



# The Third Sunday in Lent

March 12, 8:45 & 11:15 AM

## Saint Luke Lutheran Church and School

9100 Colesville Road, Silver Spring, MD

www.saintluke.us | 301-588-4363

*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

(8:45) Master Tallis's Testament

(11:15) Allegro from *Concerto for Clarinet in F minor, op. 73*

Herbert Howells (1892-1983)

Carl Maria von Weber (1786-1826)

### WELCOME

### CONFESSION AND FORGIVENESS

*All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.*

Blessed be the holy Trinity, ✠ one God,  
who journeys with us these forty days,  
and sustains us with the gift of grace.

**Amen.**

Let us acknowledge before God and one another our need for repentance and God's mercy.

*Silence is kept for reflection.*

Holy God,  
we confess to you our faults and failings. Too often we neglect and do not trust your holy word; we take for ourselves instead of giving to others; we spoil rather than steward your creation; we cause hurt though you call us to heal; we choose fear over compassion. Forgive us, renew us, and lead us, as we seek to follow in your way of life.

**Amen.**

Hear the good news: God so loved the world that God gave the only Son, so that all may receive life. This promise is for you! God embraces you with divine mercy, ✠ forgives you in Christ's name, and revives you in the Spirit's power.

**Amen.**

GATHERING HYMN • ELW 647

*Glorious Things of You Are Spoken*



1 Glo - rious things of you are spo - ken, Zi - on, cit - y  
2 See, the streams of liv - ing wa - ters, spring - ing from e -  
3 Round each hab - i - ta - tion hov - 'ring, see the cloud and  
4 Sav - ior, since of Zi - on's cit - y I through grace a



of our God! He whose word can - not be bro - ken  
ter - nal love, well sup - ply your sons and daugh - ters,  
fire ap - pear for a glo - ry and a cov - 'ring,  
mem - ber am, let the world de - ride or pit - y,



formed you for his own a - bode. On the Rock of A - ges  
and all fear of want re - move. Who can faint, while such a  
show - ing that the Lord is near. Thus de - riv - ing from their  
I will glo - ry in your name. Fad - ing are the world's vain



found - ed, what can shake your sure re - pose? With sal -  
riv - er ev - er will their thirst as - suage? Grace which,  
ban - ner light by night and shade by day, safe they  
plea - sures, all their boast - ed pomp and show; sol - id



va - tion's walls sur - round - ed, you may smile at all your foes.  
like the Lord, the giv - er, nev - er fails from age to age.  
feed up - on the man - na which God gives them on their way.  
joys and last - ing trea - sures none but Zi - on's chil - dren know.

Text: John Newton, 1725–1807, alt.

Music: BLAENWERN, William P. Rowlands, 1860–1937

## 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—ELW 152

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  
Adapt. © 1985, 1989 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638 www.giamusic.com  
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## PRAYER OF THE DAY

Let us pray.

Merciful God, the fountain of living water, 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.**

*Please be seated.*

## WORD

### 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. 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?” 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?” So Moses

cried out to the Lord, “What shall I do with this people? They are almost ready to stone me.” 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. 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. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, “Is the Lord among us or not?”

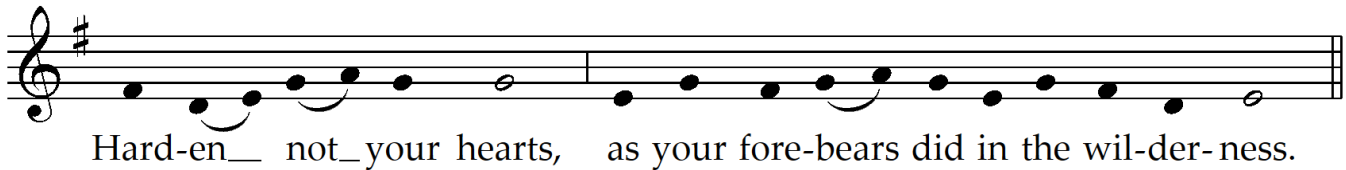
The word of the Lord.

**Thanks be to God.**

**PSALMODY (11:15)**

Psalm 95

*The cantor introduces the Antiphon. Please sing the 2nd time. At the end of the psalm, sing the Antiphon once.*



Come, let us sing to the Lord;  
let us shout for joy to the rock of our salvation.  
Let us come before God's presence with thanksgiving  
and raise a loud shout to the Lord with psalms.

For the Lord is a great God,  
and a great King above all gods.  
In his hands are the caverns of the earth;  
the heights of the hills are his also.

The sea is his, for he made it,  
and his hands have molded the dry land.  
Come, let us bow down, and bend the knee,  
and kneel before the Lord our maker.

For he is our God, and we are the people of his pasture and the sheep of his hand.  
Oh, that today you would hearken to his voice!  
“Harden not your hearts, as your forebears did in the wilderness,  
At Meribah, and on that day at Massah, when they tempted me.

There put me to the test,  
though they had seen my works.  
Forty years long I detested that generation and said,  
“This people are wayward in their hearts; they do not know my ways.”

So I swore in my wrath,  
“They shall not enter into my rest.” [*Antiphon*]

## 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, 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. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. 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. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION



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

John 4:5-42

The holy gospel according to Saint John, the fourth chapter.

**Glory to you, O Lord.**

*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. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) 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.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, 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.” 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.”

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

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?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. 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. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. 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.**

**SERMON**

Pastor Miller

*Please stand as you are able.*

**HYMN OF THE DAY • ELW 777**

*Come to Me, All Pilgrims Thirsty*



- 1 "Come to me, all pil-grims thirst - y; drink the wa - ter I will give.  
2 "Come to me, all trav-'lers wea - ry; come that I may give you rest.  
3 "Come to me, be - liev - ers bur - dened; find re - fresh - ment in this place.  
*Men* 4 "Come to me, re - pen - tant sin - ners; leave be - hind your guilt and shame.



If you knew what gift I of - fer, you would come to me and live."  
Drink the cup of life I of - fer; at this ta - ble be my guest."  
Come, re - ceive the gift I of - fer, turn to me and seek my face."  
Come and know di - vine com - pas - sion, turn to me, I call your name."

*Refrain*



Je - sus, ev - er - flow - ing foun - tain, give us wa - ter from your well.



In the gra - cious gift you of - fer there is joy no tongue can tell.

- Women* 5 "Come to me, distressed and needy;  
I would be your trusted friend.  
Come and seek the gift I offer,  
come, your open hands extend." *Refrain*
- 6 "Come to me, abandoned, orphaned;  
lonely ways no longer roam.  
Come and take the gift I offer,  
let me make in you my home." *Refrain*

Text: Delores Dufner, osb, b. 1939  
Music: BEACH SPRING, The Sacred Harp, Philadelphia, 1844  
Text © 1992, 1996 Sisters of St. Benedict, St. Joseph, MN

## 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

Sustained by God's abundant mercy, let us pray for the church, the world, and all of creation.

*After each portion of the prayers please sing the following response:*



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

*The prayers conclude:*

We lift our prayers to you, O God, trusting in your steadfast love and your promise to renew your whole creation; through Jesus Christ our Savior.

**Amen.**

## PEACE

The peace of Christ be with you always.

**And also with you.**

*Please be seated.*

## MEAL

### OFFERING

We invite you to give your offering online at [saintlukegive.us](http://saintlukegive.us)

You may also mail your checks to:

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



## CHORAL ANTHEM (8:45)

*Like as the hart*

Like as the hart desireth the waterbrooks :  
so longeth my soul after thee, O God.  
My soul is athirst for God, yea, even for the living God :  
when shall I come to appear before the presence of God?  
My tears have been my meat day and night :  
while they daily say unto me, Where is now thy God?

Text: Psalm 42: 1-3  
Music: Herbert Howells

## CLARINET VOLUNTARY (11:15)

Adagio ma non troppo from *Concerto for Clarinet in F minor, op. 73*

Carl Maria von Weber

*Please stand as you are able.*

## OFFERING PRAYER

Let us pray.

**God of good gifts, receive these and all our offerings as we present them in faithful service for the sake of your gospel. Prepare our hearts to receive you in this meal as you pour out your very presence through Christ Jesus, the wellspring of eternal life.**

**Amen.**

## GREAT THANKSGIVING

The Lord be with you.

**And also with you.**

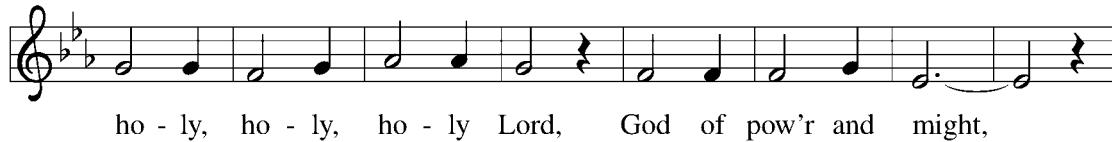
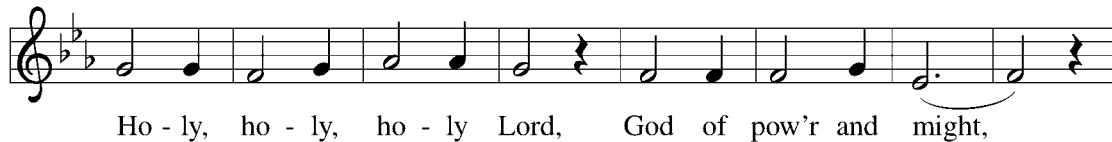
Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give him thanks and praise.**

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:



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

Come and receive Jesus, our strength in the wilderness.

**Thanks be to God.**

*Please be seated.*

## COMMUNION

*All are invited to the Lord's table, a table of grace and mercy. There are two stations at the foot of the chancel steps. Please stretch out your hand, palm up, to receive the host, the body of Christ. (Gluten-free wafers are available; please ask your server) Then receive in the individual cup the blood of Christ. You may deposit your cup in the basket near the side wall. Those who wish to receive a blessing instead of the Lord's supper are also encouraged to come forward. Those who wish to receive the sacrament in the pew please inform an usher. All are welcome to the Lord's table.*

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

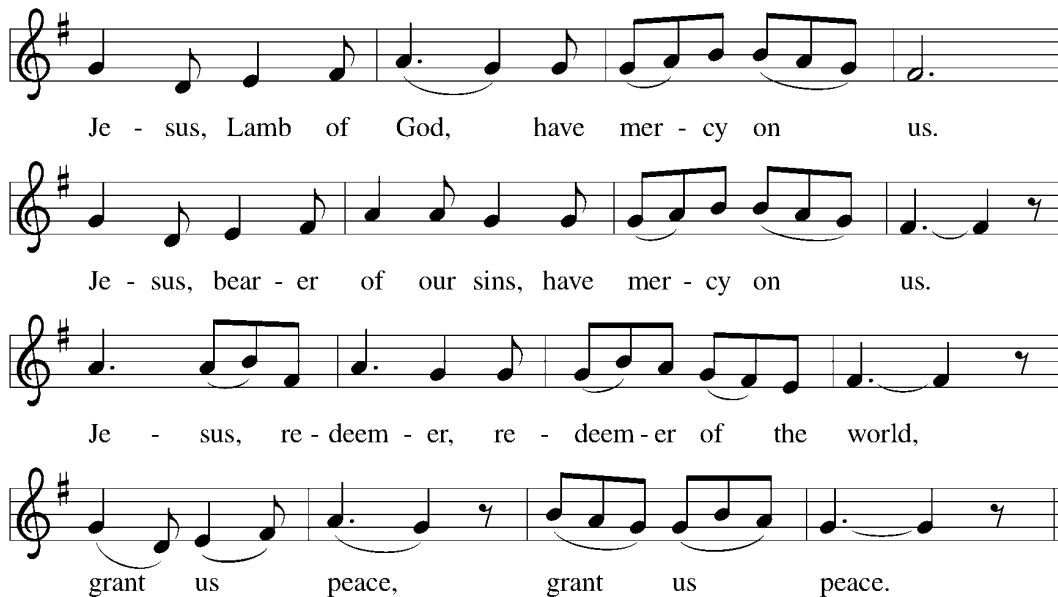
The body of Christ, given for you.

The blood of Christ, shed for you.

*The communicant may say:*

**Amen.**

## LAMB OF GOD



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.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937  
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## COMMUNION HYMN • ELW 329

*As the Sun with Longer Journey*



1 As the sun with long - er jour - ney melts the win - ter's snow and ice,  
2 Through the days of wait - ing, watch - ing, in the des - ert of our sin,  
3 Praise be giv - en to the mak - er of the sea - sons' year - ly round:

with its slow - ly grow - ing ra - diance warms the seed be - neath the earth,  
search - ing on the far ho - ri - zon for a sign of cloud or wind,  
Fa - ther, Son, and Ho - ly Spir - it—Source, Sus - tain - er, Lord of life,

may the sun of Christ's up - ris - ing gent - ly bring our hearts to life.  
we a - wait the heal - ing wa - ters of our Sav - ior's vic - to - ry.  
as the ev - er turn - ing a - ges roll to their e - ter - nal rest.

Text: John Patrick Earls, osb, b. 1935  
Music: NAGEL, Carl F. Schalk, b. 1929  
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Music © 1995 Augsburg Fortress.

*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.**

## POST-COMMUNION CANTICLE—ELW 542

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.

Embodied God, at your table, we have tasted the goodness of Jesus. With the eyes of our hearts open to your promise, empower us to hear the needs of our neighbors and touch the world with your love.

**Amen.**

## SENDING

### BLESSING

God, the giver of love,

✠ Christ, the resurrection and the life,  
and the Holy Spirit of rebirth  
bless you in this Lenten journey.

**Amen.**

SENDING HYMN • ELW 328

*I Heard the Voice of Jesus Say*



1 I heard the voice of Je - sus say, "Come un - to me and rest;  
2 I heard the voice of Je - sus say, "Be - hold, I free - ly give  
3 I heard the voice of Je - sus say, "I am this dark world's light;



lay down, O wea - ry one, lay down your head up - on my breast."  
the liv - ing wa - ter, thirst - y one; stoop down and drink and live."  
look un - to me, your morn shall rise, and all your day be bright."



I came to Je - sus as I was, so wea - ry, worn, and sad;  
I came to Je - sus, and I drank of that life - giv - ing stream;  
I looked to Je - sus, and I found in him my star, my sun;



I found in him a rest - ing - place, and he has made me glad.  
my thirst was quenched, my soul re - vived, and now I live in him.  
and in that light of life I'll walk till trav - 'ling days are done.

Text: Horatius Bonar, 1808–1889  
Music: KINGSFOLD, English folk tune

**DISMISSAL**

Go in peace. Serve in love.  
Thanks be to God.

**POSTLUDE**

Trumpet Voluntary on "Kingsfold"

Kevin Uppercue

## WORSHIP LEADERS

### PRESIDING MINISTERS

The Rev. Connie A Miller, *Senior Pastor*

The Rev. Franklin Morales, *Associate Pastor*

### ASSISTING MINISTERS

Deacon Kyle Warfield, *Director of Discipleship and Senior High Ministries*

The Rev. Richard Zawistoski, *Confirmation Pastor*

### READERS

8:45 Pastor Gary Nuss

11:15 Ricardo Cabrera

### MUSICIANS

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

Schola Cantorum (8:45)

Alden Newsome (11:15)



THE FLOWERS ABOUT THE ALTAR are given to the glory of God by Barbara, Greg and Kate, in remembrance of the life and witness of Harry Sanders.

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# This week at Saint Luke Lutheran Church

## SUNDAY, March 12—Third Sunday in Lent

**8:45 AM** Holy Communion  
10:00 AM Affirmation of Baptism Class  
10:00 AM SLSHY  
10:00 AM Mental Health in Youth Discussion  
10:00 AM Sunday School  
10:00 AM Reception  
10:15 AM Up For Discussion (Hybrid)  
**11:15 AM** Holy Communion  
**5:00 PM** San Lucas Misa Espanol

## MONDAY, March 13

4:30 PM Children's Choir  
6:00 PM Yoga  
7:00 PM ESL

## TUESDAY, March 14

8:00 AM CDS Classes  
10:00 AM Mary/Martha Circle (Hybrid)  
4:30 PM Piano Lessons  
5:30 PM Stewardship Zoom  
7:00 PM ESL  
7:00 PM Congregation Council Zoom  
7:00 PM Girl Scouts  
7:00 PM Reformation Bells

## WEDNESDAY, March 15

7:00 AM Zoom Faith Connections  
7:00 AM Lenten Devotion: Amazing Grace Online  
8:00 AM CDS Classes  
10:00 AM Women in Community  
10:00 AM CDS Chapel  
3:00 PM En Camino  
5:00 PM Choristers RSCM program  
5:30 PM Zoom Sara/Lydia Circle  
**7:00 PM** Lenten Worship  
7:00 PM ESL  
7:30 PM Schola Cantorum Rehearsal  
7:30 PM AA

## THURSDAY, March 16

8:00 AM CDS Classes  
10:00 AM Emergency Drill  
4:00 PM CARing Project  
7:30 PM Zoom Centering Prayer

## FRIDAY, March 17

8:00 AM CDS Classes  
12:00 PM Food Ministry

## SATURDAY, March 18

9:00 AM Quilters  
9:30 AM AA  
11:00 AM Al-Anon

## SUNDAY, March 19—Fourth Sunday in Lent

**8:45 AM** Holy Communion  
10:00 AM SLSHY  
10:00 AM Congregation Service Event  
10:00 AM Reception  
10:15 AM Up For Discussion (Hybrid)  
**11:15 AM** Holy Communion  
3:00 PM San Lucas Gospel Meditation online

*NB: Worship Services are in person and livestreamed*

## Upcoming Commemorations

### Gregory the Great, Bishop of Rome, died 604

*Sunday, March 12, 2023*

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.

### Patrick, bishop, missionary to Ireland, died 461

*Friday, March 17, 2023*

A native of Britain, Patrick was kidnapped by pirates at age sixteen and sold into slavery in Ireland. After a few years, he escaped, returned home, and entered the ministry. Returning to Ireland, he successfully served as a bishop and missionary there.



**Saint Luke Update**  
**3/12/2023 Edition**

**WEDNESDAY EVENINGS IN LENT**

*Sing With All the Saints in Glory*

7:00 p.m. (In person and Online)

March 15 Faithful in Prayer: Gregory the Great, Patrick

March 22 Striving for Justice: Joseph; Oscar Romero

March 29 Dying and Rising with Christ: Hans Nielsen Hauge; John Donne

We have a rich calendar of saints in the Lutheran tradition—Christians from every age who have pointed to Christ in their living and dying. In remembering these Christians who have gone before, we can find inspiration for our Christian journey.

This Lenten midweek series honors the commemorations that occur during the weeks in Lent in 2023. Commemorating these individuals is a starting point for a deeper engagement with our Christian faith.

Guaranteed to be a meaningful worship experience for our Lenten time together!

**WEDNESDAY MORNINGS IN LENT**

*Amazing Grace – Celebrating 250 Years*

7:00 a.m. Online at [www.saintlukeonline.us](http://www.saintlukeonline.us)

March 15 ...grace has brought me safe thus far

March 22...his word my hope secures

March 29...bright shining as the sun

This hymn was penned by English poet and Anglican clergyperson, John Newton, to accompany a sermon he preached on New Year's Day, 1773. Join Pastors Miller and Morales each Wednesday morning during Lent for brief meditations using the stanzas of this wonderful hymn. What a fine way to experience Lenten renewal and start the day. If you miss it at 7:00 a.m., watch the recording when you are able.

**Saint Luke Update, Continued**  
**3/12/2023 Edition**

**RESTRICTIONS LIFTED: STAY WELL**

This past week the COVID Advisory Group met and please know now restrictions have been lifted. Please simply do what works for you. Feel free to continue wearing a mask or not, again whatever works for your personal situation. For details see the video announcement from this past Thursday. Dr. Yao shares details and wonderful wisdom. We have moved from the pandemic phase to endemic. Please stay well.

**THE THIRD ANNIVERSARY**

Three years ago on this Sunday in March (then March 15) Saint Luke broadcast the first livestream. Today marks 482 broadcasts! We give thanks for technology and we give thanks for our technicians!

**NEXT SUNDAY: CONGREGATION WIDE SERVANT PROJECT**

**On March 19, 10:00—11:00 a.m.**, the congregation will be creating care packages for residents in Washington Highlands, a community in Southeast D.C. that has been hard hit from the economic fallout of the pandemic. The following items are needed for the care packages (all items should be full-sized): laundry detergent (if liquid, containers need to be 64 oz or smaller), dish soap, all-purpose disinfectant cleaner, and toothpaste. Items can be placed in the blue bins in the Fireside Room and/or monetary donations for the project can be given to Congregation Service Projects line on [www.saintlukegive.us](http://www.saintlukegive.us). Thank you for caring.

**CHILDREN'S CHOIR: EASTER SUNDAY**

On Easter Sunday we would like to form a young children's choir (Novices) to sing a song in glory of the risen Christ at the 11:15 a.m. Service. The target grades for this choir are Kindergarten through 2<sup>nd</sup> Grade. We will rehearse for 30 minutes on Monday March 13, 20, 27 and April 3<sup>rd</sup> at 4:30 p.m.. Pick at least two dates that are convenient for you. Please email Dr. Truche at [atruche@saintluke.us](mailto:atruche@saintluke.us) to express interest.

**MENTAL HEALTH IN CHILDREN AND YOUTH DISCUSSION**

**This morning, the discussion on mental health in children through young adults, continues.** Today and next Sunday, from 10:00-11:00 a.m. come to the Faith Formation Office (on the second floor of the church).

**TILL: THE MOVIE**

Come and join the Book and Video fellowship, Friday, March 24, 7:00 p.m. This evening the movie Till will be shown—a powerful witness to the pursuit of justice by Mamie Till Mobley or her 14 year old son, Emmett.

**CHECK OUT THE NEW BOOK AND OPPORTUNITY**

Up For Discussion, a Faith Formation group for adults that meets each Sunday morning at 10:00 a.m. in the Media Center, will be reading *Encountering Mystery: Religious Experience in a Secular Age*, by Dale C. Allison, Jr., beginning on April 16. Contact Ralph Watkins at [Ralph.watkins1@verizon.net](mailto:Ralph.watkins1@verizon.net), who will send you the information on ordering the book and add you to the list for email reminders of the readings for each week.

**SPECIAL CONGREGATION MEETING**

**SUNDAY, MARCH 26, 10:00 A.M.**

**In person and Online**

**If online, join at [saintlukemeeting.us](http://saintlukemeeting.us)**

- **To vote on the slate of lay voting members to the synod assembly and**
- **To vote regarding a bridge internal loan for the solar panel system until our tax credit is realized**

# Today's Music

## HYMN NOTES

### **Glorious things of Thee are spoken**

*John Newton, 1725-1807*

Most classical hymns are Biblically oriented, and this text has references to Isaiah 33:20-21, Psalm 87:3, I Peter 2, Revelation 1, and Exodus 13:22. The author, famous for “Amazing Grace,” included this in his *Olney Hymns*, written to educate his congregation about the Bible. Like all good hymn writers, Newton knew that hymns are excellent tools for teaching Biblical truth and wisdom, and should be sung with an open and questing mind.—Hymn Notes for Church Bulletins

### **Come to Me, All Pilgrims Thirsty**

*Delores Dufner, b. 1939*

According to the author, “This text was inspired primarily by the lengthy dialogue between Jesus and the Samaritan woman at the well. Jesus’ words to her might well be addressed to each of us: if we really understood the good that God wants to do for us, we would come to Christ gladly and freely to find life, refreshment, and forgiveness. These gifts are offered in a special way at the Eucharistic table.” - ELW Hymnal Companion

### **As the Sun with Longer Journey**

*John Patrick Earls, b. 1935*

A member of the Order of St. Benedict in Collegeville, Minnesota, the author was stimulated to write this text because of a tune a member of his community, Father Henry Hays, had written for another text. Sensing the need for Lenten hymns, Earls wrote “As the sun with longer journey,” which uses the sun’s “growing radiance” in “the season’s yearly round” to point to trinitarian new life in baptism’s “healing waters.” - ELW Hymnal Companion

### **I heard the voice of Jesus say**

*Horatius Bonar, 1808-1889*

Titled “The Voice from Galilee,” the hymn centers on three of the sayings of Jesus found in John 1:16, Matthew 11:28, and John 4:14, John 8:12. The first half of each stanza gives Jesus’ invitation, and the second half gives the response of the author—and our response as well. —Hymn Notes for Church Bulletins

## MUSIC NOTES

### **Prelude: Master Tallis’s Testament—Herbert Howells (1892-1983)**

Composed in 1940, Master Tallis's Testament unfolds Quasi lento, teneramente in a gentle six-eight rhythm and in G minor. It consists of three variants of a theme which falls into three phrases (eight plus six plus four bars). The music rises gradually to a climax at the end of the third variant. A quiet echo of the last two bars supplies a coda and a peaceful ending in the major. The piece is one which its composer regards as most typical and with particular affection. Its title, which pays tribute to a father of English cathedral music, allies it to the twenty-four pieces contained in Howells' two sets of clavichord pieces, the twelve of Lambert's Clavichord (the Lambert not being the composer Constant, but the Bath photographer Herbert who, in the Twenties, published a set of portraits of British composers (including Howells) and the twelve of Howell's Clavichord (1951), the separate titles similarly evoke those of the Elizabethan Virginalists.—Felix Arahamian

### **Choral Anthem: Like as the hart—Herbert Howells**

Herbert Howells was born in Lydney, Gloucestershire, England, in 1892. The son of an organist, he was a talented youth who knew from an early age that he would become a composer. In 1910, a local landowner funded his opportunity to serve as a chorister in the Gloucester Cathedral Choir where he studied composition with Sir Herbert Brewer. Howells and fellow students Ivor Gurney and Ivor Novello were privileged to be seated next to Ralph Vaughn Williams at the premier of Williams’ Fantasia on a Theme of Thomas Tallis. The beauty of the work amazed the young men and the experience reinforced Howells’ desire to become a composer.

Composer John Rutter notes that Howells “wrote the piece in a single day in 1941 [January 8] when he and his wife were ‘mewed up by snow in a cottage in Gloucestershire’.” It is Anthem No. 3 of four dedicated to Thomas Armstrong, organist of Christ Church at Oxford University. It is considered one of Howells’ masterpieces. Paul Spicer comments, “This anthem, whose text is all about longing, gives Howells the perfect opportunity to brew his heady mixture of spirituality and sensuality. He comes closer here than in many other such pieces to crossing the line in favour of the sensual, but so what? The result is a work of outstanding beauty, using a language which relies heavily on ‘blue’ notes and false-relations to add piquancy to long-drawn phrases.” Howells makes great use of long, unison phrases that suit the acoustics of English cathedrals. The opening phrase, sung by the tenors and basses in unison, gives a sense of the blues, of a jazz phrase. The sopranos sing next, not in response to the tenors and basses, but walking on

their own path without the need to interact. The full chorus comes together briefly to comment like a Greek chorus, “Where is now thy God?” The musing continues, with tenors and basses as one unit and the sopranos as another. Both voices (the tenors singing with the basses) contemplate that same thought, “My tears have been my meat day and night...” sometimes separately, sometimes overlapping, as if they were out walking independently on that snowy 1941 day. The composition ends not with an answer, but with the full chorus and a soprano soloist coming together as a group, softly asking the question, “When shall I come to appear before the presence of God? - Helene Whitson

**Postlude: Trumpet Voluntary on “Kingsfold” - Kevin Uppercue**

Kevin Uppercue is an Editor for ECS Publishing Group, which includes the imprints of E. C. Schirmer Music Company, Galaxy Music Corporation, and MorningStar Music Publishers. An active composer, he has numerous organ, choral, and instrumental works published and has received commissions from various churches, colleges, and performers. Kevin holds a Master of Music in Music Theory and a Bachelor of Arts in Music Composition and has taught music theory and ear training courses at the collegiate level. A resident of the South Carolina coast, he actively serves as a substitute organist for local and regional churches. His setting on “Kingsfold” is divided into an introduction, the tune played on the big trumpet, a brief interlude which leads into another statement of the tune. This time it is played on foundation sounds in the left hand, accompanied by a jaunty tune played on a smaller trumpet. The coda repeats the introduction material.

**Prelude and Offering at the 11:15 AM Service: First and Second Movement from Concerto in F minor for Clarinet by Carl Maria von Weber.**

Carl Maria von Weber is widely regarded as one of the founding fathers of German romantic music. Although now primarily remembered for his development of romantic opera, he was also a prolific composer for the concert hall, writing major concertos for bassoon, clarinet and horn, each skillfully exploiting the full potential of the instruments. Although single reed instruments were known throughout the medieval and baroque periods of European music, the clarinet in its modern form did not evolve until the second half of the eighteenth century. By Mozart's time it had eight finger holes and five keys which enabled the player to play chromatic scales with good intonation and consistent tone. With the success of Mozart's Paris and Haffner symphonies it soon became an established member of the symphony orchestra.

Weber came to know the clarinet through the playing of Heinrich Baermann (1784-1847) and admired his evenness of tone from the top to the bottom of the instrument. The two musicians worked together, going on tours through Austria and Germany. Weber wrote a concertino for Baermann early in 1811, for a performance in Munich which was attended by King Maximilian I of Bavaria. The King was so impressed that he immediately commissioned Weber to write his two clarinet concertos. The first was completed in one month, and performed shortly after.

The concerto is in a conventional three movement form. The first is a dramatic stormy piece with furious orchestral tutti contrasted with more reflective passages for the solo clarinet, and combined passages where the soloist plays brilliant virtuosic material above secondary themes in the orchestra. The movement ends quietly and mysteriously.

The second movement is a complete contrast. It is an adagio with a beautiful gently lyrical melody played by the soloist over a simple orchestral accompaniment. A more dramatic central section disturbs the mood of tranquillity, but only for a short while. It is followed by a passage of remarkable beauty for the soloist and horns. The first idea is restated before the soloist and horns bring the movement to a gentle close.