

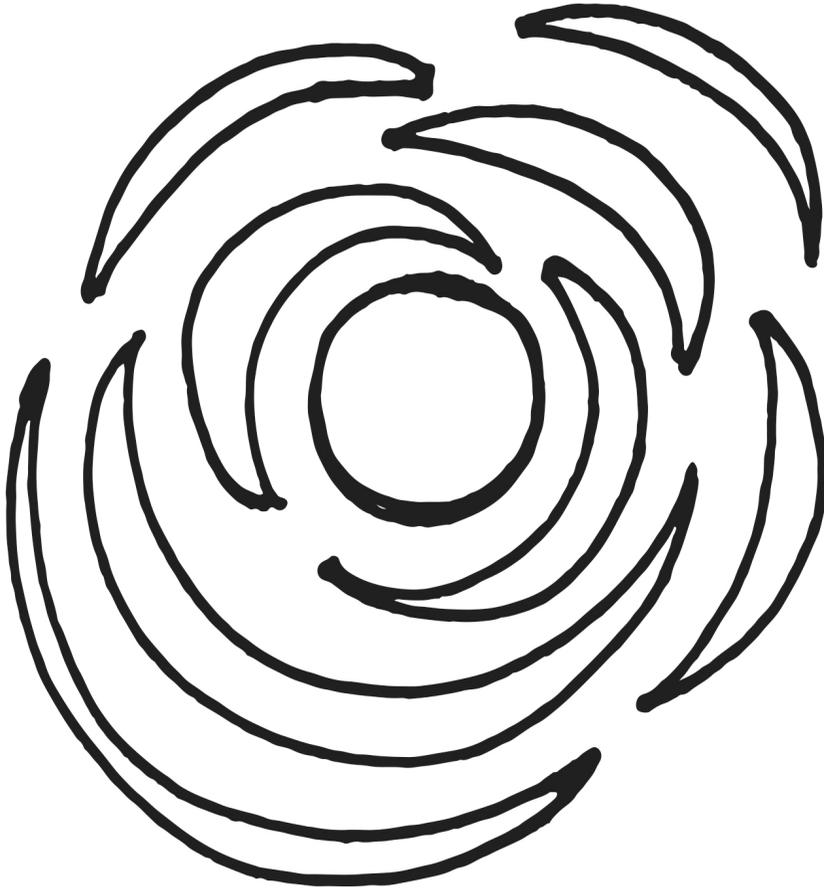


**Faith Lutheran Church**  
LEAVENWORTH, WASHINGTON

**Service of Holy Communion**

Sunday, March 15, 2026 + 9:30am

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.*



**WELCOME** to worship! Living in God's Amazing Grace, we envision Faith Lutheran Church as a diverse beacon of hope, healing, and reconciliation in a broken world. Faith Lutheran aspires to be a public church, empowering parishioners to become God's servants in Christ's commission to share the Gospel message of good news to the poor, healing to the sick and broken, and justice to the oppressed.

We aspire to be a transformational church and meet the changing needs of sacramental worship, congregational nurture, and ministries of peace, mercy, and justice as called by the Holy Spirit.

**MISSION:** As disciples in Christ, we are called to incarnate the gracious, healing, and reconciling presence of God through sacramental worship, congregational nurture, and ministries of peace, mercy, and justice for all Creation.

**WORSHIP** is the heartbeat that feeds our life together as a community. In the **GATHERING**, we participate in God's radical welcome extended to all people. In the **WORD**, we hear and ponder stories that have nurtured and shaped our faith. We share a **MEAL** that makes God present to us at a table wide enough for everyone to find a place. And in **SENDING** we go into the world to love and serve God by loving and serving our neighbors and Creation.

**GOD LANGUAGE:** Believing that no one name or description of God is ever complete, Faith Lutheran practices using many words and images to describe the Holy One who exists beyond human language. In our worship we try to balance images that are human and ecological, gendered and non-gendered, hierarichical and egalitarian. We encourage you to notice how different images affect your experience of worship and invite you to choose language that both liberates and challenges you.



We gather on the unceded ancestral lands of the šnpəšq'áwšəx'w (P'Squosa) people, who are still here. We are grateful for their stewardship and care for this land.



Faith Lutheran Church is a congregation of the Evangelical Lutheran Church in America (ELCA). Founded in 1909, this church has been a spiritual home to residents of the Wenatchee River Valley for over 115 years.



As a Reconciling in Christ congregation, we strive to provide a safe and healing environment where people of any race, sexual orientation, gender identity, or socio-economic status can be nourished in their journey of faith.



We practice an Open Communion, which means all are welcome at the Lord's Supper, including non-Lutherans and small children. There are small individual cups with red wine as well as clear grape juice in each tray.



Children are always welcome in worship at Faith Lutheran. Feel free to wiggle, make noise, or play in worship as needed.



Postures are a way we engage the body in worship. These movements (sitting, standing, making the sign of the cross, shaking hands during peace) are optional. You may engage as you are comfortable and able.



Two single-stall restrooms are available in the separate Fellowship Hall building located next to the sanctuary.

If there is something that we can do to make worship more accessible to you, please let us know by talking to or emailing Pastor Aaron ([pastor@faithleavenworth.org](mailto:pastor@faithleavenworth.org)).

## GATHERING

*The Holy Spirit calls us together as the people of God.*

### WELCOME + PRELUDE

### \*CONFESSION AND FORGIVENESS



1 We con - fess that we can-not do it all on-ly by our  
2 We con - fess that we can-not free our-selves on-ly by our  
3 We con - fess that we can-not find our way on-ly by our



lone - some, on-ly by our lone - some.  
lone - some, on-ly by our lone - some.  
lone - some, on-ly by our lone - some.



There is space be - tween where we put a wall on-ly by our  
And de - spite our best we get o - ver-whelmed on-ly by our  
Please, for - give our sins, re - ig - nite our flame, on-ly by our



lone - some, on-ly by our lone - some.  
lone - some, on-ly by our lone - some.  
lone - some, on-ly by our lone - some.



Won't you knock down all the walls that we built sta - ble?



Tip them o - ver and re-store them in - to stur - dy din - ner ta - bles.

*During worship elements marked with an \* asterisk, the assembly may take a posture of prayerful attentiveness. This usually looks like standing, although it may look different for each person.*

God's steadfast presence and love abound. Through faith – that courageous trust which flows from God – you are swaddled in the loving justice of God's Beloved. In the name of + Jesus Christ, all your sin is forgiven. You may trust courageously in the truth of this forgiveness. The Spirit of the God Triune dwells in you, abides with you, and overflows through you: abundant life incarnate. Amen.

## \* GREETING + PRAYER OF THE DAY

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.**

Bend you ear to our prayers, O Christ, and come among us. **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 Creator and the Holy Spirit, one God, now and forever. Amen.**

*The prayer of the day is inspired by a prayer in the seventh-century Gelasian Sacramentary. We pray to be anointed by the Spirit of God, as was the boy David, and we ask the Son of God to "bend [an] ear" to us and bring us light, as Jesus did to the man born blind.*

**WORD**

*God speaks to us in scripture reading, preaching, and song.*

## FIRST READING

1 Samuel 16:1-13

The 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." 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.' 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." 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?" He said, "Peaceably. I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And Samuel sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." 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." Then Jesse called Abinadab and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel

*Compiled from several different sources, some of which are positive and some negative concerning the Davidic monarchy, the book of 1 Samuel took shape probably around 700 bce. The story of the prophet Samuel choosing the shepherd boy David as the next king is reminiscent of many folk tales: contrary to cultural expectation, it is the youngest boy who wins. The anointing is an ancient practice that symbolizes the transfer of divine blessing.*

said to Jesse, "Are all your sons here?" And Jesse 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." Jesse sent and brought David in. Now he was ruddy and had beautiful eyes and was handsome. The Lord said, "Rise and anoint him, for this is the one." 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.

Word of God, word of life. **Thanks be to God.**

## PSALMODY

Shepherd Me, O God (Red Book 780)

*In response to the story of the anointing of the shepherd boy David, we sing Psalm 23, for God is our shepherd.*

## SECOND READING

Ephesians 5:8-14

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. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness; rather, expose them. For it is shameful even to mention what such people do secretly, but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, "Sleeper, awake! Rise from the dead, and Christ will shine on you."

*This selection from Ephesians uses light as a metaphor for Christ's transformative power within the believing community.*

Word of God, word of life. **Thanks be to God.**

## GOSPEL ACCLAMATION

Glo - ry to you, O Word of God, Lord Je - sus Christ.

## The holy gospel according to John. **Glory to you, O Lord.**

*In John's gospel, Jesus performs seven signs that demonstrate his divine status. The sixth is Jesus' healing the man born blind. Jesus' words indicate that the physical healing functions as a metaphor for spiritual awakening, for Jesus is the light. The conversation that follows the healing evidences the debate at the close of the first century between the Christian movement and the synagogue authorities.*

As [Jesus] walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of the one who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world." When Jesus had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. 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?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am he." But they kept asking him, "Then how were your eyes opened?" 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." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the mud and opened his eyes. 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." 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. 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." The Judeans did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son and that he was born blind, but 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." His parents said this because they were afraid of the Judeans, who had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." 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." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this person, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, yet he opened my eyes.

*At least since the fourth century, the church has used the narrative of the man born blind as a picture of every believer's baptism, which in early centuries was commonly called "enlightenment." Our baptism has given us the light of Christ, by which we live, and with which we illumine the darkness in and outside ourselves. Along with the seeing man, we affirm our Lenten faith, "Lord, I believe." We too are sent by baptism to live a new life.*

We know that God does not listen to sinners, but does listen to anyone who is devout and obeys God's will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him Jesus said, "Do you believe in the Son-of-Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped Jesus. 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." Some of the Pharisees who were with Jesus heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

The gospel of the Lord. **Praise to you, O Christ.**

SERMON

Pastor Aaron Musser

SERMON SONG

There Is a Balm in Gilead (Red Book 614)

PRAYERS OF INTERCESSION + SHARING OF THE PEACE

*As each petition ends with* God of grace,  
*The assembly may respond* **receive our prayer.**

La paz de Cristo  
sea siempre con ustedes.  
**Y también contigo.**

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

*After sharing the words of peace in Spanish or English, you are invited to share a greeting of peace with others. You might offer a wave, handshake, or bow. Take care to observe one another's personal boundaries.*

**MEAL***God feeds us with the presence of Jesus Christ.*

*An offering is gathered for the mission of the church, including the care of those in need.*

*Community announcements and music may accompany or follow the gathering of the offering.*



*This QR code can be used to make a contribution to Faith Lutheran Church online.*

**OFFERING**

Amazing Grace (Red Book 779)

**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 Beloved, who calls us to bear witness to his saving work. We ask this in Jesus' name. Amen.**

**GREAT THANKSGIVING**

And the ta-ble will be wide. And the wel-come will be wide.



And the arms will o - pen wide to ga-ther us in.



And our hearts will o-pen wide to re - ceive.

And we will come as children who trust there is enough.

And we will come unhindered and free.

And our aching will be met with bread.

And our sorrow will be met with wine.

And we will open our hands to the feast without shame.

And we will turn toward each other without fear.

And we will give up our appetite for despair.

And we will taste and know of delight.

And we will become bread for a hungry world.  
 And we will become drink for those who thirst.  
 And the blessed will become the blessing.  
 And everywhere will be the feast.

**\* And the table will be wide...**

**\* LORD'S PRAYER**

**Our Mother/Father/Creator  
 in heaven,  
 hallowed be your name,  
 your kingdom come.  
 Your will be done,  
 on earth as in heaven.  
 Give us today our daily bread.  
 Forgive us our sins  
 as we forgive those  
 who sin against us.  
 Save us from the time of trial  
 and deliver us from evil.  
 For the kingdom, the power,  
 and the glory are yours,  
 now and forever. Amen.**

**Madre/Padre/Creator nuestra/o  
 que estás en el cielo,  
 santificado sea tu nombre.  
 Venga tu reino.  
 Hágase tu voluntad,  
 en la tierra como en el cielo.  
 Danos hoy nuestro pan de cada día.  
 Perdona nuestras ofensas  
 como también nosotros perdonamos  
 a los que nos ofenden.  
 No nos dejes caer en tentación  
 y líbranos del mal.  
 Porque tuyo es el reino, tuyo es el poder  
 y tuya es la gloria,  
 ahora y siempre. Amén.**

*The Lord's Prayer may be recited  
 in these or other translations/  
 forms. Our unity in Christ does  
 not require uniformity.*

**COMMUNION**

**Grace Upon Grace**

All:

Grace up - on grace, mer - cy up - on mer - cy,  
 peace up - on peace, giv - en for you.

*We practice an open communion  
 which means that you don't need  
 to be a member of our church, or  
 believe a certain thing, or be a  
 certain age in order to come.  
 Everyone is welcome at the table,  
 which is set by God.*

Take, Oh, Take Me As I Am (Red Book 814)

## 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 Beloved, may we become Christ's body in the world, bearing witness to your love for all creation, through Jesus Christ, our Savior and Lord. Amen.**

**SENDING**

*God blesses us and sends us in mission to the world.*

## BLESSING

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. **Amen.**

## SENDING SONG

## Prayer of Good Courage

first time through **L:**  
second time through **C:** O God, You have called us to ven tures where we can not see the

4  
end, By paths ne-ver yet tak en, Through per ils un known.

9  
Give us good cour-age Not know ing where we go, To

13  
know that your hand is lead-ing us Wher ever we might go.  
love is sup-port-ing us

17  
A - - - - - men.

## DISMISSAL

Go in peace. Trust the good news.  
**Thanks be to God.**

*You are warmly invited to join us  
for coffee hour and adult forum in  
the fellowship hall after worship.*

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## UPCOMING EVENTS

- Sunday, March 15      9:30am-10:30am Service of Holy Communion  
[after worship]    Adult Forum: Marleen Farrell (SNCW)  
5:30pm-6:45pm    Holy Week Choir Rehearsal  
7:00pm-7:45pm    Song Circle
- Wednesday, March 18      6:00pm-7:00pm Lenten Soup Supper  
7:00pm-7:45pm    Evening Prayer — Holden Evening Prayer
- Thursday, March 19      6:00pm-8:00pm FLC Council Meeting
- Sunday, March 22      9:30am-10:30am Service of Holy Communion  
5:30pm-6:45pm    Holy Week Choir Rehearsal  
7:00pm-7:45pm    Song Circle
- Wednesday, March 25      6:00pm-7:00pm Lenten Soup Supper  
7:00pm-7:45pm    Evening Prayer — Mountain Vespers

## CONNECT WITH FAITH LUTHERAN CHURCH

### **Faith Lutheran Church**

224 Benton St, P.O. Box 418

Leavenworth, WA 98826

office: 509-548-7010

email: [info@faithleavenworth.org](mailto:info@faithleavenworth.org)

website: [faithleavenworth.org](http://faithleavenworth.org)

### **Rev. Aaron Musser, pastor**

phone: 605-759-6784

[pastor@faithleavenworth.org](mailto:pastor@faithleavenworth.org)



*Use this QR code to register  
your email and receive weekly  
Happenings emails (Fridays)  
which includes a note from the  
pastor, announcements, and  
community prayer requests.*