock of our sal - va - tion.
2 and a great king a - bove all gods.
3 and His hand formed the dry land.

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.

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.**

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

[Jesus] 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?" They went out of the town and were coming 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:

Today we hear Jesus offering something he calls "living water." As someone who has grown up and lived his whole life in places where the tap water is perfectly fine to drink, I tend to think of water as water. When I'm thirsty and want some water, I just go to the closest faucet and fill my glass. Simple as that.

But of course, I know that not all water is the same. When I hike out in the mountains, I filter the water because those streams contain all kinds of things I don't want to consume. And I know that many people prefer to get their water from a bottle even in areas where the tap water is okay, because to them that bottled water might taste better or contain extra minerals or be extra pure.

In today's Gospel reading, Jesus was attempting to get water from Jacob's well—not because that water was so special but because it was the only option that day on his travel through Samaria. While he was at the well, he started a conversation with a Samaritan woman. He asked her to help him get a drink since she had a jar and he did not. He then turned the conversation to the water that he offered, which he called "living water." Jesus explained that this water will quench a person's thirst forever. What's more, it will become "*a spring of water welling up to eternal life.*"

The woman was interested in this water. We can see why.

Jesus then asked her to call her husband to come and join the conversation. That's where the dialog veered in a different direction.

We'll cover that later part of the conversation as the sermon goes on. But for now, I'd like us to pause and think more about the living water Jesus mentions. What makes this water so special? How can it contain such power? And was it just for the Samaritan woman? Or is it for us too?

In the people's language of that day, the phrase "living water" could simply mean "water that flows." Knowing this, the Samaritan woman might have thought Jesus was simply referring to a better water source—like one that flowed from a stream instead of being drawn up through a well.

But Jesus was not talking about water in a literal sense. He was using the phrase to mean far more.

In the Old Testament Scriptures, God himself is sometimes described as a fountain of living waters. An example comes from the prophet Jeremiah (17:13) who said: *"O LORD, the hope of Israel, all who forsake you shall be put to shame; those who turn away from you shall be written in the earth, for they have forsaken the LORD, the fountain of living water."*

With this scriptural connection, we begin to see that the living water Jesus offers... is God himself.

If there's any question about this, Jesus clears it up a few chapters later. In John chapter seven (v.37-39), when Jesus is in Jerusalem for one of the festivals, we're told that on the last day of the feast, the great day, Jesus stood up and cried out, *"If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water'."* John then adds: *"Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified."*

We see here that the living water Jesus offers is the Spirit of God – the Holy Spirit. This is the Spirit by which God moves people and teaches them. It is the Spirit whom God sends as a witness to his glory and the salvation that he offers. This is the Spirit which flows from the heart of God and which is God.

Jesus is therefore telling the Samaritan woman – and us – that God's Spirit will come to us and remain within us, as a living water, quenching our thirst and becoming a spring of water welling up to eternal life. This water is a powerful and profound gift from God – one that's significance cannot be overstated. *"Sir, give me this water,"* said the Samaritan woman. We should desire it too.

To help us further understand and appreciate this gift, let's point out a few of its benefits as suggested by our readings.

First, this living water is a water of cleansing. Jesus says that the living water he gives leads to eternal life – something that only comes to those who are cleansed of their sins.

Earlier I quoted a verse from Jeremiah where God is described as a fountain of living water. Jeremiah also uses that description in a different part of his prophecy, at a place where he points out the people's sins. There he quotes God as saying (2:13): *"for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water."*

In this verse God describes how his people not only left him (with the words: *"have forsaken me"*) but also how they followed other gods (with the words: *"hewed out cisterns for themselves"*). God's words illustrate a message that Jeremiah had said plainly in an adjoining verse, where he tells how the people preferred the worship and prophets of Baal.

Sadly, this verse describes us too. We may not bow the knee to Baal, but we often bow it to the almighty dollar and the delights of the world and the spirit of the age. All too often these become of higher value to us than the Lord God. The prophet reminds us that these lesser gods are merely *"broken cisterns that can hold no water."* But we choose them anyway.

Later in his conversation with the Samaritan woman, Jesus explains that *"salvation comes from the Jews."* This statement comes in the context of the rivalry between Jerusalem and Samaria and thus contains some specific meanings. But at its most basic level, it simply shows what's at stake. Jesus has come to bring salvation, and this means saving people from their sins.

Jesus' promise of living water addresses this need of ours by explaining that his water becomes a spring of water inside of us, welling up to eternal life. Through this living water, we are cleansed and saved. This is the core of his Good News.

But there is more to catch in these words of Jesus as well. For as God's Spirit, the living water brings other blessings too.

When Jesus tells the Samaritan woman about the water he gives, he adds the promise that with this water one will never be thirsty again. These words tell how the Spirit brings both faith and contentment.

The idea of “thirsting” in the scriptures means more than just the desire to be hydrated. It also means desire in general. And the scriptures make clear that some desires are good, like the desire for righteousness, but other desires are not, like the desire for forbidden fruit.

In our first reading today, from Exodus 17, we heard that the people “*thirsted for water and grumbled.*” No one can blame them for wanting water. But they are to be blamed for grumbling. Their grumbling was a rejection of the Lord’s provision and a sign that they didn’t trust him.

Just a short time before this, God had delivered the people from their slavery in Egypt. Surely, he would provide for their thirst during their desert journey. But the people’s faith wavered. They grumbled and quarreled, testing the Lord.

Again, this happens to us too. We get worried about our future and wonder if we’ll survive. We worry about pain and loss. We worry about illness and disease. We worry about our loved ones, our possessions, and all kinds of things... including our sanity.

In difficult times, we are to keep calm and keep the faith, trusting that God is in control. And we can do this, because we know that we have been cleansed from our sin and are saved from sin’s eternal consequence. Someday soon we will experience the complete fulfillment of Jesus’ promise to never thirst again.

This complete fulfillment will happen on the day when we leave this life and enter our heavenly abode. But even now, in this life, we can achieve a measure of this contentment. And that’s because we have living water quenching our thirst whenever we drink it. This water from Jesus shores up our faith and keeps us refreshed.

The living water of Jesus is the water of cleansing, the water of faith, and the water of one more thing too. It is also the water of mission.

When Jesus says his living water will flow out of our hearts, as stated in John seven, this means that it will flow to others as well. Through this living water in us we become a part of Christ’s mission to the world.

The prophet Isaiah (58:11) told of this to God’s people when he explained: “*the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose*

waters do not fail.” In other words, when you are a watered garden and a spring of God, you are also a great help to others.

In our Gospel reading today, Jesus showed his heart of mission in many ways. First, he approached a sinner—one who was probably at the well in the heat of the day so that she would not have to interact with her neighbors. Here we recall that Jesus often spoke with sinners; in fact, he said it was his mission to reach them.

But this woman wasn’t just a sinner. She was also someone who had been hurt. In those five former marriages of hers, she had no doubt experienced many times when she was the one who was sinned against. In fact, this probably happened often.

When Jesus spoke to this woman, he showed that he hadn’t come to judge her but to care. Caring is always an act of mission.

And in his caring, Jesus was also breaking down barriers. One of these barriers was the one that existed between men and women at that time. In those days, men didn’t engage an unknown woman in conversation about anything, much less religious matters. That’s why the scripture records that when Jesus’ disciples saw him doing this, they “marveled” at him. Jesus had come to show that all persons have value and worth as children of God and that men and women can converse as equals.

Jesus was breaking down another barrier here too—that which existed between Jews and Samaritans. Hard feelings between the two groups had been in place for years. The Samaritan woman noted this by mentioning how the two peoples normally didn’t speak to each other. But Jesus came to bring people together. And from his words in this scripture, we see that the chief way he does this is to unite them in worship. His words here point ahead to a day when this would happen – one which commenced after his resurrection.

Yes, as we see, the living water of Jesus accomplishes great things. And this living water can also be pictured – and thus better understood – as flowing from him in two important ways.

The first is in the waters of Baptism. In Baptism we are united to Christ’s death and resurrection and receive his Holy Spirit. Baptism cleanses us, saves us, gives us faith, and sends us forth in mission – all things that the woman at the well received.

The second is in the water which flowed from Jesus' side when he was crucified. John tells us in his Gospel how the soldiers pierced Jesus' side as a sign of scriptural fulfillment, and this resulted in water flowing out of him (19:34-36). John explains in his first epistle how this water testifies to the eternal life which God gives us in his Son (5:6-12).

Jesus said that *"the hour is coming and is now here when true worshipers will worship the Father in spirit and truth."* And that day has come. Those of us who worship Jesus are reflecting the truth that we all need a Savior and that in Jesus we have one.

Those who worship in this way receive the living water of Christ's Holy Spirit. And through this gift we are taught the blessings of mercy, forgiveness, unity and mission – all of which are suggested by today's Gospel reading. What's more, we are also equipped with the gifts of endurance, character, hope and love – all mentioned in today's epistle.

During this season of Lent, in which we often pray portions of David's great penitential Psalm—Psalm 51, we often pray the verse *"Create in me a clean heart, O God, and renew a right spirit with me."* In fact, soon we will sing it. How blessed we are to know that Christ's Living Water answers this prayer.

May God sustain this faith in us, to his glory and our good. In the name of Jesus. Amen.

- 1 **May God bestow on us His grace,
 With blessings rich provide us;
And may the brightness of His face
 To life eternal guide us,
That we His saving health may know,
 His gracious will and pleasure,
And also to the nations show
 Christ's riches without measure
And unto God convert them.**
- 2 **Thine over all shall be the praise
 And thanks of ev'ry nation;
And all the world with joy shall raise
 The voice of exultation.
For Thou shalt judge the earth, O Lord,
 Nor suffer sin to flourish;
Thy people's pasture is Thy Word
 Their souls to feed and nourish,
In righteous paths to keep them.**
- △ 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,
 Let solemn awe possess us.
Now let our hearts say, "Amen!"**

**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 people of God in Christ Jesus and for all people according to their needs.

Lord of hosts, Your ancient people worshiped You in Jerusalem, and in Christ You are now worshiped among all nations. Grant us faithful hearts to worship in spirit and truth. And continue your work of seeking and saving the lost, so that many more would be united in this worship. Lord, in Your mercy, **hear our prayer.**

O God, 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 and workers, that we would be refreshed by the living water of our Baptism, which flows from the stricken side of Christ. Lord, in Your mercy, **hear our prayer.**

Lord of all, You bestow Your riches on all who call upon You. Bless parents with wisdom as they teach their children Your ways, that together as family they may confess with their mouths that Jesus is Lord. And grant your blessing upon all Christian schools, that they would be able to effectively and powerfully shine Christ's light into our homes and communities. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, preserve our nation and prosper the cause of justice in this land. Guide and grant Your wisdom to our president, congress, governor, and all elected and appointed civil servants. Grant peace among the nations, and watch over those who protect us here and abroad. Lord, in Your mercy, **hear our prayer.**

O great Physician of body and soul, by Your Word and Holy Spirit comfort all who are in sorrow or need, sickness or adversity, and hold them in the safety of your arms. We pray especially for all those on our prayer list, all those whom we met this week while providing food and shelter, and for those we name in our hearts at this time... Heal and protect them according to Your gracious will. And give us all grace to accept and bear our crosses with faith in You, knowing that your Son Jesus has saved us from our sins and given us life eternal in his name. Lord, in Your mercy, **hear our prayer.**

Merciful God, strengthen our faith as we come before Your altar this day, and grant that we who bear the weight of this world and its sorrows would always long for Your courts and the blessings You have prepared for those who love you and sing Your praise. Lord, in Your mercy, **hear our prayer.**

All of these things and whatever else You know that we need, O Father, grant us for the sake of Jesus Christ, Your only Son, our Lord and Savior, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



THE LITURGY OF HOLY COMMUNION

OFFERTORY

LSB 192

**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

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)

Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.

COMMUNION HYMNS

Come to Calvary's Holy Mountain

LSB 435

- | | |
|--|---|
| <p>1 Come to Calv'ry's holy mountain,
Sinners, ruined by the fall;
Here a pure and healing fountain
Flows for you, for me, for all,
In a full, perpetual tide,
Opened when our Savior died.</p> <p>2 Come in poverty and meanness,
Come defiled, without, within;
From infection and uncleanness,
From the leprosy of sin,
Wash your robes and make them white;
Ye shall walk with God in light.</p> | <p>3 Come in sorrow and contrition,
Wounded, impotent, and blind;
Here the guilty, free remission,
Here the troubled, peace may find.
Health this fountain will restore;
They that drink shall thirst no more.</p> <p>4 They that drink shall live forever;
'Tis a soul-renewing flood.
God is faithful; God will never
Break His covenant of blood,
Signed when our Redeemer died,
Sealed when He was glorified.</p> |
|--|---|

- 1 **Alas! And did my Savior bleed,
 And did my sov'reign die?
Would He devote that sacred head
 For such a worm as I?**
- 2 **Was it for crimes that I had done
 He groaned upon the tree?
Amazing pity, grace unknown,
 And love beyond degree!**
- 3 **Well might the sun in darkness hide
 And shut his glories in
When God, the mighty maker, died
 For His own creatures' sin.**
- 4 **Thus might I hide my blushing face
 While His dear cross appears,
Dissolve my heart in thankfulness,
 And melt mine eyes to tears.**
- 5 **But drops of grief can ne'er repay
 The debt of love I owe;
Here, Lord, I give myself away:
 'Tis all that I can do.**

NUNC DIMITTIS AND CONCLUDING LITURGY

LSB 199-202

**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.**

- 1 Praise the One who breaks the darkness
 With a liberating light;
Praise the One who frees the pris'ners,
 Turning blindness into sight.
Praise the One who preached the Gospel,
 Healing ev'ry dread disease,
Calming storms, and feeding thousands
 With the very Bread of peace.**
- 2 Praise the One who blessed the children
 With a strong, yet gentle, word;
Praise the One who drove out demons
 With the piercing, two-edged sword.
Praise the One who brings cool water
 To the desert's burning sand;
From this Well comes living water,
 Quenching thirst in ev'ry land.**
- 3 Let us praise the Word Incarnate,
 Christ, who suffered in our place.
Jesus died and rose victorious
 That we may know God by grace.
Let us sing for joy and gladness,
 Seeing what our God has done;
Let us praise the true Redeemer,
 Praise the One who makes us one.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

Praise the One Who Breaks the Darkness
Setting: Timothy Shaw

FELLOWSHIP: Boards of Finance and Stewardship

Those serving:

8:00 a.m.:

Greeter: Bob Juenger

Comm. assist: Dave Oaks

Reader: Norm Williams

10:30 a.m.:

Greeter: SP Youth

Comm. assist: SP Youth / Dede Dixon

Reader: SP Youth

Acolyte: Natalie Starck

AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgements

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7426 IDYLWOOD ROAD
FALLS CHURCH, VIRGINIA 22043**

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The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Parish Music

Jill Cha, Preschool Director

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Linda Fekete, Parish Secretary

Richard Irwin, Building Manager

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