

THE FOURTH SUNDAY IN LENT
MARCH 15, 2026

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



PRELUDE

Jesus, Grant that Balm and Healing

Setting: Robert J Powell

WELCOME

ENTRANCE HYMN (Stand)

Jesus, Grant that Balm and Healing

LSB 421

- 1 **Jesus, grant that balm and healing**
In Your holy wounds I find,
Ev'ry hour that I am feeling
Pains of body and of mind.
Should some evil thought within
Tempt my treach'rous heart to sin,
Show the peril, and from sinning
Keep me from its first beginning.
- 2 **Should some lust or sharp temptation**
Fascinate my sinful mind,
Draw me to Your cross and passion,
And new courage I shall find.
Or should Satan press me hard,
Let me then be on my guard,
Saying, "Christ for me was wounded,"
That the tempter flee confounded.
- 3 **If the world my heart entices**
With the broad and easy road,
With seductive, sinful vices,
Let me weigh the awful load
You were willing to endure.
Help me flee all thoughts impure
And to master each temptation,
Calm in prayer and meditation.

- 4 Ev'ry wound that pains or grieves me
By Your wounds, Lord, is made whole;
When I'm faint, Your cross revives me,
Granting new life to my soul.
Yes, Your comfort renders sweet
Ev'ry bitter cup I meet;
For Your all-atoning passion
Has procured my soul's salvation.
- 5 O my God, my rock and tower,
Grant that in Your death I trust,
Knowing death has lost its power
Since You crushed it in the dust.
Savior, let Your agony
Ever help and comfort me;
When I die be my protection,
Light and life and resurrection.

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.



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



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

KYRIE



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



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

HYMN OF PRAISE (omitted during Lent)

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. 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.

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 9th chapter
Glory to You, O Lord.

(Verses 1–7 – Jesus giving sight)

As he passed by, Jesus 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 spit 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. (ESV)

Thus far, the reading of our Gospel. Please be seated.

Today's Gospel reading is long. Very long! Therefore, I'll be reading it in sections, with a portion of the sermon given between each section. Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

The man came back seeing! What a wonderful miracle! Imagine the joy of this man who was now, for the first time in his life, able to use his eyes and see. What a gift Jesus gave him!

And yet the miracle is only part of the story. The miracle is also a “sign.” It's labeled as such in verse 16, soon to be read. This is the word John uses to describe all of Jesus' miracles.

As a sign, the miracle points to a greater healing. This healing comes about as Jesus converses with the man, just like it did in last Sunday's reading when Jesus conversed with a woman at the well, and as it did in the reading two Sundays ago when Jesus spoke with Nicodemus. In each of these conversations – and the one next Sunday too – Jesus heals by giving unique insights about the nature and extent of his salvation.

As we heard, today's reading begins with the disciples asking Jesus a question. They assumed, as did many in that day, that the blind man's disability occurred because of someone's sin. The disciples wanted to know whose sin it may have been.

Jesus could have answered their question directly – explaining, as he did at the beginning of Luke 13, that such forms of hurt and brokenness in this world are the result of humanity's collective sin and not necessarily tied to a particular sin of an individual. He could have shared the lessons on this from the book of Job or rehearsed the story of man's fall into sin from Genesis. But he didn't. Instead, here he simply taught his disciples not to assign blame in such cases.

Then he went on to teach about the opportunities these cases bring. When Jesus says that the man's blindness occurred *"so that the works of God might be displayed in him,"* this tells us that such disabilities give opportunities for others to do good to that person. Many of us here know the joys and challenges of these opportunities. Such actions of good are *"works of God"* because he's the one who prompts our hearts. Note, too, that the word *"works"* is plural. God works in many ways, through many people. We're not alone in these struggles.

Of course, the greatest works God does – and the ones highlighted here in this text – are those done through Jesus himself. Jesus gave sight to the man by making his eyes work, and Jesus also gave him insight. Jesus gives this insight of faith and understanding to all who engage with him. And this is the sight that changes lives in even greater ways.

Jesus first says it like this: *"As long as I am in the world, I am the light of the world."* By this he means that his presence allows a person to see things as they truly are, through an understanding that he gives. He illumines the world and its challenges and gives us the answers and insights we need.

Moreover, this illumination is available to everyone. Through its spread, it brings a light that benefits the whole world. As John put it earlier: *"The light shines in the darkness, and the darkness has not overcome it"* (1:5).

But note, however, that Jesus also qualifies his statement. He does this by adding: *"As long as I am in the world."* Isn't Jesus always in the world? Yes and no. Jesus was once here in person – visible to all. But now he is here in Spirit – visible only in Word and Sacrament – with plans to return someday.

Likewise, this spiritual presence here is sometimes strongly acknowledged among us, but at other times not. And that's because, as he once explained, people sometimes hide the light under a bushel (Mt. 5:15). Some even extinguish it from their lives.

The light of Christ will always be shining in the world. But are we letting it shine on us?

One reason people shy away from this light is that they question it. And that's what happens next in our reading.

John 9:8–12 – Community reaction

The neighbors and those who had seen him before as a beggar were saying, "Is this not the man who used to sit and beg?" Some said, "It is he." Others said, "No, but he is like him." He kept saying, "I am the man." So they said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

As we see, the people were skeptical. They figured there must be some other explanation for the man's sight. Could it be that this was someone else? And why wasn't the supposed healer there to defend his work?

We know about skepticism. There are plenty of skeptics in our world. And we ourselves sometime get skeptical too.

How is Jesus' message of healing received in our neighborhood? Well, it certainly takes a back seat to the healing offered by science. Our world likes to see tangible and immediate changes. And it values evidence and explanation much more than faith and mystery.

People are suspicious of cures like mud on the eyes and washing in a pool. But of course, the mud and the water were just the means. The cure is Jesus himself – given in his message, promise, and light.

As we know, Jesus doesn't cure all physical blindness in our world. Nor does he cure all of our ailments and problems. He will cure them someday, yes, but not just yet. Today he gives us grace to endure and a message that leads us to help one another.

Jesus will, however, cure our spiritual blindness today, when we allow him. He does this according to his promise that as long as he is in our world, he will give us his light.

Let's keep going with the reading.

John 9:13–17 – Initial reaction from the Pharisees

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."

More skepticism. And this time from the people's leaders, not just the neighbors.

Leaders have knowledge and experience. They know to "drill down" when faced with a question. The Pharisees considered this possible miracle through their usual lens of scripture and tradition.

And this led some of them to reason that Jesus, even if he did do the miracle, was not from God since he healed on the Sabbath – apparently breaking one of God's laws. But was this really a breaking of God's Law? Or did it just break a tradition? Jesus, as we know from other occasions, taught that healing on the Sabbath was not against God's Law. His teaching on this matter was part of the insight he came to give.

Other Pharisees considered that any man who could do such things would have to be from God. These leaders looked beyond the Sabbath debate and focused on the miracle. If this miracle really happened, they reasoned, then Jesus must have God's blessing.

To assess the situation further, they asked the healed man himself: "*What do you say about him?*" The man said: "*He is a prophet.*"

This was a reasonable answer. And a much safer one than saying Jesus was the promised "Christ." Prophets were definitely "from God" and they were known from the scriptures too.

But again, this answer assumed that the man was truly healed. And the Pharisees weren't ready to concede this just yet. They needed more evidence.

So, more conversation.

John 9:18-23 – Family reaction

The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son and that he was born blind. But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." (His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.) Therefore his parents said, "He is of age; ask him."

Now they had evidence! The man's parents confirmed that he was born blind. And in light of this, the Jews (these are both Pharisees and neighbors at this point) go back to the question of "how." They ask the parents: "How then does he now see?"

His parents don't want to be involved. They're afraid. Challenging their leaders puts them at risk of being put out of the Synagogue, which would then lead to other consequences as well. The parents therefore deflect the question, putting it back on their son.

In some ways we can't blame the parents here. They didn't see the actual healing themselves and why should they put themselves at risk?

Still, shouldn't they also have been moved by this healing? Why can't they acknowledge this new power among them? And why aren't they willing to stand up?

The parents' response here reflects the reality of many people in our world. God may be moving among them, but they just don't want to be changed by it or make any kind of commitment. They prefer to remain agnostic, saying "who can know? Ask someone else."

People tend to act out of calculation rather than faith, using self-preservation as their guiding principle. And we do this too. We end up doing what is safe, which then keeps us from seeing the bigger vision of Christ.

The former blind man's parents were afraid. So, they punted. "Go ask him," they said.

The people did this. Here's the account:

John 9:24-34 – Conflict with the Pharisees

So, for the second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner." He answered, "Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

Jesus had opened the eyes of a man born blind. And what's more, he had given him something greater too. He had given him faith. The man now identified himself as a disciple of Jesus – one who follows him and learns from him.

The man's faith was in its early stages. And there were still teachings to receive. But he knew he had met someone special—someone sent from God. And he wanted to learn more.

Here we see that Jesus gave the man another gift too. Not only were his eyes opened, but his voice was opened too. Notice how the man speaks up boldly to those who questioned him and his new faith. He doesn't meekly dodge questions nor push them

off to others like his parents. He answers them directly and even asks questions of his own.

Jesus gives his people a voice. That means us. We are to use that voice to defend the healing we have experienced through Jesus and share with others the light of Christ.

Of course, we need to be wise about this. Our faith doesn't automatically make us an expert on everything. Notice how the healed man says something here which is only partially true, since he didn't yet know Jesus' full story.

The topic of discussion was whether Jesus was a sinner. To this, the healed man says: *"We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him."*

On the one hand, his statement was right. God does not listen to sinners, since sinners have frustrated God's work in the world and forfeited their right to be heard. Their sin has created a gulf between them and God.

However, on the other hand, the man's statement is not correct. Not now. And that's because things have changed. Jesus has done something about our sin.

For the sake of our reconciliation with God, and for the salvation of our souls, Jesus went to the cross. There he died as a sacrifice for the sin of humanity. He paid sin's price, doing so on our behalf.

And then – as the greatest of signs – he was raised to life. This resurrection shows that victory over sin and death has been achieved.

These actions of redemption prove that Jesus is indeed the light of the world. Through him, his followers have the forgiveness of their sins. And through him, God also listens to sinners, because their sin is no longer counted against them.

This doesn't mean, however, that God no longer has any requirements of us. Note what is said next, in the last part of the reading, as Jesus appears again on the scene.

John 9:35-41 – Further revelation from Jesus

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." Some of the Pharisees near him heard these things, and said to him, "Are we also blind?" Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

Jesus had healed the man's eyes and given him faith. But he wanted his faith to be better informed and for it to be a faith of commitment. So, he asks him if he believes in the Son of Man.

The man says that he does. He even shows his belief by worshiping him.

Jesus then continues to reveal more about himself. In calling himself the Son of Man, he uses a title which speaks to his special nature without yet revealing all that he came to do, since his full revelation was still to come.

Jesus also reveals that he came to bring judgment upon the world. This judgment will bring about a great reversal – one described in other sayings of his too, like where he said *"the last shall be first, and the first last."*

Here the reversal comes about as those who acknowledge their disability—meaning their sin and their inability to save themselves—are healed by Jesus who is full of grace. The flipside is that those who think they see just fine and who believe they have no need for a savior, will be lost in their blindness.

These exchanges make clear that Jesus calls people to both repentance and faith. Sins are forgiven, yes. But now we are to "go and sin no more."

Living this life of faith is not easy. In fact, it will be a continual challenge.

Sometimes the challenge comes through our neighbors, our leaders, or even our families. Sometimes the challenge will come from our disabilities, weakness, or weariness.

When challenges come, we turn to the light of the world – Jesus Christ. Jesus tells of our forgiveness and assures us that his light will not be overcome.

Jesus once gave this sight to a man born blind, and through this healing the works of God were displayed. May God also open our eyes as we have need. In the holy name of Jesus. Amen.

HYMN OF THE DAY (Stand) When I Survey the Wondrous Cross

LSB 426

- 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!

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.

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 confession of Your name. Lord, in Your mercy, **hear our prayer.**

Lord of glory, You have gathered Your Church and sanctified us in Your truth. Guide and direct Matthew, our Synod president; Bill, our district president; and all pastors and church workers. Preserve all congregations who are without a pastor, send new laborers into Your harvest, and sustain those whom You have already sent. Lord, in Your mercy, **hear our prayer.**

Almighty Father, uphold in mercy all who are in places of authority among us, especially parents and those who hold office in our government. Strengthen our homes and communities and keep families firm in the Christian faith. Preserve us from wickedness and uphold order and justice for a peaceful life. Lord, in Your mercy, **hear our prayer.**

Lord God, You have promised that what we suffer does not condemn us but instead displays Your glory. Sustain the afflicted in body or soul, especially Geraine, Sophia, Brooks, June, Peter, Wendy, James, Russell, Marvin, Yi, Val, Marian, Jeannie, Marvin, Arlo, Elianna, 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.**

Blessed, O Lord, is everyone who is not offended by Your Christ. Give us faith to believe His blessed testament, seek His Holy Supper for the forgiveness of our sins, and confess Your truth with honest hearts in the communion of this altar. Lord, in Your mercy, **hear our prayer.**

O Lord, 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.**

All these things, O heavenly Father, we pray in the name of Jesus Christ, asking You to grant our prayers not for our sake but for His sake alone, for to You alone we give all glory, honor and worship, Father, Son and Holy Spirit, one God, now and forever. **Amen.**



THE LITURGY OF HOLY COMMUNION

OFFERTORY through AGNUS DEI (Stand)

LSB 192-198

8:00 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.

10:30 ANTHEM

Jubilation Choir

Create in Me
Setting: Healey Willan

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.

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

Jesus Comes Today with Healing

LSB 620

- 1 Jesus comes today with healing,
Knocking at my door, appealing,
Off'ring pardon, grace, and peace.
He Himself makes preparation,
And I hear His invitation:
"Come and taste the blessèd feast."**
- 2 Christ Himself, the priest presiding,
Yet in bread and wine abiding
In this holy sacrament,
Gives the bread of life, once broken,
And the cup, the precious token
Of His sacred covenant.**
- 3 Under bread and wine, though lowly,
I receive the Savior holy,
Blood and body, giv'n for me,
Very Lamb of God from heaven,
Who to bitter death was given,
Hung upon the cursèd tree.**

- 4 God descends with heav'nly power,
Gives Himself to me this hour
In this ordinary sign.
On my tongue His pledge receiving,
I accept His grace, believing
That I taste His love divine.
- 5 Let me praise God's boundless favor,
Whose own feast of love I savor,
Bidden by His gracious call.
Wedding garments He provides me,
With a robe of white He hides me,
Fits me for the royal hall.
- 6 Now have I found consolation,
Comfort in my tribulation,
Balm to heal the troubled soul.
God, my shield from ev'ry terror,
Cleanses me from sin and error,
Makes my wounded spirit whole.

O Savior, Precious Savior

LSB 527

- 1 O Savior, precious Savior,
Whom yet unseen we love;
O name of might and favor,
All other names above,
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee and confess Thee,
Our holy Lord and King.
- 2 O bringer of salvation,
Who wondrously hast wrought
Thyself the revelation
Of love beyond our thought,
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;

**We praise Thee and confess Thee,
Our gracious Lord and King.**

- 3 In Thee all fullness dwelleth,
All grace and pow'r divine;
The glory that excelleth,
O Son of God, is Thine.
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee and confess Thee,
Our glorious Lord and King.**

- 4 O grant the consummation
Of this our song above
In endless adoration
And everlasting love;
Then shall we praise and bless Thee
Where perfect praises ring,
And evermore confess Thee,
Our Savior and our King!**

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.**

SENDING HYMN

We Sing the Praise of Him Who Died

LSB 429

- 1 We sing the praise of Him who died,
Of Him who died upon the cross.
The sinner's hope let all deride;
For this we count the world but loss.**

- 2** **Inscribed upon the cross we see
 In shining letters, “God is love.”
He bears our sins upon the tree;
 He brings us mercy from above.**

- 3** **The cross! It takes our guilt away;
 It holds the fainting spirit up;
It cheers with hope the gloomy day
 And sweetens ev’ry bitter cup.**

- 4** **It makes the coward spirit brave
 And nerves the feeble arm for fight;
It takes the terror from the grave
 And gilds the bed of death with light;**

- 5** **The balm of life, the cure of woe,
 The measure and the pledge of love,
The sinner’s refuge here below,
 The angels’ theme in heav’n above.**

- 6** **To Christ, who won for sinners grace
 By bitter grief and anguish sore,
Be praise from all the ransomed race
 Forever and forevermore.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

*We Sing the Praise of Him Who Died
Setting: Tim Shewmaker*

FELLOWSHIP: Board of Evangelism

Those serving:

8:00 a.m.:

Greeter: Kim Follin

Comm. assist: Judy Koucky
Reader: Dave Oaks

10:30 a.m.:

Greeter: Aaron Siebrass
Comm. assist: Holly Siebrass
Reader: Aaron Siebrass
Acolyte: Julia Dennis
AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgements

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421 Jesus, Grant That Balm and Healing Text: Johann Heermann, 1585–1647; tr. composite, alt. Tune: Johann Balthasar König, 1691–1758 Text and tune: Public domain

426 When I Survey the Wondrous Cross Text: Isaac Watts, 1674–1748 Tune: Second Supplement to Psalmody in Miniature, 1778, London; adapt. Edward Miller, 1731–1807 Text and tune: Public domain

620 Jesus Comes Today with Healing Text: Heinrich Puchta, 1808–58; tr. David W. Rogner, 1960 Tune: Johann Löhner, 1645–1705; adapt. Johann Balthasar König, 1691–1758 Text: © David W. Rogner. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

527 O Savior, Precious Savior Text: Frances R. Havergal, 1836–79 Tune: Arthur H. Mann, 1850–1929 Text and tune: Public domain

429 We Sing the Praise of Him Who Died Text (sts. 1–5): Thomas Kelly, 1769–1855; (st. 6): Hymns Ancient and Modern, 1861 Tune: attr. Daniel Read, 1757–1836 Text and tune: Public domain

**ST. PAUL'S LUTHERAN CHURCH
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

Tawni Harrell, Director of Youth

Norm Williams, Business Manager

Linda Fekete, Parish Secretary

Richard Irwin, Building Manager

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