

# KOUNTZE MEMORIAL LUTHERAN CHURCH

## A CITY-WIDE CHURCH WITH A WORLD-WIDE MINISTRY

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March 15, 2026

9:00 AM & 11:00 AM

FOURTH SUNDAY in LENT



*Baptism is sometimes called enlightenment. The gospel for this Sunday is the story of the man born blind healed by Christ. "I was blind, now I see," declares the man. In baptism God opens our eyes to see the truth of who we are: God's beloved children. As David was anointed king of Israel, in baptism God anoints our head with oil, and calls us to bear witness to the light of Christ in our daily lives.*

*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.

## GATHERING

### PRELUDE

Mark Jones, *organ*

### WELCOME AND ANNOUNCEMENTS

*(rise in body or spirit)*

### CONFESSION AND FORGIVENESS

☞ Blessed be the holy Trinity, † one God, who forgives all our sin, whose mercy endures forever.

☞ **Amen.**

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

*Silence is kept for reflection.*

☞ Gracious God,

☞ **have mercy on us according to your steadfast love.**

☞ For seeking worldly delights that deceive us and dishonor you:  
Gracious God,

☞ **have mercy on us according to your steadfast love.**

☞ 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.**

☞ For drawing from the well of self-serving ambition, and for disdain the living water Christ offers:  
Gracious God,

☞ **have mercy on us according to your steadfast love.**

☞ 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.**

- ℣ 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.**
- ℣ 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.**

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).

## PROCESSIONAL HYMN

*O Christ, Your Heart, Compassionate*

ELW 722

- 1 O Christ, your heart, compassionate,  
bore ev'ry human pain.  
Its beating was the pulse of God;  
its breadth, God's vast domain.  
The heart of God, the heart of Christ  
combined in perfect rhyme  
to write God's love in human deeds,  
eternity in time.**
  
- 2 As once you welcomed those cast down  
and healed the sick, the blind,  
so may all bruised and broken lives  
through us your help still find.  
Lord, join our hearts with those who weep  
that none may weep alone,  
and help us bear another's pain  
as though it were our own.**
  
- 3 O Christ, create new hearts in us  
that beat in time with yours,  
that, joined by faith with your great heart,  
become love's open doors.  
We are your body, risen Christ;  
our hearts, our hands we yield  
that through our life and ministry  
your love may be revealed.**
  
- 4 O Love that made the distant stars,  
yet marks the sparrow's fall,  
whose arms stretched wide upon a cross  
embrace and bear us all:  
come, make your church a servant church  
that walks your servant ways,  
whose deeds of love rise up to you,  
a sacrifice of praise!**

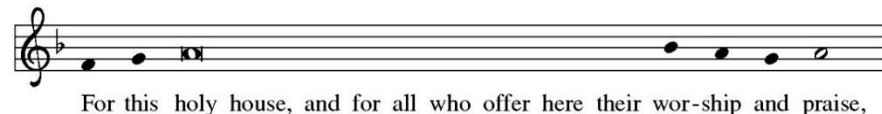
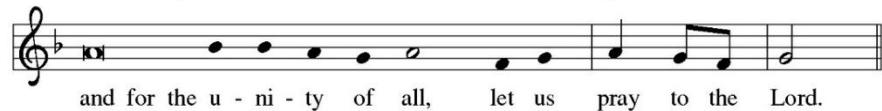
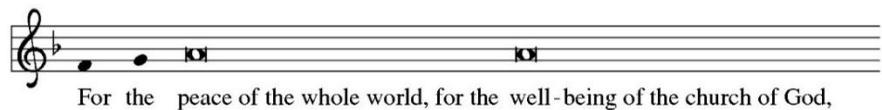
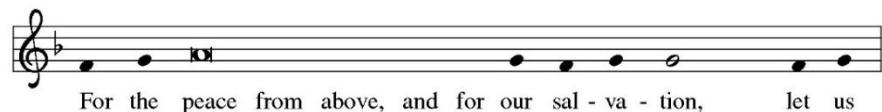
Text: Herman G. Stuempfle Jr., b. 1923  
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## APOSTOLIC GREETING

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

**C** 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** Bend your ear to our prayers, Lord Christ, and come among us.
- C** **By your gracious life and death for us, bring light into the darkness of our hearts, and anoint us with your Spirit, for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.**

## WORD

(sit)

### FIRST READING

**1 Samuel 16:1-13**

*Children may follow along using the Spark Bible turning to page 126*  
*Samuel anointed David even though he was the eighth-oldest son of Jesse and did not match his brothers in height or other physical characteristics. With the anointing came endowment with the Spirit of the Lord, designating David as the Lord's chosen successor to Saul.*

**T**he Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.”<sup>2</sup> Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you and say, ‘I have come to sacrifice to the Lord.’”<sup>3</sup> Invite Jesse to the sacrifice, and I will show you what you shall do, and you shall anoint for me the one whom I name to you.”<sup>4</sup> Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, “Do you come peaceably?”<sup>5</sup> He said, “Peaceably. I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.<sup>6</sup> When they came, he looked on Eliab and thought, “Surely his anointed is now before the Lord.”<sup>7</sup> But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him, for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.”<sup>8</sup> Then Jesse called Abinadab and made him pass before Samuel. He said, “Neither has the Lord chosen this one.”<sup>9</sup> Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.”<sup>10</sup> Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The Lord has not chosen any of these.”<sup>11</sup> Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him, for we will not sit down until he comes here.”<sup>12</sup> He sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. The Lord said, “Rise and anoint him, for this is the one.”<sup>13</sup> Then Samuel took the horn of oil and anointed him in the presence of his brothers, and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

**L** Word of God, Word of Life.

**C** Thanks be to God.

**PSALM 23** (*cantor/choir will sing the verses, congregation will sing the refrain*)

*Children may follow along using the Spark Bible turning to page 160*



You have a - noint - ed my head with oil.

<sup>1</sup> The Lord | is my shepherd;  
I shall not | be in want.

<sup>2</sup> The Lord makes me lie down | in green pastures  
and leads me be- | side still waters.

<sup>3</sup> You restore my | soul, O Lord,  
and guide me along right pathways | for your name's sake.

<sup>4</sup> Though I walk through the valley of the shadow of death, I shall | fear no  
evil;

for you are with me; your rod and your staff, they | comfort me. *Refrain*

<sup>5</sup> You prepare a table before me in the presence | of my enemies;  
you anoint my head with oil, and my cup is | running over.

<sup>6</sup> Surely goodness and mercy shall follow me all the days | of my life,  
and I will dwell in the house of the | Lord forever. *Refrain*

**SECOND READING**

**Ephesians 5:8-14**

*Because we now live in the divine light which is Jesus Christ, we conduct our lives in ways that reflect the light of Christ, so that our activity is truly pleasing to God.*

Once you were darkness, but now in the Lord you are light. Walk as children of light, <sup>9</sup> for the fruit of the light is found in all that is good and right and true. <sup>10</sup> Try to find out what is pleasing to the Lord. <sup>11</sup> Take no part in the unfruitful works of darkness; rather, expose them. <sup>12</sup> For it is shameful even to mention what such people do secretly, <sup>13</sup> but everything exposed by the light becomes visible, <sup>14</sup> for everything that becomes visible is light.

Therefore it says,

“Sleeper, awake!

Rise from the dead,

and Christ will shine on you.”

📖 Word of God, Word of Life.

🙏 Thanks be to God.

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”).

*(rise in body or spirit)*

## GOSPEL ACCLAMATION

Let your stead - fast love come to us, O Lord.

Save us as you prom - ised; we will trust your word.

Save us as you prom - ised; we will trust your word.

☐ The Holy Gospel according to St. John.

☑ **Glory to you, O Lord.**

## HOLY GOSPEL

**John 9:1-41**

*Children may follow along using the Spark Bible turning to page 432*

*Jesus heals a man born blind, provoking a hostile reaction that he regards as spiritual blindness to the things of God.*

As Jesus walked along, he saw a man blind from birth. <sup>2</sup> His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” <sup>3</sup> Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. <sup>4</sup> We must work the works of him who sent me while it is day; night is coming, when no one can work. <sup>5</sup> As long as I am in the world, I am the light of the world.” <sup>6</sup> When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, <sup>7</sup> saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. <sup>8</sup> The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” <sup>9</sup> Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am he.” <sup>10</sup> But they kept asking him, “Then how were your eyes opened?” <sup>11</sup> He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” <sup>12</sup> They said to him, “Where is he?” He said, “I do not know.”

<sup>13</sup> They brought to the Pharisees the man who had formerly been blind. <sup>14</sup> Now it was a Sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup> Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” <sup>16</sup> Some of the Pharisees said, “This man is not from God, for he does not observe the Sabbath.” Others said, “How can a man who is a sinner perform such signs?” And they were divided. <sup>17</sup> So they said again to the

blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

<sup>18</sup> 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 <sup>19</sup> and asked them, “Is this your son, who you say was born blind? How then does he now see?” <sup>20</sup> His parents answered, “We know that this is our son and that he was born blind, <sup>21</sup> but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” <sup>22</sup> His parents said this because they were afraid of the Jews, for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. <sup>23</sup> Therefore his parents said, “He is of age; ask him.”

<sup>24</sup> So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” <sup>25</sup> He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” <sup>26</sup> They said to him, “What did he do to you? How did he open your eyes?” <sup>27</sup> 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?” <sup>28</sup> Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. <sup>29</sup> We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” <sup>30</sup> The man answered, “Here is an astonishing thing! You do not know where he comes from, yet he opened my eyes. <sup>31</sup> We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. <sup>32</sup> Never since the world began has it been heard that anyone opened the eyes of a person born blind. <sup>33</sup> If this man were not from God, he could do nothing.” <sup>34</sup> They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

<sup>35</sup> Jesus heard that they had driven him out, and when he found him he said, “Do you believe in the Son of Man?” <sup>36</sup> He answered, “And who is he, sir? Tell me, so that I may believe in him.” <sup>37</sup> Jesus said to him, “You have seen him, and the one speaking with you is he.” <sup>38</sup> He said, “Lord, I believe.” And he worshiped him. <sup>39</sup> Jesus said, “I came into this world for judgment, so that those who do not see may see and those who do see may become blind.” <sup>40</sup> Some of the Pharisees who were with him heard this and said to him, “Surely we are not blind, are we?” <sup>41</sup> Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

**L** The Gospel of the Lord.

**C** 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 5<sup>th</sup> 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**

*Deacon Haitz*

*(rise in body or spirit)*

**HYMN OF THE DAY**    *Awake, O Sleeper, Rise from Death*    **ELW 452**

- 1    Awake, O sleeper, rise from death,  
and Christ shall give you light;  
so learn his love, its length and breadth,  
its fullness, depth, and height.**
- 2    To us on earth he came to bring  
from sin and fear release,  
to give the Spirit's unity,  
the very bond of peace.**
- 3    There is one body and one hope,  
one Spirit and one call,  
one Lord, one faith, and one baptism,  
one God who made us all.**
- 4    Then walk in love as Christ has loved,  
who died that he might save;  
with kind and gentle hearts forgive  
as God in Christ forgave.**
- 5    For us Christ lived, for us he died,  
and conquered in the strife.  
Awake, arise, go forth in faith,  
and Christ shall give you life.**

Text: F. Bland Tucker, 1895-1984  
Text © 1980 Augsburg Publishing House, admin. Augsburg Fortress.

## 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.**
- 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.**

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.

## THE PRAYERS OF THE CHURCH

Response:  Hear us, O God.

**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 Oral Long

**Prayers this week:** Warren Cooke, Shirley Gersib (mother of Pat Studts), Marvel Green (sister of Betty Callies), Janice Hansen, Jay Jacobson (son of Joan Jacobson-Trotter)

**On-going Care:** John Bodnar, Don Burton, Betty Callies, Irving Collett, Shirley Dietrich, Mike Edris, Kathy Englert, Wanda Frykberg, Tracey Gehringer-Steffen, Kevin Hertz, 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, Dan & Ginny Rath, Joyce Wachal, Allyson White, Grant Williams, Michael Yount

**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

The peace of Christ be with you always.

**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

*All Because of Your Amazing Grace* Cindy Berry

(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.

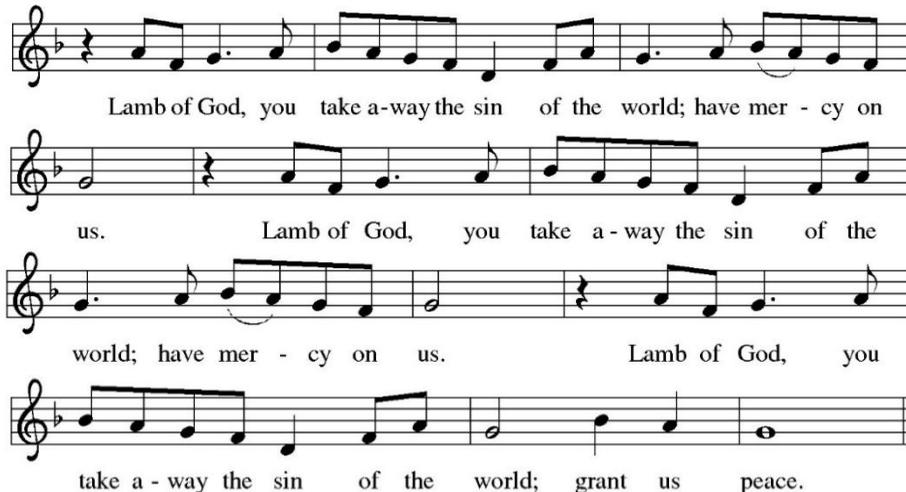
**AGNUS DEI** is Latin for “**LAMB OF GOD.**” This threefold prayer reminds us that Jesus is the Lamb of God (see John 1:29).

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 Je - sus Christ, our bless - ed Sav - ior,  
 2 Christ says, "Come, that you may ev - er  
 3 This be - lieve with faith un - shak - en:  
 4 Christ says, "Come to me, you wea - ry;  
 5 Nour - ished, go to thank - ful la - bor,



took our sin a - way for - ev - er,  
 here re - mem - ber God's great fa - vor.  
 Je - sus' meal is to be ta - ken  
 all your bur - dens I will car - ry.  
 bear - ing fruit in love for neigh - bor.



bear - ing bit - ter grief and pain,  
 Take this bread, my bod - y; dine.  
 by all those with hearts dis - tressed,  
 There is noth - ing you can do  
 Those you serve can taste from you



free - dom from death for us to gain.  
 My blood I give for you in wine."  
 by all who yearn for peace and rest.  
 to earn this mer - cy; take it new."  
 what won - ders God in love will do.

Text: Martin Luther, 1483–1546, after Jan Hus, c. 1369–1415; tr. Martin A. Seltz, b. 1951, and Paul Westermeyer, b. 1940  
 Text © 2020 Augsburg Fortress

*Refrain*

**Shepherd me, O God, beyond my wants,  
beyond my fears, from death into life.**

- 1 God is my shepherd, so nothing shall I want,  
I rest in the meadows of faithfulness and love,  
I walk by the quiet waters of peace. *Refrain***
- 2 Gently you raise me and heal my weary soul,  
you lead me by pathways of righteousness and truth,  
my spirit shall sing the music of your name. *Refrain***
- 3 Though I should wander the valley of death,  
I fear no evil, for you are at my side,  
your rod and your staff, my comfort and my hope. *Refrain***
- 4 You have set me a banquet of love  
in the face of hatred,  
crowning me with love beyond my pow'r to hold. *Refrain***
- 5 Surely your kindness and mercy follow me  
all the days of my life;  
I will dwell in the house of my God forevermore. *Refrain***

Text © Marty Haugen, b. 1950, based on Psalm 23  
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*(rise in body or spirit)*

## **POST-COMMUNION BLESSING**

### **PRAYER AFTER COMMUNION**

☐ God of our salvation,

☑ **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.**

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.

***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.

## 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

*Be Thou My Vision*

ELW 793

- 1 Be thou my vision, O Lord of my heart;  
naught be all else to me, save that thou art:  
thou my best thought both by day and by night,  
waking or sleeping, thy presence my light.**
- 2 Be thou my wisdom, and thou my true word;  
I ever with thee and thou with me, Lord.  
Thou my soul's shelter, and thou my high tow'r,  
raise thou me heav'nward, O Pow'r of my pow'r.**
- 3 Riches I heed not, nor vain, empty praise,  
thou mine inheritance, now and always:  
thou and thou only, the first in my heart,  
great God of heaven, my treasure thou art.**
- 4 Light of my soul, after victory won,  
may I reach heaven's joys, O heaven's Sun!  
Heart of my own heart, whatever befall,  
still be my vision, O Ruler of all.**

Text: Irish, 8th cent.; vers. Eleanor H. Hull, 1860-1935, alt.; tr. Mary E. Byrne, 1880-1931

### DISMISSAL

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

### POSTLUDE

Mark Jones, *organ*

✠ ✠ ✠

## KOUNTZE STAFF

Pr. Lucy Wynard	Senior Pastor
Dn. Eric Haitz	Deacon
Pr. Ashley Hall	Associate Pastor
Barbara Carlsen	Dir. of Music & Fine Arts
Kristin Boe	Director of Faith Formation
Jim Smejkal	Facility & Events Director
Toby Rees	Director of Kountze Commons
Sheila Valquier	Youth Director
Debbie Bogue	Office Manager
Danielle Fleming	Administrative Assistant
Noni Cambridge	Staff Treasurer
Judi Boe	Financial Secretary
Dan Collett	Facility Assistant
Louis Flake	Night Manager
Mark Jones	Organist
David Gerard	Saturday Accompanist
Shannon Picha	Nursery Director



# KOUNTZE

Memorial Lutheran Church

2650 Farnam Street  
402-341-7761

Omaha, NE 68131  
[www.kmlchurch.org](http://www.kmlchurch.org)

March 14 & 15, 2026

*Kountze Memorial Lutheran Church is a vibrant, historic faith community that welcomes all and provides ministries for all ages and walks of life. We are a "City-wide Church with a World-wide Ministry" and have been worshiping, growing, and serving in downtown Omaha for over 165 years. If you are new to Kountze Memorial, we invite you to visit the Welcome Desk in the Fellowship Hall for more information about who we are and what we do.*

## Today at Kountze Memorial

### Holy Communion

All who are baptized and trust in Christ's presence in Holy Communion are invited to commune at the Lord's Table. Children or anyone who does not commune will receive a blessing. It is the understanding of the universal Church that those who wish to commune with bread only (for health or other reasons) have communed fully. Our form of distribution is Intinction, meaning you will receive the wafer in your hand and then dip it into the wine.

### Children in Worship

We believe that all are welcome in worship and encourage families to worship together. Activity bags, children's Bibles, and bulletins are available, as well as a room just off the west side of the main sanctuary, that includes a TV and a variety of toys, games, and books for young children.

### Nursery

Our nursery is available from 8:45 AM—noon for children 0—2 years. Please ask an usher if you are unsure as to where our nursery is and would like to use it.

### Attendance Cards

All those attending worship are encouraged to fill out the card included in your bulletin and place in the offering plates located by the doors in the Nave.

### E-news & Social Media

If you would like to receive our weekly e-news and monthly e-newsletter, add your e-mail address to the attendance card in your bulletin.

### Large Print Bulletins and Listening Devices

Please speak to an usher if you would like a large print bulletin or an assisted listening device.

### Scan to Give Online



Thank you for supporting the ministries of Kountze Memorial Lutheran Church.

### Connect with Pr. Lucy

Schedule a time to meet with Pastor Lucy by following the link or QR Code. <https://calendly.com/pastor-lucy/45min>



**Eternal Candle** is given to the glory of God in celebration of Anna Kidder's birthday given by Mark & Tarna Kidder

### Children's Choir & Children's Sermon

9:15 AM

#### Grades K-6

Children in grades K-6 are invited to join the Children's Choir with Barb Carlsen following the 9 AM Children's Blessing. Children in grades K-4 not wanting to participate in Choir may join Kristin Boe for a children's sermon in the Upper Rooms. All the children will return to their seats in time to receive communion.

### Kountze Café

9:30—11:00 AM

Join us each Sunday for breakfast, fellowship, and conversation. All are welcome—bring your appetite! The suggested donation is \$5 adults, \$2.50 children 12 and younger for the hot breakfast and a free-will donation for the continental breakfast.

### Sunday School

10:10 AM

#### Ages 2 years-6<sup>th</sup> Grade

Join us in the 2<sup>nd</sup> floor Sunday school rooms where the children will see how Jesus taught his followers to live in God's word and spread that message to others through art, games, storytelling, and missions. The kids can enjoy the same breakfast upstairs that is being served in the Fellowship Hall while listening to the lessons of the day. If you would like to support the Sunday School with donations of juice boxes or individual milk cartons, we would appreciate it and will be serving those with the breakfast.

## Today at Kountze Memorial, *continued*

### Youth Forum Sundays, 10:15 AM Youth Center Grades 7-12

You are invited to join us each week in the Youth Center during the Sunday Faith Formation hour.

### Adult Forum Sundays, 10:10 AM

Join us on Sunday mornings in the Fellowship Hall for breakfast and then stay for Adult Forum.

- March 15: "Why Do We...?" Some Worship Elements Explained  
March 22: "What More Would You Like to Know about Worship?"

### We Need Sunday School Teachers!

Please use the link below or the QR Code to sign up to help lead the youngest members for Kountze in their Faith Formation. All the lessons are provided beforehand, scripted, and materials provided. Contact Kristin Boe at [Kristin@kmlchurch.org](mailto:Kristin@kmlchurch.org) for any questions you may have.  
<https://tinyurl.com/8s4k6ax4>



### First Communion Class Sunday, March 15

11:00 AM

A light lunch will be served for participants and their families. The student's First Communion will be held on Maundy Thursday, April 2. Students in the second grade, or those showing a curiosity about Communion, are encouraged to attend. Please register with Kristin Boe at [Kristin@kmlchurch.org](mailto:Kristin@kmlchurch.org).

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## This Week at Kountze Memorial

### March 15 Sunday

Lent 4  
Good News Deadline  
8:00 AM & 10:00 AM Adult Choir Rehearsal  
9:00 AM & 11:00 AM Worship  
9:00 AM Nursery (0-2 yrs)  
9:15 AM Children's Choir (K-6)  
9:30 AM Kountze Cafe - Breakfast  
10:10 AM Faith Formation Hour  
11:00 AM First Communion Class

### March 16 Monday

10:00 AM Pantry

### March 17 Tuesday

9:00 AM Staff Meeting  
1:00 PM Prayer Shawl Group  
6:00 PM Congregation Council

### March 18 Wednesday

11:00 AM Lenten Meal  
12:15 PM Worship  
5:00 PM Lenten Meal  
5:45 PM Handbell Rehearsal  
6:30 PM Worship

### March 19 Thursday

4:00 PM Healing Gift Free Clinic  
6:00 PM Circle 5

### March 20 Friday

5:00 PM Pantry

### March 21 Saturday

5:00 PM Worship

### March 22 Sunday

Lent 5  
8:00 AM & 10:00 AM Adult Choir Rehearsal  
9:00 AM & 11:00 AM Worship  
9:00 AM Nursery (0-2 yrs)  
9:15 AM Children's Choir (K-6)  
9:30 AM Kountze Cafe - Breakfast  
10:10 AM Faith Formation Hour

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## For Your Calendar/News & Notes

### Children's Choir Singing

#### Palm Sunday, March 29

#### 9 & 11 AM Worship Services

#### Practice on March 29 @ 8:35 AM

The children will be singing on Palm Sunday, March 29, at both the 9 AM and the 11 AM services. We will sing at the beginning of the 11 AM service so you will be able to leave immediately after they sing. We will practice in the sanctuary before the 9 AM service at 8:35 AM. We will be singing *Let the Rocks Cry Out!* The children will sing an anthem with the adult choir. Thank you for your support and participation. It is always a beautiful thing to see children involved in our worship services. If you have any questions, you may contact Barb Carlsen at [carlsen.barbara18@gmail.com](mailto:carlsen.barbara18@gmail.com)

### Palm Sunday Path

#### Sunday, March 29, 3-5 PM

#### First United Methodist Church, Omaha 7020 Cass St (72<sup>nd</sup> & Cass St.)

This Palm Sunday we invite Christians and all people of goodwill to gather as a witness to Jesus' message of solidarity with our struggling neighbors. As Christians we stand for loving our neighbors: healing the sick, feeding the hungry, welcoming the stranger. We stand for truth and dignity, and the worth of every child of God. This ecumenical event will include brief prayers from Bishop Scott Johnson (NE Synod, ELCA) and Bishop Scott Barker (Episcopal Diocese), and short remarks on food insecurity, healthcare access and immigration reform from pastors of the Omaha community. There will be music and lots of time to connect with fellow Christians and community partners!

## For Your Calendar/News & Notes, *continued*

Register using the QR code or at [bit.ly/PalmSundayOmaha](https://bit.ly/PalmSundayOmaha) (registration ahead of time is not required, but helpful). If you are able, bring a palm branch to wave from Sunday morning worship (if that is your tradition), a sign, and a donation of cereal for the Clair Cares Food Pantry.



Palm Sunday Path

**Camp Carol Joy Holling Heart of Camp Gala**  
**Saturday, April 11**  
**A View West Shores**  
**110 S. 243<sup>rd</sup> Street, Waterloo, NE**  
**5:30 – 10 PM**



CJH Gala

Save the date for Camp Carol Joy Hollings gala. The night promises fun, auction bidding wars (both live & silent), fellowship with friends, and great food. Bring a friend or two or a table's worth. The more the merrier. This year the gala features a fun theme & new ticket option. Do you have items to donate for the auction? You can fill out the Auction Donation Form by using the QR Code or email Allison at [Ablatchford@NLom.org](mailto:Ablatchford@NLom.org). More information on the night and to buy tickets, go to

<https://www.nlom.org/gala/>

**New Member Classes**  
**April 12 & 19**  
**10:15 AM**

Considering membership at Kountze Memorial? Join us for our upcoming new member classes and learn more about becoming part of our church family. Both sessions are important, so please plan to attend each one. New members will be received during worship on Sunday, April 26. If you have questions or would like to sign up, contact the church office at 402-341-7761 or [info@kmlchurch.org](mailto:info@kmlchurch.org). We're excited to get to know you! In the meantime, you're invited to worship with us and join in any activities that interest you.

**KMLC Week at Camp Carol Joy Holling**  
**June 7- 12/week 2**

Kountze Memorial will cover the cost for any Kountze Memorial child/youth. If you didn't register by the January 31 Early Bird Registration date, you will need to pay the additional cost. Call/email the church on instructions so we can pay the early bird cost. Instructions are also in the weekly e-news.

**Summer Youth Mission Trip**  
**Dates: July 6–12, 2026**  
**Location: Pittsburgh, Pennsylvania**

Any donation is welcome and appreciated. Thank you for your support!

### **Kountze Food Pantry**

Our Love Thy Neighbor Food Pantry is in need of your gifts and service. The current needs for the pantry are soup, body wash, and canned pasta. You may leave your donation in the box marked "Food Pantry," located in the Fellowship Hall. Tax deductible slips are available on the inside pocket of the box. Please join us as a volunteer in the pantry in the Kountze Commons volunteer as it fits your schedule. We have options for volunteers of all abilities. Please use the QR code or the following link to sign up and join our mission. We are always in need of gently used egg cartons and grocery bags.



Pantry

<https://tinyurl.com/uasdddp>

If you have questions about the Pantry, you can call Toby Rees at 402-979-1425.

**WEDNESDAYS IN LENT**  
**Wednesdays, February 25, March 4, 11, 18, & 25**

**DUST TO DAWN:**  
A LENTEN JOURNEY TO THE EASTER VIGIL



- **Worship: 12:15 & 6:30 PM**  
(6:30 PM is livestreamed)
- **Lunch: 11:00 AM – Noon**  
(free-will offering)
- **Supper: 5:00 – 6:30 PM**  
(free-will offering)

**LENTEN MEAL**  
**MENU FOR March 18**



Beef Barley Soup  
Chicken Noodle Soup  
Assorted Wraps  
Dessert



Lunch: 11:00 AM - 12:00 PM  
Dinner: 5:30 - 6:30 PM  
Worship: 12:15 PM and 6:30 PM  
Cost: Free-will Offering

All KMLC children, youth, friends, and families are invited to join us.

**Attendance & Giving**  
**Thursday, March 4—Wednesday, March 11**

**Saturday: 19**  
**Sunday: 9:00: 113 11:00: 64**  
**Wednesday: 12:15: 34**  
**Total: 281**  
**Streaming: 90**  
**Pantry Guests Served: 509 (inc. 155 children)**  
**Medical Clinic Guests Served:**  
**Offering:**  
\$16,478.02 (Regular)                      \$1,085.54 (Specials)  
\$1,122.00 (Debt Reduction)

*Jesus brings light and new life.*

## DAILY BIBLE READINGS

These passages are related to the Lectionary texts for this Sunday.

Sunday	John 9:1-41	The man born blind
Monday	1 Samuel 16:1-13	David is anointed king
Tuesday	Ephesians 5:8-14	Living as people of light
Wednesday	James 4:11-12	Warning against judging others
Thursday	Isaiah 55:6-11	God's ways are not our ways
Friday	Matthew 7:1-5	Judging others
Saturday	Psalms 23	The Lord is my shepherd
Sunday	John 11:1-45	The raising of Lazarus



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In addition to Taking Faith Home, celebrate milestones in your daily life  
as an effective faith formation tool. Go to: [www.milestonesministry.org](http://www.milestonesministry.org)

## SCRIPTURE VERSE FOR THIS WEEK

*For once you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Ephesians 5:8-9 (NRSV)*

## PRAYERS AND BLESSING

### A Prayer for the Week:

Dear God, thank you for overcoming our darkness with the light of Christ; help us live as children of light and to be filled with all that is good and right and true through Jesus Christ our Lord. Amen.

### Mealtime Prayer:

Lord Jesus, you give sight to the blind and food to the hungry. We thank you for your kindness and praise you for your goodness. Amen.

### A Blessing to Give:

May the light of Jesus shine through you.

## CARING CONVERSATIONS

Discuss in your home, small group, or use for personal reflections:

- Think or tell of a time that you felt you were “in the dark” and needed help to see something more clearly.
- How does the light of Christ help you see the world with hope and love?

## DEVOTIONS

*Read:* 1 Samuel 16:1-13 and John 9:1-41.

In John 9 Jesus sees in the blind man a person who needs mercy and sight. This story is built on an important theme that Jesus is the “*true light, which enlightens everyone*” introduced in John 1:9. Just as Jesus gave sight to the blind man, Jesus gives divine light for all the world. Jesus’ light challenges the Pharisees who think they see yet do not truly see. In 1 Samuel the prophet is to anoint a new king, but Samuel is not able to perceive or see what God sees. A scrawny, youngest son (David) who is originally not even considered as a candidate, is chosen by God to be king. Thankfully, God sees and decides by a standard far different from our own. In our blindness, Jesus comes to us and shows God’s work of healing and new life. The light Jesus brings into the world helps us to see ourselves and others with mercy.

*Discuss:* How has Jesus, the “*true light,*” enlightened your life and helped you see others with mercy?

*Pray:* **Almighty and merciful God, thank you for your ways that conquer human blindness with hope and new life in Christ Jesus our Lord. Amen.**

## SERVICE

Jesus calls us to serve our neighbor in love. Based on the Daily Bible Readings and theme for this week, who can you reach out to that needs words and acts of compassion and kindness?

## RITUALS AND TRADITIONS

During the fourth week in Lent, light four of the six purple candles on your Lenten Candle Cross. The acronym **ACTS** (Adoration, Confession, Thanksgiving, Supplication) is being introduced as a way to pray. This week represents “**S**”, for Supplication, meaning to humbly ask God to provide something for yourself or on behalf of someone else.

*Pray:* **Dear God, just as you healed the blind man, I ask for your healing in the lives of those who are in need of your loving presence including . . . , in the name of your Son, Jesus Christ, amen.**

**NEXT WEEK’S READINGS:** 1 Samuel 16:1-13; Psalm 23  
Ephesians 5:8-14; John 9:1-41