



First Sunday in Lent

March 6, 8:45 & 11:15 am

Saint Luke Lutheran Church and School

9100 Colesville Road, Silver Spring, MD

www.saintluke.us | 301-588-4363

These forty days called Lent are like no other. It is our opportune time to return to the God who rescues, to receive the gifts of God's grace, to believe with the heart and confess with the mouth the wonder of God's love in Jesus, and to resist temptation at every turn. This is no small pilgrimage on which we have just embarked. It is a struggle Jesus knew. It is a struggle Jesus shares. The nearness of the Lord, in bread and wine, water and word, will uphold and sustain us.

GATHERING

PRELUDE

Prelude in C minor, BWV 546

Johann Sebastian Bach (1685-1750)

WELCOME

CONFESSION AND FORGIVENESS

Please stand. The sign of the cross may be made by all in remembrance of their baptism.

In the name of the Father,
and of the ✠ Son,
and of the Holy Spirit.

Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

Most merciful God,
we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.

Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ☩ Son, and of the Holy Spirit.
Amen.

GATHERING HYMN • ELW 618

Guide Me Ever, Great Redeemer

Cwm Rhondda



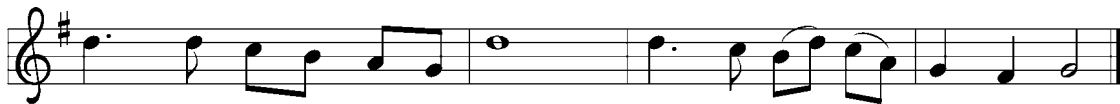
1 Guide me ev - er, great Re - deem - er, pil - grim through this
 2 O - pen now the crys - tal foun - tain where the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious



bar - ren land. I am weak, but you are might - y; hold me
 wa - ters flow; let the fire and cloud - y pil - lar lead me
 fears sub - side; death of death and hell's de - struc - tion, land me



with your pow'r - ful hand. Bread of heav - en, bread of heav - en,
 all my jour - ney through. Strong de - liv - 'rer, strong de - liv - 'rer,
 safe on Ca - naan's side. Songs and prais - es, songs and prais - es



feed me now and ev - er - more, feed me now and ev - er - more.
 shield me with your might - y arm, shield me with your might - y arm.
 I will raise for - ev - er - more, I will raise for - ev - er - more.

Text: William Williams, 1717–1791; tr. William Williams and Peter Williams, 1722–1796, alt.
 Music: CWM RHONDDA, John Hughes, 1873–1932

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

The choir / organ will introduce the Kyrie. Please sing the second time.

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
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PRAYER OF THE DAY

Let us pray.

O Lord God, you led your people through the wilderness and brought them to the promised land. Guide us now, so that, following your Son, we may walk safely through the wilderness of this world toward the life you alone can give, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

WORD

FIRST READING

Deuteronomy 26:1-11

The annual harvest festival, called the Feast of Weeks, provides the setting for this reading. This festival celebrates the first fruits of the produce of the land offered back to God in thanks. In this text, worshipers announce God's gracious acts on behalf of Israel.

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, "Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us." When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he

became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.” You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

The Word of the Lord.
Thanks be to God.

PSALMODY

Psalm 91: 1-2, 9-16

(8:45 & 11:15) The refrain is introduced by the choir/cantor. Please sing the second time. The refrain is subsequently sung once where indicated.



He shall give his an - gels charge o - ver you, to keep you in all your ways.

He who dwells in the shelter of the Most High,
abides in the shadow of the Almighty.
He shall say to the Lord, “You are refuge and my stronghold,
my God in whom I put my trust.” **R**

Because you have made the Lord your refuge,
and the Most High your habitation,
There shall no evil happen to you,
neither shall any plague come near your dwelling.

For he shall give his angels charge over you,
to keep you in all your ways.
They shall bear you in their hands,
lest you dash your foot against a stone. **R**

You shall tread upon the lion and adder;
you shall trample the young lion and the serpent under your feet.
Because he is bound to me in love, therefore will I deliver him;
I will protect him, because he knows my name.

He shall call upon me, and I will answer him;
I am with him in trouble; I will rescue him and bring him to honor.
With long life will I satisfy him,
and show him my salvation. **R**

SECOND READING

Romans 10:8b-13

Paul reminds the Christians at Rome of the foundation of their creed, the confession of faith in the risen Christ as Lord.

“The word is near you, on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. 13For, “Everyone who calls on the name of the Lord shall be saved.”

The Word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

The choir / organ introduces the refrain. Please sing the second time.

Re - turn to the Lord, your God, who is gra - cious and mer - ci -

ful, slow to an - ger, and a - bound - ing in stead - fast love.

GOSPEL

Luke 4:1-13

The Holy Gospel according to Saint Luke, the fourth chapter.

Glory to you, O Lord.

After being filled with the Holy Spirit at his baptism, Jesus is led in the wilderness. Through his responses to the temptations of the devil, he defines what it means to be called “the Son of God.”

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.” Jesus answered him, “It is written, ‘One does not live by bread alone.’”

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, “To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.” Jesus answered him, “It is written,

‘Worship the Lord your God,
and serve only him.’”

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down from here, for it is written,

‘He will command his angels concerning you,
to protect you,’ and
‘On their hands they will bear you up,
so that you will not dash your foot against a stone.’”

Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'" When the devil had finished every test, he departed from him until an opportune time.

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

SERMON

Pastor Miller

HYMN OF THE DAY • ELW 326

Bless now, o God, the journey

Llangloffan



1 Bless now, O God, the jour - ney that all your peo - ple make,
2 Bless so - journ - ers and pil - grims who share this wind - ing way;
3 Di - vine e - ter - nal lov - er, you meet us on the road.



the path through noise and si - lence, the way of give and take.
your hope burns through the ter - rors, your love sus - tains the day.
We wait for lands of prom - ise where milk and hon - ey flow,



The trail is found in des - ert and winds the moun - tain round,
We yearn for ho - ly free - dom while of - ten we are bound;
but wait - ing not for plac - es, you meet us all a - round.



then leads be - side still wa - ters, the road where faith is found.
to - geth - er we are seek - ing the road where faith is found.
Our cov - e - nant is writ - ten on roads, as faith is found.

Text: Sylvia G. Dunstan, 1955–1993
Music: LLANGLOFFAN, Welsh tune, 19th cent.
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APOSTLES' CREED

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.

PRAYERS OF INTERCESSION

Drawn close to the heart of God, we offer these prayers for the church, the world, and all who are in need.

After each portion of the prayers please sing the following:



O Lord, hear our prayer we of-fer up to you; O Lord, hear our prayer.

The prayers conclude:

Accept the prayers we bring, O God, on behalf of a world in need, for the sake of Jesus Christ.
Amen

PEACE

The peace of Christ be with you always.
And also with you.

MEAL

OFFERING

We invite you to give your offering online at saintlukegive.us then click *Giving* or on the Give Plus app.
You may also mail your checks to:

Saint Luke Lutheran Church
9100 Colesville Road
Silver Spring, MD 20910

ANTHEM (8:45)

O for a closer walk

O for a closer walk with God,
A calm and heav'nly frame,
A light to shine upon the road
That leads me to the Lamb!

Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast.
So shall my walk be close with God,

Words: William Cowper (1731-1800)
Music: Arr. C.V. Stanford (1852-1924)

ORGAN VOLUNTARY (11:15)

Chorale Prelude on "Have mercy on me, O Lord God," BWV 721

J.S. Bach

OFFERING PRAYER

Let us pray.

Extravagant God, you have blessed us with the fullness of creation. Now we gather at your feast where you offer us the food that satisfies. Take and use what we offer here, come among us, and feed us with the body and blood of Christ, in whose name we pray.

Amen.

DIALOGUE

The dialogue consists of four lines of musical notation in G major (one sharp) and 4/4 time. Each line begins with a treble clef and a key signature of one sharp (F#). The lyrics are as follows:

P The Lord be with you. **C** And al - so with you.

P Lift up your hearts. **C** We lift them to the Lord.

P Let us give thanks to the Lord our God.

C It is right to give him thanks and praise.

PREFACE

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ. You call your people to cleanse their hearts and prepare with joy for the paschal feast, that, renewed in the gift of baptism, we may come to the fullness of your grace. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
 ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
 heav-en and earth are full, full of your glo - ry.
 Ho - san - na in the high - est, 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.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
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GREAT THANKSGIVING

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering, therefore, his life, death, and resurrection, we await your salvation for all this thirsty world.
Christ has died. Christ is risen. Christ will come again.

Pour out your Spirit on this holy food and on all the baptized gathered for this feast: wash away our sin, that we may be revived for our journey by the love of Christ.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever.

Amen.

THE LORD'S PRAYER

Please pray in your own preferred language.

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

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.

Padre Nuestro Que estas en los cielos
Santificado sea tu Nombre
Venga a nosotros tu Reino
Hagase tu voluntad asi en la tierra como en el cielo
Danos hoy nuestro pan de cada dia
Perdona nuestras ofensas
Como nosotros perdonamos a los que nos ofenden
Y no nos dejes caer en la tentacion mas libranos del mal
Porque tuyo es el reino, el poder y la Gloria
Por los siglos de los siglos. Amen

INVITATION TO COMMUNION

Here is food and drink for the journey.

Take and be filled.

Thanks be to God.

COMMUNION

When communing, kindly receive the communion elements from the servers. The servers will then step back. At that time, please remove your mask and partake of the body and blood of our Lord, Jesus Christ. Then proceed to the appropriate station to deposit your individual cup.

When giving the bread and cup, the communion ministers say:

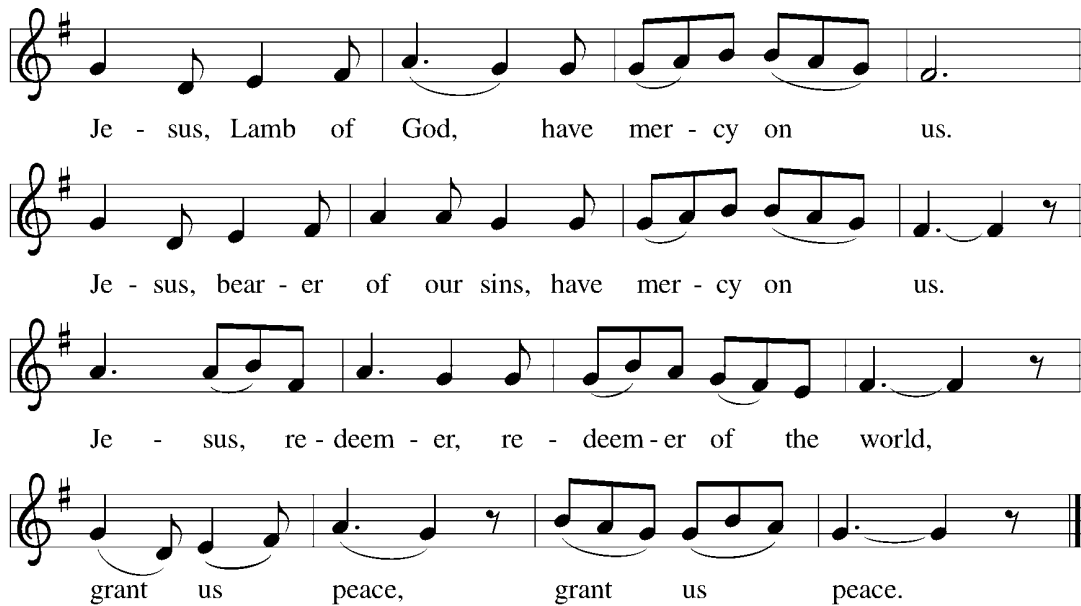
The body of Christ, given for you.

The blood of Christ, shed for you.

The communicant may say:

Amen.

The choir / organ introduces the "Lamb of God." Please sing the second time.



Je - sus, Lamb of God, have mer - cy on us.

Je - sus, bear - er of our sins, have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world,

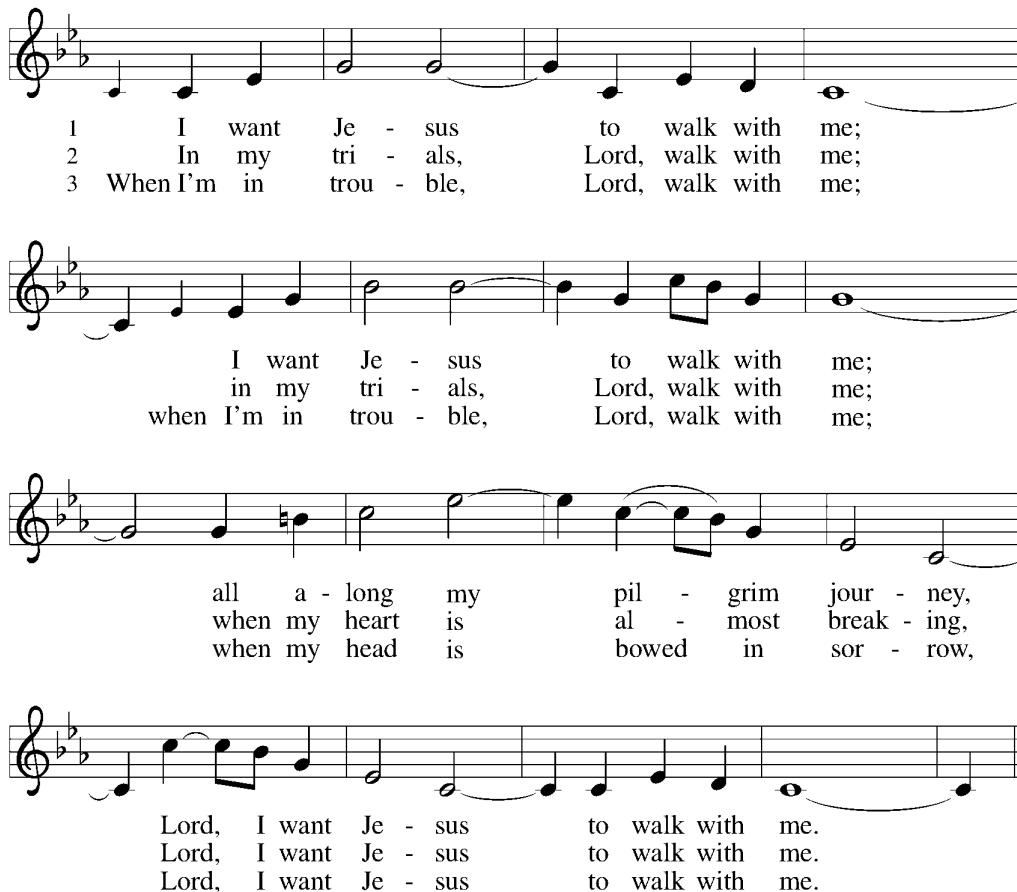
grant us peace, grant us peace.

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COMMUNION HYMN • ELW 325

I want Jesus to walk with me

Sojourner



1 I want Je - sus to walk with me;
 2 In my tri - als, Lord, walk with me;
 3 When I'm in trou - ble, Lord, walk with me;

I want Je - sus to walk with me;
 in my tri - als, Lord, walk with me;
 when I'm in trou - ble, Lord, walk with me;

all a - long my pil - grim jour - ney,
 when my heart is al - most break - ing,
 when my head is bowed in sor - row,

Lord, I want Je - sus to walk with me.
 Lord, I want Je - sus to walk with me.
 Lord, I want Je - sus to walk with me.

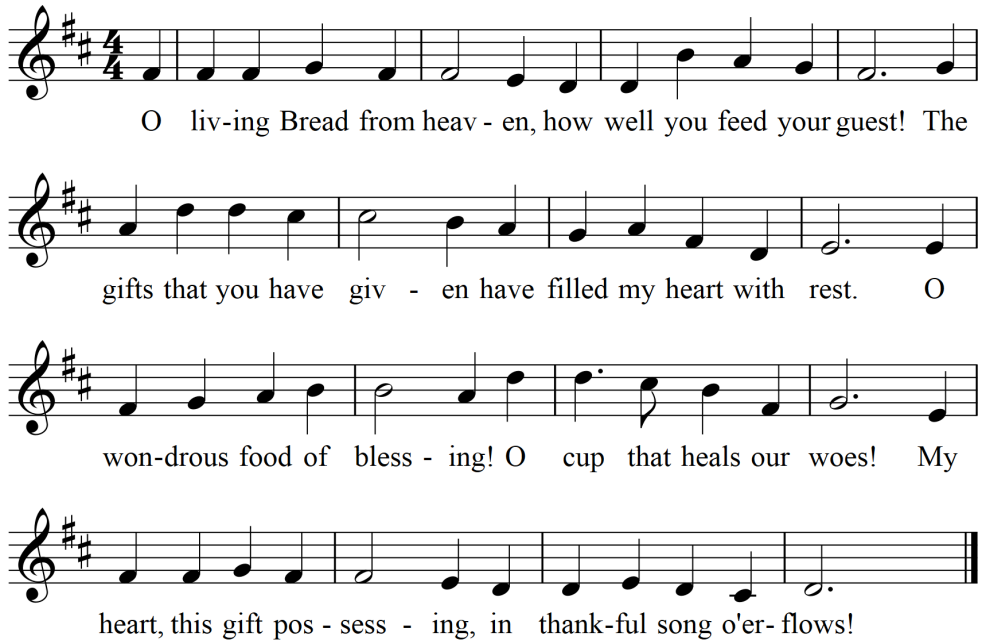
Text: African American spiritual
 Music: SOJOURNER, African American spiritual

Please stand as you are able.

POST-COMMUNION BLESSING

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

Amen.



O liv-ing Bread from heav - en, how well you feed your guest! The
gifts that you have giv - en have filled my heart with rest. O
won-drous food of bless - ing! O cup that heals our woes! My
heart, this gift pos - sess - ing, in thank-ful song o'er- flows!

PRAYER AFTER COMMUNION

Let us pray.

Blessed Jesus, in this rich meal of grace, you have fed us with your body, the bread of life. Now send us forth to bear your life-giving hope to a world in need.

Amen.

SENDING

BLESSING

You are children of God,
anointed with the oil of gladness
and strengthened for the journey.
Almighty God,
motherly, majestic, and mighty,
✠ bless you this day and always.

Amen.

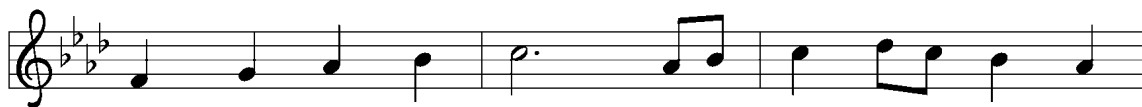
SENDING HYMN • ELW 319

O Lord, throughout these forty days

Consolation



1 O Lord, through - out these for - ty days you
2 You strove with Sa - tan, and you won; your
3 Though parched and hun - gry, yet you prayed and
4 Be with us through this sea - son, Lord, and



prayed and kept the fast; in - spire re - pen - tance
faith - ful - ness en - dured; lend us your nerve, your
fixed your mind a - bove; so teach us to de -
all our earth - ly days, that when the fi - nal



for our sin, and free us from our past.
skill and trust in God's e - ter - nal word.
ny our - selves that we may know God's love.
Eas - ter dawns, we join in heav - en's praise.

Text: based on Claudia F. Hernaman, 1838–1898; para. Gilbert E. Doan Jr., b. 1930
Music: CONSOLATION, A. Davisson, *Kentucky Harmony*, 1816
Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress

DISMISSAL

Go in peace.
Jesus meets you on the way.
Thanks be to God.

POSTLUDE

Fugue in C minor, BWV 546

J.S. Bach

WORSHIP LEADERS

PRESIDING MINISTERS

The Rev. Connie A. Miller, *Senior Pastor*

The Rev. Franklin Morales, *Associate Pastor*

READERS

8:45 a.m. Ry Cobbs

11:15 a.m. Bill Schultz

MUSICIANS

Dr. Alain Truche, *Director of Music and Organist*

(8:45) Schola Cantorum

(11:15) Ron Hebensperger, *Cantor*

WEDNESDAYS IN LENT

G. R. A. C. E.

Beginning This Wednesday, March 9

Each week another letter of Grace—this week the “G” stands for Grow

12:00 noon Zoom Devotion and Lunch

Special Guest: Pastor Elizabeth Platz

7:00 p.m. Lenten Vespers (online and in person)

March 9 Reflection: Pastor Elizabeth Platz

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at Saint Luke Lutheran

March 6, 2022

FIRST SUNDAY IN LENT

06
MAR

8:45 am Worship, *in-person & streaming online*

10:15 am Faith Formation *in person*

11:15 am Worship, *in-person*

3: 00 pm San Lucas Gospel Meditation, *Online*

SECOND SUNDAY IN LENT

13
MAR

8:45 am Worship, *in-person & streaming online*

10:15 am Faith Formation *in person*

11:15 am Worship, *in-person*

5: 00 pm San Lucas Missa, *Online*

Upcoming Commemorations

Perpetua and Felicity and companions, martyrs at Carthage, died 202

Monday, March 7, 2022

Vibia Perpetua, a noblewoman, and Felicity, an enslaved woman, were catechumens at Carthage, northern Africa. They, with four other catechumens, had defied the Roman emperor who had forbidden conversions to Christianity, and were put to death in the amphitheater.

Harriet Tubman, died 1913; Sojourner Truth, died 1883; renewers of society

Thursday, March 10, 2022

Harriet Tubman, born into slavery, helped about 300 others to escape slavery until the institution was abolished. Sojourner Truth, whose birth name was Isabella, was freed after slavery was abolished, and discerned a call to be a preacher. Taking the name Sojourner Truth, she set out on an evangelistic journey, where people found her testimony to be deeply moving.

Gregory the Great, Bishop of Rome, died 604

Saturday, March 12, 2022

Born into wealth and power, Gregory was for a time the chief administrator of the city of Rome. Giving this up for a life in the church, he was elected pope in 590. He influenced public worship through the establishment of a lectionary and prayers to correlate with the readings. Gregorian chant is named in his honor.

Music Ministry Page

MUSIC NOTES

Prelude & Postlude: Prelude and Fugue in C minor, BWV 546—Johann Sebastian Bach (1685-1750)

The Prelude and Fugue in C Minor, BWV 546, is actually a pairing of an earlier five-part fugue from Bach's Weimar period (1708-1717) and a prelude written around 1730. Like the Prelude in B Minor, it displays the strong influence of vocal writing (this time polychoral style, seen in the alternating chords at the beginning) and a structure that features four ritornello sections and highly imitative episodes. The Fugue seems to have been paired originally with an early version of the Fantasia in C Minor, BWV 562. In Leipzig, Bach appropriated the Fugue for use with his newly written Prelude. Together, the two pieces form an effective and powerful C-minor pair.—George Stauffer

Anthem: O For a Closer Walk—Arr. Charles Villiers Stanford (1852-1924)

Composed on a text by William Cowper, Stanford wrote this anthem using the 1st, 4th, and 6th stanzas of the poem. William Cowper wrote this text on December 9, 1769, during the illness of his long-time friend and housekeeper, Mrs. Unwin. In a letter written the next day Cowper voiced his anxieties about her condition and about what might happen to him if she died. Although Cowper frequently battled depression, doubt, and melancholy, this text speaks of a very intimate walk with the Lord. That walk is rooted in Scripture (st. 1), rejoices in conversion (st. 2-3), and denounces all idols that would usurp God's sovereignty (st. 4). The text concludes with a return to the prayer of the first stanza, but now that prayer is sung with increased confidence and serenity. - John Julian

Stanford used a melody from the Scottish Psalter to set the Cowper's poem. It is a mostly serene setting of the text; however, the words "So purer light shall mark the road" is set to an exciting dynamic build up with a quick diminuendo back to serenity on the last words "That leads me to the Lamb."

MUSIC MINISTRY INVOLVEMENT OPPORTUNITIES

Schola Cantorum (adult choir)

Rehearsals: Wednesdays from 7:30 to 9 PM. Sings at 8:45 AM service.

Choristers (3rd—8th grade or changing of voice for boys)

Rehearsals: Tuesdays from 4:30 to 5:30 PM and/or Wednesdays 5:30 to 6:30 PM Start date TBD

Carillon Guild

Play a few minutes before the Prelude, rotation based

Instruments

Provide music for Worship at the 11:15 service

Cantor

Provide leadership in congregational singing at the 11:15 service

Handbell Ensembles

Opportunity to ring in one of our adult or youth Bell Ensemble. Rehearsal time TBD

For more information or to express interest, contact Dr. Truche at atruche@saintluke.us

HYMN NOTES

Guide Me Ever, Great Redeemer

William Williams, 1717-1791

At the urging of a Welsh evangelist, under whom he was converted, the author began writing hymns as a Welsh Calvinist-Methodist minister. His brother Peter, who was later expelled from the church for heresy, provided the translation. The Exodus and the journey through the wilderness to Canaan is the basis of the hymn with references to “Bread of heaven” (Exodus 16:4-18), “the crystal fountain” (Exodus 17:4-6), “the fiery, cloudy pillar” (Exodus 13:21), “verge of Jordan” (Joshua 3:14-17). The reference to “Death of death and Hell’s Destruction” is to Christ (II Timothy 1:10 and Revelation 1:17, 18).—Hymn Notes for Church Bulletins

Bless Now, O God, the Journey

Sylvia G. Dunstan, 1955-1993

“Bless now, O God, the journey” has broad scope here. It finds its place in Lent because it fits the Lenten journey—which, of course, means the journey of life—very well. The author apparently wrote the text with a more limited understanding of its intent, however, which points to how hymns transcend their authors’ understanding. Dunstan titled this hymn “Covenant Song” and said this about it: “The covenant in question is a primary relationship, as two individuals, in the context of their community, pledge to journey together.” - ELW Hymnal Companion

I Want Jesus to Walk with Me

This African American spiritual is a communal lament for which we do not know the author. The double entendre of spirituals means the faith expressed in them is more multivalent and profound than what may appear on the surface. For example, this one may look like a request for Jesus to walk along the pilgrim journey. Though it is that, what makes it authentic and possible for the people is what lies behind it, “an affirmation that the Jesus of their salvation” is with those who sing. “They could look ‘back to the historical-divine experiences and the reports of their predecessors’ and assert ‘He walked with my mother, he’ll walk with me.’” - ELW Hymnal Companion

O Lord, throughout These Forty Days

Claudia F. Hernaman, 1838-1898

This hymn, written by Hernaman, was part of her *Child’s Book of Praise* (London, 1873). It appears in denominational hymnals and is for many congregations closely associated with the Lenten season. *Evangelical Lutheran Worship*, like *Lutheran Book of Worship* (1978) before it, uses a paraphrase by Gilbert E. Doan Jr. (b. 1930) in which the language has been updated from its Elizabethan English. Hernaman was an English woman who wrote over 150 hymns for children, some original and some translations from Latin.—ELW Hymnal Companion