

KOUNTZE MEMORIAL LUTHERAN CHURCH

A CITY-WIDE CHURCH WITH A WORLD-WIDE MINISTRY

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March 8, 2026

9:00 AM & 11:00 AM

THIRD SUNDAY in LENT



In today's gospel the Samaritan woman asks Jesus for water, an image of our thirst for God. Jesus offers living water, a sign of God's grace flowing from the waters of baptism. The early church used this gospel and those of the next two Sundays to deepen baptismal reflection during the final days of preparation before baptism at Easter. As we journey to the resurrection feast, Christ comes among us in word, bath, and meal—offering us the life-giving water of God's mercy and forgiveness.

GATHERING

PRELUDE

Mark Jones, *organ*

WELCOME AND ANNOUNCEMENTS

(rise in body or spirit)

CONFESSION AND FORGIVENESS

- ℒ Blessed be the holy Trinity, † one God, who forgives all our sin, whose mercy endures forever.
- ☩ **Amen.**

- ℒ Let us confess our sin before God, who removes our guilt and blots out all offenses.

Silence is kept for reflection.

- ℒ Gracious God,
☩ **have mercy on us according to your steadfast love.**
- ℒ For seeking worldly delights that deceive us and dishonor you:
Gracious God,
☩ **have mercy on us according to your steadfast love.**
- ℒ For failing to recognize your coming reign, and for hindering the work of the Spirit:
Gracious God,
☩ **have mercy on us according to your steadfast love.**
- ℒ For drawing from the well of self-serving ambition, and for disdaining the living water Christ offers: Gracious God,
☩ **have mercy on us according to your steadfast love.**
- ℒ For disregarding voices from the margin, and for distrusting signs of your healing and hope in the world:
Gracious God,
☩ **have mercy on us according to your steadfast love.**
- ℒ For dwelling in tombs of self-pity and discontent, and for disregarding Christ's call to come forth to life:
Gracious God,
☩ **have mercy on us according to your steadfast love.**

The Holy Spirit calls us together as people of God.

The **PRELUDE** allows time to prepare our hearts, bodies and minds for worship.

A worship leader – usually the **PRESIDER**, the ordained minister who will lead the Meal portion of the service – welcomes all and makes announcements for the good of all.

We begin by blessing the Triune God. † indicates you make the **SIGN OF THE CROSS** – tracing a cross on the forehead or across the upper body. This is the sign marked on us in baptism.

We confess our sin and hear God's word of forgiveness. The roots of this practice is a prayer that was said by the clergy before entering the sanctuary (the area around the altar). Luther's innovation was to have this prayer said by the congregation as well. By pronouncing God's general absolution for sin, Luther hoped to also encourage people to come to Holy Communion. During some seasons **CONFESSION AND FORGIVENESS** may be omitted or replaced by a **THANKSGIVING FOR BAPTISM**. Both rites center God's mercy and remind us of our identity as God's children.

- Ⓛ God's steadfast love, grace, and forgiveness abound. Through faith, the free gift of God, you have been clothed in the righteousness of Christ. In the name of † Jesus Christ, your sins are forgiven. The Spirit of the One who raised Christ from the dead dwells in you, pours God's love into your hearts, and gives you life and peace.
- ☐ **Amen.**

PROCESSIONAL HYMN

Come, Thou Almighty King

ELW 408

- 1 Come, thou almighty King,
help us thy name to sing;
help us to praise;
Father all-glorious,
o'er all victorious,
come and reign over us,
Ancient of Days.**
- 2 Come, thou incarnate Word,
merciful, mighty Lord;
our prayer attend.
Come and thy people bless,
and give thy word success,
and let thy righteousness
on us descend.**
- 3 Come, holy Comforter,
thy sacred witness bear
in this glad hour!
Thou who almighty art,
rule now in ev'ry heart,
never from us depart,
Spirit of pow'r.**
- 4 To thee, great One in Three,
eternal praises be
hence evermore!
Thy sov'reign majesty
may we in glory see,
and to eternity
love and adore.**

Singing during the Gathering plays an important role in creating our common identity. These songs welcome us to the mercy of the Triune God and move us from our individual experiences into the communal purpose of worship.

The procession of worship leaders is merely a function of getting people from one place to another. As in life, we follow the Cross of Christ and the light of Christ in our midst. We turn to face the cross and follow its path to the altar. As the Cross passes participants in the pews, they may bow slightly in reverence for who it represents. In more formal/festival services, incense can be used in the Procession to represent the prayer of the assembled Church (Revelation 5:8).

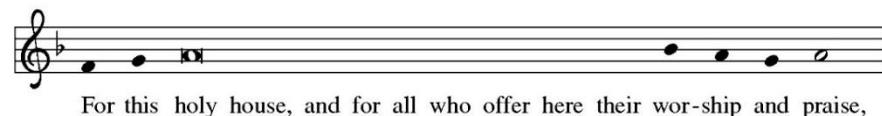
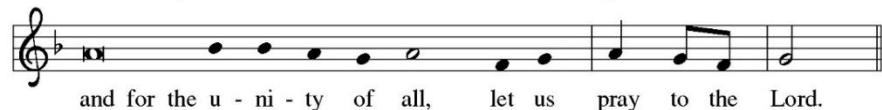
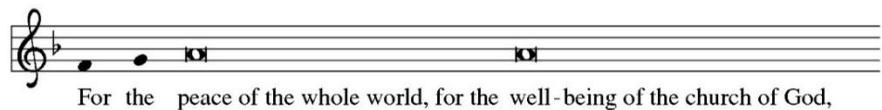
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APOSTOLIC GREETING

☐ The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.

☑ **And also with you.**

KYRIE



A worship leader, usually an ordained minister, and the assembly greet one another in the name of the Triune God.

The **KYRIE** is a sung prayer. “*Kyrie*” is a shortened form of “*Kyrie eleison*” (KIH-ree-ay eh-LEH-ee-zon), Greek for “Lord, have mercy.” The *Kyrie* and the *Gloria* are two of the oldest parts of the service (see Psalm 51, Matthew 15:22; Luke 18:38; Luke 2:15, respectively). The *Gloria* maybe omitted during the seasons of Advent and Lent.

In the *Lutheran Book of Worship* (1978), Lutherans added an alternative to the *Gloria*, “**This is the Feast**” for use in festive liturgies, (see Revelation 5:12-13 & St. Paul, 2 Corinthians 13:14).

The **PRAYER OF THE DAY** gathers the assembly into one, focusing on the main themes from the day's readings or observances. These prayers are assigned for each Sunday of the Church Year and are often centuries old, binding the Church throughout time and location.

God speaks to us in scripture, preaching and song.

Our readings come from a three-year calendar cycle called a **LECTIONARY** (specifically, the Revised Common Lectionary.)

You can see the calendar of assigned lectionary readings, as well as the Prayer of the Day, in the ELW starting on page 18. A, B, & C stand for each of the lectionary cycle years: A is the year we hear most from Matthew's gospel, B from Mark's, and C from Luke's. ELW pg. 27 has today's readings and prayer listed – Second Sunday in Lent, Year A.

PRAYER OF THE DAY

- L** Merciful God, the fountain of living water,
C **you quench our thirst and wash away our sin. Give us this water always. Bring us to drink from the well that flows with the beauty of your truth through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

WORD

(sit)

FIRST READING

Exodus 17:1-7

Because the thirsty Israelites quarreled with Moses and put God to the test, Moses cried out in desperation to God. God commanded Moses to strike the rock to provide water for the people. The doubt-filled question—"Is the Lord among us or not?"—received a very positive answer.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. ² The people quarreled with Moses and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" ³ But the people thirsted there for water, and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" ⁴ So Moses cried out to the Lord, "What shall I do for this people? They are almost ready to stone me." ⁵ The Lord said to Moses, "Go on ahead of the people and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile and go. ⁶ I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. ⁷ He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

L Word of God, Word of Life.

C Thanks be to God.

PSALM 95 (*cantor/choir will sing the verses, congregation will sing the refrain*)



Let us shout for joy to the rock of our sal - va - tion.

- ¹ Come, let us sing | to the Lord;
let us shout for joy to the rock of | our salvation.
- ² Let us come before God's presence | with thanksgiving
and raise a loud shout to the | Lord with psalms.
- ³ For you, Lord, | are a great God,
and a great ruler a- | bove all gods.
- ⁴ In your hand are the caverns | of the earth;
the heights of the hills are | also yours.
- ⁵ The sea is yours, | for you made it,
and your hands have molded | the dry land.
- ⁶ Come, let us worship | and bow down,
let us kneel before the | Lord our maker. *Refrain*
- ⁷ For the Lord is our God, and we are the people of God's pasture and the
sheep | of God's hand.
Oh, that today you would | hear God's voice!
- ⁸ "Harden | not your hearts,
as at Meribah, as on that day at Massah | in the desert.
- ⁹ There your ancestors | tested me,
they put me to the test, though they had | seen my works.
- ¹⁰ Forty years I loathed that gener- | ation, saying,
'The heart of this people goes astray; they do not | know my ways.'
- ¹¹ Indeed I swore | in my anger,
'They shall never come | to my rest.'” *Refrain*

SECOND READING

Romans 5:1-11

Though we often hear that God helps those who help themselves, here Paul tells us that through Jesus' death God helps utterly helpless sinners. Since we who had been enemies are reconciled to God in the cross, we now live in hope for our final salvation.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. ³ And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. ⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ Indeed, rarely will anyone die for a righteous person—though

The First Reading is most often from the Old Testament (also called the Hebrew Bible); the Second Reading is most often from the New Testament letters. In between we read or sing a Psalm. The Psalms are the bible's song book – written to be sung.

We rise and sing to acclaim the living Word, Jesus Christ, present to us in the **GOSPEL** reading. The “Gospel Procession” (whether to the edge of the sanctuary or further into the nave) is a celebration of the Incarnation – of the Word of God moving dramatically into the very center of life. In more formal/festive services, incense can be used as the gospel is read. The reader of the gospel and the people may trace a cross on their forehead, lips, and heart just before the gospel is read as a reminder to be attentive (“May the Lord be on my mind, my lips, and my heart”).

perhaps for a good person someone might actually dare to die. ⁸ But God proves his love for us in that while we still were sinners Christ died for us. ⁹ Much more surely, therefore, since we have now been justified by his blood, will we be saved through him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. ¹¹ But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

- Word of God, Word of Life.
- Thanks be to God.**

(rise in body or spirit)

GOSPEL ACCLAMATION

Let your steady love come to us, O Lord.

Save us as you promised; we will trust your word.

Save us as you promised; we will trust your word.

- The Holy Gospel according to St. John.
- Glory to you, O Lord.**

HOLY GOSPEL

John 4:5-42

Children may follow along using the Spark Bible turning to page 420
Jesus defies convention to engage a Samaritan woman in conversation. Her testimony, in turn, leads many others to faith.

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶ Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. ⁷ A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” ⁸ (His disciples had gone to the city to buy food.) ⁹ The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) ¹⁰ 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.” ¹¹ The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? ¹² Are you greater than our ancestor Jacob, who gave us the well and with his sons and his flocks drank from it?” ¹³ Jesus said to her, “Everyone who drinks of this water will be

thirsty again, ¹⁴ but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” ¹⁵ The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

¹⁶ Jesus said to her, “Go, call your husband, and come back.” ¹⁷ The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband,’ ¹⁸ for you have had five husbands, and the one you have now is not your husband. What you have said is true!” ¹⁹ The woman said to him, “Sir, I see that you are a prophet. ²⁰ Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” ²¹ Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But the hour is coming and is now here when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴ God is spirit, and those who worship him must worship in spirit and truth.” ²⁵ The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” ²⁶ Jesus said to her, “I am he, the one who is speaking to you.”

²⁷ Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” ²⁸ Then the woman left her water jar and went back to the city. She said to the people, ²⁹ “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” ³⁰ They left the city and were on their way to him. ³¹ Meanwhile the disciples were urging him, “Rabbi, eat something.” ³² But he said to them, “I have food to eat that you do not know about.” ³³ So the disciples said to one another, “Surely no one has brought him something to eat?” ³⁴ Jesus said to them, “My food is to do the will of him who sent me and to complete his work. ³⁵ Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. ³⁶ The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷ For here the saying holds true, ‘One sows and another reaps.’ ³⁸ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.” ³⁹ Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” ⁴⁰ So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. ⁴¹ And many more believed because of his word. ⁴² They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

📖 The Gospel of the Lord. 🗣️ Praise to you, O Christ.

The word “**GOSPEL**” means “good news”. The first four books of the New Testament are all Gospel’s because they tell us the Good News of God’s salvation through Jesus’ life, death, and resurrection.

The **SERMON** brings God's word of law and gospel into our time and place to awaken and nourish faith. It is crafted to make the Word a living and transforming reality in our lives.

The **CHILDREN'S BLESSING** does the same, briefly, for our youngest members before sending them to their age-appropriate exploration of scripture and faith.

God's word is further proclaimed by the assembly as we join in a song that illuminates ideas from our readings. This too is a proclamation of the word – this time by the whole gathered community.

(sit)

CHILDREN'S BLESSING 9:00 AM

Children (aged 3 years through 5th grade) are invited to come forward for a blessing. Then, children in grades K-6 are invited to join the Children's Choir with Barb Carlsen. Children in grades K-4 who are not wanting to participate in Choir, may join Kristin Boe for a children's sermon in the Upper rooms. All children will return to the sanctuary in time to receive communion. There are Children's Bibles and activity bags, in the back of the entrance hall, available to those who prefer to stay with their families. Once the service is over, please place the used activity bags in the baskets provided, so they can be sanitized and replenished for next week.

SERMON

Pastor Hall

(rise in body or spirit)

HYMN OF THE DAY *I Heard the Voice of Jesus Say* ELW 611 vs. 1 & 2

- 1 I heard the voice of Jesus say,
"Come unto me and rest;
lay down, O weary one, lay down
your head upon my breast."
I came to Jesus as I was,
so weary, worn, and sad;
I found in him a resting-place,
and he has made me glad.**

- 2 I heard the voice of Jesus say,
"Behold, I freely give
the living water, thirsty one;
stoop down and drink and live."
I came to Jesus, and I drank
of that life-giving stream;
my thirst was quenched, my soul revived,
and now I live in him.**

Text: Horatius Bonar, 1808-1889

ORDER OF SAINT JOHN COMMISSIONING

- ☐ The following people have been enrolled in the Order of Saint John to positions of leadership. We give thanks for their willingness to serve. In baptism we are welcomed into the body of Christ and sent to share in the mission of God; we rejoice now that these sisters and brothers will lead us in our common life and mutual mission as a congregation.

Maddie Aubry
Carson Burton
Harlow Burton
Grace Dey
Evelyn Drickey
Emilie Erkes
Daylan Fleming
Ryelle Fleming
Sheyenne Glasgow
Amanda Groenjes

Andrew Hansen
Reno Hansen
Thomas Jensen
Miles Munderloh
Hadley Osborne
Dillon Picha
Mila Reilly
Henry Schweiger
Mia Valquier
Wyatt Wemhoff

Sponsors
Jill Gittler
Jeff Perkins
Robin Perkins

(rise in body or spirit)

- ☐ People of God, I ask you:
Will you support these young men and women, members of the Order of Saint John, and will you share in the mutual ministry that Christ has given to all who are baptized?
- ☑ **We will, and we ask God to help us.**
- ☐ I now declare you installed members of the Order of Saint John of this congregation. Almighty God bless you and direct your days and your deeds in peace, that you may be faithful servants of Christ.
- ☑ **Amen.**

THE APOSTLES' CREED

- ☐ Let us confess together the faith of the Church.
- ☑ **I believe in God, the Father almighty, creator of heaven and earth.**
I believe in Jesus Christ, God's 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 to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

That communal proclamation continues with the recitation of a **CREED**, as we confess our faith together, both as the gathered congregation and in agreement with the church throughout time and across the world.

The **APOSTLES' CREED**, the creed associated with baptism - titled such because it is an early church summary of the teachings and faith of the apostles, not because it was written by the apostles - is the creed usually chosen for Lent, and "Ordinary Time", the Sundays between Epiphany and Lent, and after Pentecost Sunday until Reformation Sunday. The Nicene Creed is usually chosen for festival days and sometimes during the seasons of Advent, Christmas, and Easter. However it is also appropriate to omit a creed altogether.

During the Creed, some people offer the following acts of reverence: bowing the head at the name of Jesus Christ (Philippians 2:10), bowing during the proclamation of the Incarnation ("who was conceived by the power of the Holy Spirit and born of the Virgin Mary"), and making the sign of the cross in joyful embrace of God's promise as we proclaim "the resurrection of the body and the life everlasting".

The **PRAYERS OF THE CHURCH**, sometimes called **PRAYERS OF INTERCESSION**, are our prayers for others, for both specific and wider concerns. These prayer petitions follow a pattern focusing on:

- the church
- all creation
- the nations of the world
- people in need
- our community and congregation
- and the saints who have died.

We draw our prayers from an online ELCA resource called “Sundays and Seasons”. These prayers are prepared in advance by writers from across the church and often draw on themes from scriptures assigned for the week. The preacher edits & adapts these prayers for our particular community & context. The prayers include times of silence and are deliberately slow enough to leave space for you to lift up your own specific prayers as we pray.

In the **SHARING OF THE PEACE** we affirm our reconciliation with one another as we prepare to offer our gifts and receive communion. See Matthew 5:23-24.

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

THE PRAYERS OF THE CHURCH

Response: **L** Hear us, O God.

C **Your mercy is great**

(In our prayers today, during a time of silence, pray for those listed below and for others according to their needs)

Sympathy: to the family and friends of Dan Wolf

Prayers this week: Warren Cooke, Shirley Gersib (mother of Pat Studts), Marvel Green (sister of Betty Callies), Janice Hansen, Kevin Hertz (father of Toby Rees)

On-going Care: John Bodnar, Don Burton, Betty Callies, Irving Collett, Mike Cswercko, Shirley Dietrich, Mike Edris, Kathy Englert, Wanda Frykberg, Tracey Gehringer-Steffen, Larry & Michele Hunzeker, Chris Jensen, Linda Johnson, Jason Klonglan, Julie Knapp, Jack & Marie Kubat, Glenn Lindgren, Elizabeth Luczynski, Charles Martis, Phil Meyer, Sharon Miley, Ralph Morse, Walter Nash, Dan & Ginny Rath, Joyce Wachal, Allyson White, Grant Williams

Other Prayers: *Those serving in the military* – Mallory Hoogestraat, daughter of JD & Julie Hoogestraat, Wyatt Johnson, grandson of Ken & Linda Johnson; Tyler Johnston, son of Robert & Michelle Johnston, Daniel Milstead, nephew of Darlene Anderson; Cody Ray, grandson of Betty Callies; Dannika Rees & Takao Elliott, daughter & son-in-law of Eric & Toby Rees; Joel Woosley, nephew of Steph Stephens

Other Prayers: *Those serving in mission* – Rev. Chandran Paul Martin, India; Dr. Stephen & Jodi Swanson, Tanzania; Katie Larson, Colombia; Rev. Bridget Gautieri, Wittenburg Center, Germany; Rev. Robert & Kathy Moore, Leipzig, Germany; our sister congregation, the American Church in Berlin

Other Prayers: *Seminarians* – Joseph Daffer, James Holzer

THE PEACE IS SHARED

P The peace of Christ be with you always.

C **And also with you.**

MEAL

(sit)

THE OFFERING IS RECEIVED

We glorify God in our giving. Our offering is an act of worship that makes the ministries of this church possible. If you are visiting with us today, please do not feel obligated to participate in this portion of worship. You may use the QR code scanner on your smart phone to give online or mail in your offering or donate online. Thank you!



THE TABLE IS PREPARED

OFFERTORY ANTHEM *I Heard the Voice of Jesus Say* Richard Horn

(rise in body or spirit)

OFFERTORY HYMN *We Place upon Your Table, Lord* **ELW 467**

- 1 We place upon your table, Lord,
where you by grace have bid us dine,
these tokens of our daily work,
the food of life, the bread and wine.**
- 2 Within these simple things there lie
the height and depth of human life:
our pain and tears, our thoughts and toils,
our hopes and fears, our joy and strife.**
- 3 Accept them, Lord; they come from you;
we take them humbly from your hand;
put these your gifts to higher use:
the holy meal that you command.**

Text: M. F. C. Willson, 1884-1944, alt.

OFFERING PRAYER

- ☞ O God, maker of heaven and earth,
☞ **your steadfast love embraces all creation. You send rain and sunshine to nourish the earth and bring forth its bounty. Through these gifts of bread and wine, draw us into the death and life of your Son, who calls us to bear witness to his saving work. We ask this in Jesus' name. Amen.**

God feeds us with the presence of Jesus Christ.

A collection of money or other material goods for the sake of the mission of our congregation and the wider church – including the care of those in need – is a sign of giving our whole selves in grateful response for all God's gifts. During this time bread and wine for the meal are brought forward and the table is prepared for the meal. The offerings are a part of the riches God has given to us and we offer them back to God in thanksgiving.

Music is another kind of offering given to God as the gifts of the assembly are collected. This gives time for reflection and prayer as we prepare to receive the meal. On more formal/festive liturgies, incense can be used as the altar is prepared, a reference to the use of incense in the Temple and in joyful anticipation of Christ's sacramental presence in the meal.

Before the Lord's supper is shared, the presiding minister leads the congregation into a time of thanksgiving.

"EUCHARIST" come from the Greek word "eucharistia", meaning **THANKSGIVING**. In the prayers leading us to the table we celebrate and give thanks for God's saving acts, culminating in Jesus Christ.

"SANCTUS" is Latin for "HOLY." This ancient hymn of praise joins our voices with the angels, expanding on the song of the seraphim in Isaiah 6 and the cry of the crowds on Palm Sunday in Matthew 21. In joyful anticipation of Christ's true and real presence in the Eucharist, it has been a tradition among some to make a sign of the cross at the phrase "Blessed is he who comes in the name of the Lord."

THE GREAT THANKSGIVING

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

PREFACE

☐ It is indeed right, our duty and our joy, ...
... we praise your name and join their unending hymn:

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,

heav - en and earth are full of your glo - ry. Ho - san - na in the

high - est. Bless - ed is he who comes in the name of the Lord. Ho -

san - na in the high - est. Ho - san - na in the high - est.

EUCHARISTIC PRAYER

- Ⓐ Blessed are you, O God of the universe. ...
... as we proclaim the mystery of faith.
- Ⓒ **Christ has died. Christ is risen. Christ will come again.**
- Ⓐ O God of resurrection and new life ...
... Grace our table with your presence.
- Ⓒ **Come, Holy Spirit.**
- Ⓐ Reveal yourself to us in the breaking of the bread. ...
... Send us forth, burning with justice, peace and love.
- Ⓒ **Come, Holy Spirit.**
- Ⓐ With your holy ones of all times and places, ...
... we praise you, O God, blessed and holy Trinity, now and forever.
- Ⓒ **Amen.**

THE LORD'S PRAYER

- Ⓐ Lord, remember us in your kingdom and teach us all to pray.
- Ⓒ **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.**

We use different **EUCHARISTIC PRAYERS** in different seasons or for different occasions, mostly drawn from Evangelical Lutheran Worship resources. See ELW pg. 133 for the prayer we are currently using. There are eleven Eucharistic Prayers included in the ELW (see pgs. 130-133, 65-70) and more in other resources.

All the Eucharistic Prayers follow a similar pattern – beginning with giving thanks to God for God's saving acts and revelation to God's people. God is praised for the salvation of the world through Jesus Christ. The words recorded in Scripture that Jesus said over the bread and wine – called the **WORDS OF INSTITUTION** – are repeated. In these words we hear the command and promise of the sacrament Jesus himself instituted on the night when he was betrayed. See Matthew 26, Mark 14, Luke 22, and 1 Corinthians 11:23-26. Finally we ask for the Holy Spirit to be among us in this meal and for God to send us out in mission and witness to the world.

One may bow after the consecration of the bread and wine, in affirmation that Jesus Christ is now truly present with us in, with, and under the elements of the Lord's Supper. We conclude by praying together the prayer that our Lord Jesus taught us. See Matthew 6:9-13.

AGNUS DEI is Latin for “**LAMB OF GOD.**” This threefold prayer reminds us that Jesus is the Lamb of God (see John 1:29). Here we are reminded that Christ is present in this bread and cup, and we are to behold his glory.

The act of breaking the bread recalls both Jesus breaking bread at the Last Supper, and Jesus’ own body broken on the cross for us.

ALL ARE WELCOME at God’s table. This meal is traditionally the meal of the baptized – those who have been baptized, in any tradition, are invited to receive. We do not check “credentials” in any form – if you hunger and thirst for the forgiveness God offers you in this meal, come and eat. Anyone who does not wish to receive is invited to come forward for a blessing.

AGNUS DEI

Lamb of God, you take a-way the sin of the world; have mer - cy on
 us. Lamb of God, you take a - way the sin of the
 world; have mer - cy on us. Lamb of God, you
 take a - way the sin of the world; grant us peace.

INVITATION TO COMMUNION

- Come to the table.
- We feast on God’s goodness and mercy.

(sit)

THE DISTRIBUTION

*All baptized Christians who confess Jesus Christ as Lord and his Real Presence in, with and under the bread and wine, are welcome to the Lord’s Supper. We believe that this is the Lord’s table and is he who invites you. So you who are strong in faith, come with gratitude. You who feel weak in faith, come to be strengthened. And you who feel you have no faith, come so that the God of steadfast love will touch your heart with hope and joy. **The form of distribution is intinction: you will receive the consecrated bread and then you may dip the bread into the wine.** Gluten free bread is available upon request. If you cannot or choose not to receive the wine, know that the sacrament and God’s promised forgiveness are complete in either element.*

1 "Come to me, all pilgrims thirsty;
 drink the water I will give.
 If you knew what gift I offer,
 you would come to me and live."

Refrain

Jesus, ever flowing fountain,
 give us water from your well.
 In the gracious gift you offer
 there is joy no tongue can tell.

2 "Come to me, all trav'lers weary;
 come that I may give you rest.
 Drink the cup of life I offer;
 at this table be my guest." *Refrain*

3 "Come to me, believers burdened;
 find refreshment in this place.
 Come, receive the gift I offer,
 turn to me and seek my face." *Refrain*

Text: Delores Dufner, OSB, b. 1939

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Jesus Lives, My Sure Defense

ELW 621 vs. 1-3

1 Jesus lives, my sure defense
 and my everlasting Savior!
 Knowing this, my confidence
 rests in hope and will not waver,
 though the night of death be fraught
 still with many an anxious thought.

2 Jesus, my redeemer, lives;
 I too unto life shall waken.
 Bright the hope this promise gives;
 shall my courage, then, be shaken?
 Shall I fear then? Can the head
 rise and leave the members dead?

3 No, too closely am I bound
 unto him by hope forever;
 faith's strong hand the rock has found,
 grasped it, and will leave it never;
 even death now cannot part
 from its Lord the trusting heart.

Text: Otto von Schwerin, 1616-1679; tr. Catherine Winkworth, 1827-1878, alt.

The communion meal
nourishes us for mission.
We thank God for the gifts
given to us in this meal,
and ask God to send us out
as witnesses in the world.

(rise in body or spirit)

POST-COMMUNION BLESSING

PRAYER AFTER COMMUNION

L God of our salvation,

C **we give you thanks for this meal that restores our souls, reconciles us to you, and strengthens us for the journey. Through the body and blood of your Son, may we become Christ's body in the world, bearing witness to your love for all creation, through Jesus Christ, our Savior and Lord. Amen.**

SENDING

BLESSING

- ☞ Receive the blessing of the holy Trinity: God, who calls all things into existence, Jesus Christ, who redeems us, and the Holy Spirit, whose breath sustains creation, ✠ bless you now and always.

THREE-FOLD AMEN

RECESSIONAL HYMN

Abide with Me

ELW 629 vs. 1-3, 5

- 1 **Abide with me, fast falls the eventide.
The darkness deepens; Lord, with me abide.
When other helpers fail and comforts flee,
help of the helpless, oh, abide with me.**
- 2 **Swift to its close ebbs out life's little day;
earth's joys grow dim, its glories pass away;
change and decay in all around I see;
O thou who changest not, abide with me.**
- 3 **I need thy presence ev'ry passing hour;
what but thy grace can foil the tempter's pow'r?
Who like thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me.**
- 5 **Hold thou thy cross before my closing eyes,
shine through the gloom, and point me to the skies;
heav'n's morning breaks,
and earth's vain shadows flee;
in life, in death, O Lord, abide with me.**

Text: Henry F. Lyte, 1793-1847

DISMISSAL

- ☞ Go in peace. Believe the good news.
☛ Thanks be to God.

POSTLUDE

Mark Jones, *organ*

✠ ✠ ✠

God blesses and sends us in mission to the world.

We ask God's blessing on those who will take this consecrated meal to those who cannot be physically present with us in worship particularly the homebound and hospitalized.

The presiding minister blesses the assembly in the name of the Triune God.

“AMEN” is an ancient Hebrew-derived word meaning “truth” or “may it be so.” Three is a symbolic number in Scripture, representing the wholeness or divine perfection.

The **SENDING** brings our worship full circle. We join in singing a final song. We have been gathered, in all our diversity, and through word and meal shaped into a community – one body in Christ. Now with the blessing of God, we go out to live as Christ's body in the world.

We are sent out in mission, always anticipating to gather again soon around the Means of Grace – God's word and sacrament.

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