



Drawing by Jon Hlafter

The Lutheran Church of the Messiah

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Martin K. Erhardt, *Pastor*

Janice Hofreiter, *Organist*

Paul C. Hofreiter, *Choir Director*

John Mark Goerss, D. Min., *Pastor Emeritus*

Second Sunday in Lent (Reminiscere)

March 1, 2026

Prayer upon entering: Heavenly Father, it is your glory always to have mercy. Bring back all who have erred and strayed from your ways; lead us again to embrace in faith the truth of your Word and to hold it fast; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen

Guests, welcome! We are delighted you are with us for worship this morning. Please introduce yourself to Pastor Erhardt, sign our guest book next to the main doors. Bibles are available on a shelf in the back of the nave. Kneelers and large-print bulletins are available from the ushers upon request. If you are seeking a church home, we invite you to join us here at Messiah.

Worship begins with the prelude and continues through the postlude. Once the prelude begins, please refrain from conversation. We use two hymnals: the green *Lutheran Book of Worship* (LBW) and the blue paperback *With One Voice* (wov). Hymn numbers below 600 are generally in LBW; above 600, in wov. The pastor's parts (spoken and sung) are designated "P:." Parts spoken or sung by the congregation are italicized, prefaced by "C:." The liturgy text and music are in the LBW on the pages noted in this service folder.

Holy Communion: Lutheran Christians celebrate a divine service of Word and sacrament in which God comes to us both in his proclaimed Word and in the Sacrament of the Lord's Supper. We invite to commune at the Lord's table all baptized Christians who with contrite hearts trust God's word of forgiveness for their sins, acknowledge the presence of Jesus Christ both in the Communion elements and in this gathered body of believers, and seek, by the power of the Holy Spirit, to follow Jesus and walk in newness of life. If this doesn't describe you, we invite you to come to the altar rail to receive a blessing instead of the Communion elements. Indicate this by folding your arms across your chest at the rail. All are invited to bring their children forward for a blessing.

Individual cups are available in addition to the chalice (the common cup). Gluten-free wafers and grape juice are also available upon request from the server at the Communion rail. All are invited to bring their children forward for a blessing.

Families with young children: Welcome! We have children's activity backpacks in the back of the church for use during the service, as well as an unstaffed nursery on the stage downstairs. Feel free to ask an usher for help locating them. The stairs are at the back of the sanctuary.

Confession and Forgiveness

Please stand as you are able.

P: In the name of the Father and of the ✠ Son and of the Holy Spirit.

C: *Amen*

P: Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

P: Our help is in the name of the Lord,

C: *who made heaven and earth.*

P: I said, I will confess my transgressions unto the Lord,

C: *and You forgave the iniquity of my sin.*

Please kneel or sit for silent reflection and confession.

P: Almighty God, our maker and redeemer, we poor sinners confess unto You that we are by nature sinful and unclean and that we have sinned against You by thought, word, and deed. Wherefore we flee for refuge to Your infinite mercy, seeking and imploring Your grace for the sake of our Lord Jesus Christ.

C: *Most merciful God, who has given Your only begotten Son to die for us, have mercy upon us and for His sake grant us remission of all our sins; and by Your Holy Spirit increase in us true knowledge of You and of Your will and true obedience to Your Word, to the end that by Your grace we may come to everlasting life; through Jesus Christ, our Lord. Amen*

P: Almighty God, the Father of our Lord Jesus Christ, does not desire the death of sinners, but rather that they turn from their wickedness and live. Therefore we implore him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, that the rest of our life may be pure and holy, and that at the last we may come to his eternal glory. Resting in Christ's righteousness and not on your own confession, receive God's free and full forgiveness, in the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen

Please stand as you are able.

Divine Service of Word and Sacrament

Opening Hymn

The God of Abraham Praise

LBW 544

vv. 2-5, 10, 11

Apostolic Greeting

P: 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

Lord, have mer - cy up - on us. Christ, have mer - cy up -

on us. Lord, have mer - cy up - on us.

P: The Lord be with you. C: *And also with you.*

Prayer of the Day

P: Let us pray.

C: Living and loving God, give us faith like Abraham's to trust in Jesus Christ alone for the forgiveness of our sins, reconciliation with you, and new life in the Holy Spirit. As you made Abraham a blessing to the nations, make us a blessing to our neighbors; for the sake of Jesus, our Savior. Amen

Please be seated for the scripture readings, printed on the last two pages of this bulletin.

First Lesson

Genesis 12:1-9

Reader: The Word of the Lord. C: *Thanks be to God.*

Psalm 121

p. 279

Second Lesson

Romans 4:1-5, 13-17

Reader: The Word of the Lord. C: *Thanks be to God.*

Choir Anthem

O Jesus, I Have Promised

Setting: Myron D. Casner

Text: John Ernest Bode

O Jesus, I have promised
To serve you to the end;
Remain forever near me,
My master and my friend.
I shall not fear the battle
If you are by my side,
Nor wander from the pathway
If you will be my guide.

(continued on the next page)

Oh, let me hear you speaking
In accents clear and still,
Above the storms of passion,
The murmurs of self-will;
Now speak to reassure me,
To hasten or control;
Now speak, and make me listen,
O Guardian of my soul.

O Jesus, you have promised
To all who follow you,
That where you are in glory,
Your servant shall be too.
And, Jesus, I have promised
To serve you to the end;
Oh, give me grace to follow,
My master and my friend. Amen

Verse (stand)

Joel 2:13

Re - turn to the Lord, your God, for he is gra - cious and
mer - ci - ful, slow to an - ger, and a - bound - ing in
stead - fast love, and a - bound - ing in stead - fast love.

P: The Holy Gospel according to John, the 3rd chapter.

C: *Glory to you, O Lord.*

Gospel Lesson

John 3:1-17

P: The Gospel of the Lord.

C: *Praise to you, O Christ.*

Children's Sermon (sit)

Sermon

Lifted Up

Hymn of the Day

God Loved the World

LBW 292

Tune: Rockingham Old

Creed (Apostles') *Spoken in unison*

C: *I believe in God, the Father almighty, creator of heaven and earth.*

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again 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

The Prayers of the People

P: Led by Christ in our journey of repentance and moved by his compassion,
let us pray for the body of Christ throughout the world and for those
known to us in need of prayer.

After each prayer or petition,

P: Create in us a clean heart, O God,

C: *and renew a right spirit within us.*

P: Into your hands, gracious God, we commend all for whom we pray,
trusting in your mercy; through your Son, Jesus Christ our Savior.

C: *Amen*

The Sharing of the Peace

P: The peace of the Lord be with you always.

C: And also with you.

Please exchange a greeting of peace with your neighbors, then be seated.

Gathering of Offerings

As the offering is brought forward, please stand and sing vv. 10–12 of Psalm 51:

Cre - ate in me a clean heart, O God, and re -

The first system of musical notation consists of a treble and bass staff in B-flat major (two flats). The treble staff contains a vocal line with lyrics. The bass staff contains a piano accompaniment of chords. The lyrics are: "Cre - ate in me a clean heart, O God, and re -".

new a right spir - it with - in me. Cast me not a -

The second system of musical notation continues the vocal line and piano accompaniment. The lyrics are: "new a right spir - it with - in me. Cast me not a -".

way from Thy pres - ence, and take not Thy Ho - ly Spir - it

The third system of musical notation continues the vocal line and piano accompaniment. The lyrics are: "way from Thy pres - ence, and take not Thy Ho - ly Spir - it".

from me. Re - store un - to me the joy of Thy sal - va -

The fourth system of musical notation continues the vocal line and piano accompaniment. The lyrics are: "from me. Re - store un - to me the joy of Thy sal - va -".

tion, and up - hold me with Thy free spir - it. A - men.


The fifth system of musical notation concludes the vocal line and piano accompaniment. The lyrics are: "tion, and up - hold me with Thy free spir - it. A - men."

P: Let us pray.

Blessed are you,

C: *O Lord our God, maker of all things. Through your goodness you have blessed us with these gifts. With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made, for the sake of him who gave himself for us, Jesus Christ our Lord. Amen*


The Great Thanksgiving




P The Lord be with you.



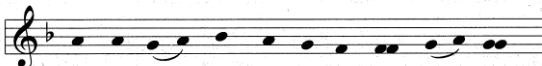

C And with thy spir - it.



P Lift up your hearts.




C We lift them up un - to the Lord.



P Let us give thanks un - to the Lord, our God.



C It is meet and right so to do.



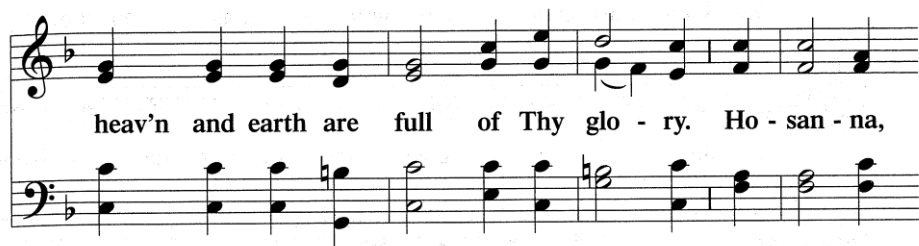
Meet means fitting, proper.

P: It is truly meet, right, and salutary that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, almighty, everlasting God: Who on the tree of the cross didst give salvation unto mankind that, whence death arose, thence Life also might rise again; and that he who by a tree once overcame might likewise by a tree be overcome, through Christ, our Lord; through whom with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name, evermore praising Thee and saying:

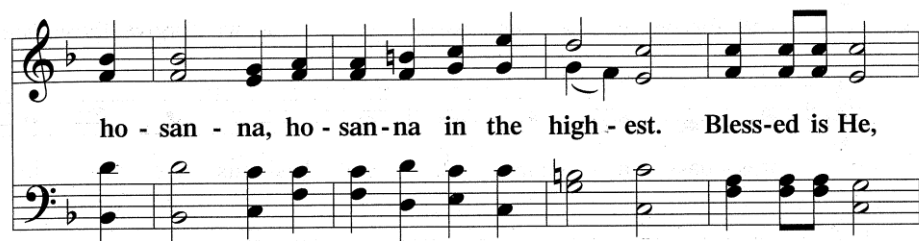
Sanctus



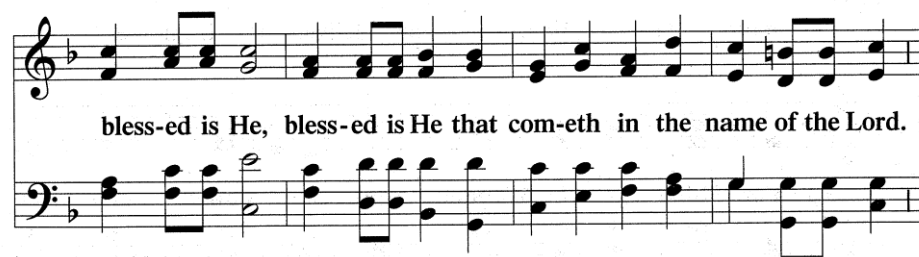
Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



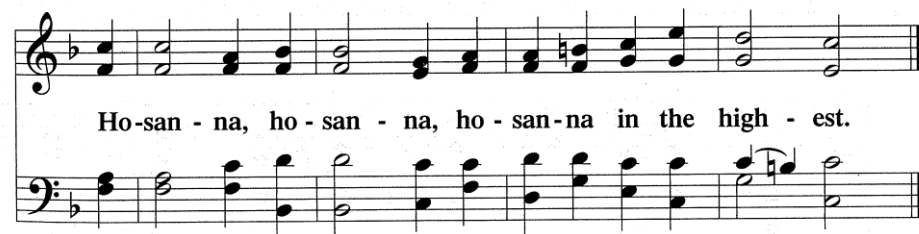
heav'n and earth are full of Thy glo - ry. Ho - san - na,



ho - san - na, ho - san - na in the high - est. Bless - ed is He,



bless - ed is He, bless - ed is He that com - eth in the name of the Lord.



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

Sabaoth (SAH-bay-oath) is Hebrew for "heavenly hosts."
Hosanna is a Hebrew word of praise meaning "save us now."

The Words of Institution

P: Our Lord Jesus Christ, on the night when he was betrayed, took bread, and when he had given thanks, he broke it and gave it to the disciples and said: “Take, eat; this is my body which is given for you. This do in remembrance of me.”

In the same way also he took the cup after supper, and when he had given thanks, he gave it to them saying: “Drink of it, all of you; this cup is the new testament in my blood, which is shed for you and for the forgiveness of sins. This do, as often as you drink it, in remembrance of me.”

The Lord's Prayer

P: Lord, remember us in your kingdom and teach us to pray:

C: 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

Agnus Dei: Lamb of God

♩ O Christ, Thou Lamb of God, that tak - est a-way the sin of the

The first system of music consists of a treble and bass staff. The treble staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody starts with a quarter note G4, followed by a quarter note A4, a quarter note B-flat4, and a quarter note C5. The bass staff begins with a bass clef and a common time signature. The accompaniment starts with a quarter note G2, followed by a quarter note A2, a quarter note B-flat2, and a quarter note C3.

world, have mer - cy up - on us. O Christ, Thou Lamb of God, that

The second system of music continues the melody and accompaniment. The treble staff has a quarter rest followed by a quarter note D5, a quarter note E5, a quarter note F5, and a quarter note G5. The bass staff has a quarter rest followed by a quarter note D2, a quarter note E2, a quarter note F2, and a quarter note G2.

tak - est a-way the sin of the world, have mer - cy up - on us.

The third system of music continues the melody and accompaniment. The treble staff has a quarter note G5, a quarter note F5, a quarter note E5, and a quarter note D5. The bass staff has a quarter note G2, a quarter note F2, a quarter note E2, and a quarter note D2.

O Christ, Thou Lamb of God, that tak - est a-way the sin of the

The fourth system of music continues the melody and accompaniment. The treble staff has a quarter note C5, a quarter note B-flat4, a quarter note A4, and a quarter note G4. The bass staff has a quarter note C3, a quarter note B-flat2, a quarter note A2, and a quarter note G2.

world, grant us Thy peace. A - men.

The fifth system of music concludes the piece. The treble staff has a quarter note F5, a quarter note E5, a quarter note D5, and a quarter note C5. The bass staff has a quarter note F2, a quarter note E2, a quarter note D2, and a quarter note C2.

Once the pastor says, “Welcome to the table of the Lord,” kneel or sit. Because Communion is important, please read and follow our Communion policy, printed on p. 2 of this service folder. Feel free to bring your hymnal and continue to sing. If you are not communing, you are invited to come forward to receive a blessing, but feel no pressure to do so. If you do come forward for a blessing (only), indicate this by folding your arms across your chest when you kneel at the altar rail. When the pastor dismisses you, please return to your seat by the center aisle. If you would like Communion brought to your seat, please raise your hand to alert the pastor.

Communion Hymn Jesus, Your Blood and Righteousness LBW 302

After all have returned to their places, the pastor says: (please stand)

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

Nunc Dimittis

Luke 2:29-32

Lord, now lettest Thou Thy servant de - part in peace ac -

The first system of musical notation for the Nunc Dimittis. It consists of a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one sharp (F#), and the time signature is common time (C). The vocal line begins with a quarter note G4, followed by quarter notes A4 and B4, then a quarter rest, and continues with quarter notes C5, B4, A4, and G4. The piano accompaniment features a steady bass line with chords in the right hand.

cord - ing to Thy word, for mine eyes have seen Thy salvation,

The second system of musical notation. The vocal line continues with quarter notes G4, F#4, E4, and D4, followed by a quarter rest, then quarter notes C4, B3, and A3. The piano accompaniment continues with chords and a bass line.

which Thou hast pre - pared be - fore the face of all people,

The third system of musical notation. The vocal line begins with a quarter rest, followed by quarter notes G4, F#4, E4, and D4, then a quarter rest, and continues with quarter notes C4, B3, and A3. The piano accompaniment continues with chords and a bass line.

a light to light - en the Gen - tles and the glo - ry of Thy

The fourth system of musical notation. The vocal line begins with a quarter note G4, followed by quarter notes A4, B4, and C5, then a quarter rest, and continues with quarter notes B4, A4, G4, and F#4. The piano accompaniment continues with chords and a bass line.

peo - ple Is - ra - el.

The fifth system of musical notation. The vocal line begins with a quarter note G4, followed by quarter notes A4, B4, and C5, then a quarter rest, and continues with quarter notes B4, A4, G4, and F#4. The piano accompaniment continues with chords and a bass line.

Post-Communion Prayer

P: Let us pray.

Almighty God, you gave your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive him always with thanksgiving, and to conform our lives to his; through the same Jesus Christ our Lord.

C: *Amen*

Closing

Isaiah 40:28-31

P: The Lord is the everlasting God, the Creator of the ends of the earth.

C: *He does not faint or grow weary; His understanding is unsearchable.*

P: He gives power to the faint, and to him who has no might he increases strength.

C: *Even youths shall faint and be weary, and the young shall fall exhausted;*

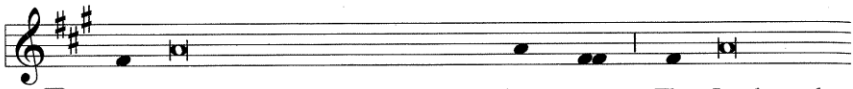
P: But they who wait for the LORD shall renew their strength;

C: *They shall mount up with wings like eagles;*

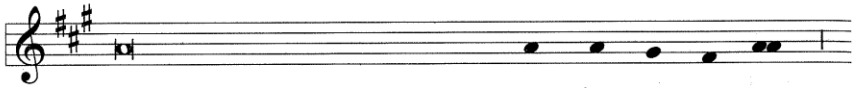
P: They shall run and not be weary;

C: *They shall walk and not faint.*

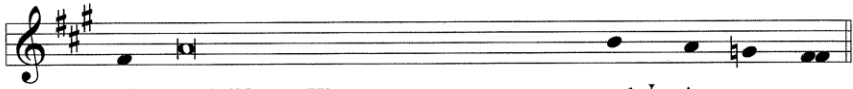
Benediction



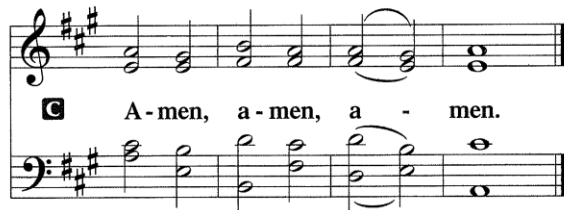
P The Lord bless you and keep you. The Lord make



His face shine upon you and be gra - cious un - to you.



The Lord lift up His countenance upon you and \dagger give you peace.



C A - men, a - men, a - men.

Postlude

The God of Abraham Praise

Jewish melody
arr. Kristina Langlois

Announcements

P: Go in peace, for God walks with us through the wilderness.

All: *Thanks be to God!*

Curious about the Latin on the dateline on the first page of the service folder? Latin was the primary liturgical language of Western Christianity until quite recently, and is still used today. Lutherans and other Christians in the Western tradition often begin Sunday worship services with an "introit" (entrance) Bible verse, usually from a psalm. Sundays were named for the first word of the introit. Today's word is "Reminiscere", which begins Psalm 25:6 and means "Remember..."

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Thank you to today's Temple Servants

Acolyte and Reader	Charles Loughery
Ushers	Hans and Veronika Henkes
Fellowship Host	Louise Cooper
Chancel	Pastor Erhardt and Ziyun Chen
Offering Counter	Xuxu Song

This coming week

Wed	6:00 PM	Soup & Salad Supper
Wed	7:00 PM	Lenten Evening Prayer
Wed	7:45 PM	Choir
Thu	6:30 PM	Lutheran Campus Ministry Table Talk (p. 21)
Sun	9:00 AM	Adult Forum
Sun	10:30 AM	Service of Word and Sacrament

Next Sunday

Exodus 17:1-7 • Psalm 95:1-9 • Romans 5:1-11 • John 4:5-42
 Opening Hymn: Through the Night of Doubt and Sorrow (LBW 355)
 Hymn of the Day: I Heard the Voice of Jesus Say (LBW 497)
 Communion Hymn: Rock of Ages, Cleft for Me (LBW 327)

Adult Forum meets Sundays at 9:00am in the parish building library.

Current topic: *What Does This Mean? Understanding Important Words in the Bible*

Lenten Wednesdays at Messiah, Feb. 25 – March 25 (not Feb. 18 or Apr. 1)

6:00 PM Soup & Salad Supper

7:00 PM Lenten Evening Prayer (LBW p. 142)

7:45 PM Choir rehearsal (join us for the season or longer!)

Thank you to those who have generously volunteered to host Lenten soup & salad suppers! If you will need to enter the church building before 5 PM on a supper Wednesday and don't have a key, please contact Pastor.

Supper Hosts

February 25: Louise Cooper and Miranda Hempel

March 4: Don Meyer and Mark von Barga

March 11: Debbie Baer

March 18: Patty Hlafter and Marion Zukas

March 25: Laura Bennett and Elizabeth Majsztrik

Bread (each Wednesday): Robert Engel

Lutheran Campus Ministry Table Talk: Thursday, March 5, at 6:30pm

What Does This Mean? Understanding Theological Language – led by Pastor Erhardt. During the academic year, Lutheran Campus Ministry sponsors monthly Table Talks (dinner discussions). Table Talks are held at 6:30 – 8:00 PM in 210 Murray-Dodge Hall, Princeton University. All are welcome! Please join us and invite friends. If you plan to attend, please inform Pastor Erhardt by noon on Thursday so we have enough food.

Compassion Sunday : March 15

On March 15, the children of Messiah invite you to learn how you can help release a child from poverty in Jesus' name through Compassion International. We invite you to stay after the service in the fellowship hall to learn more. For more information, visit compassion.com or speak with Anna or Elly Jameson.

Prayer Corner

We remember in our prayers:

- Brian Blake (son of Celeste Lokos, awaiting diagnosis of a lesion on his lung), Sharon Wilchar (friend of Patricia Wolf who is very ill), the Fischer family, giving thanks to God for the birth of Russell Fisher Aultman (great-grandson of Esther Fischer), children in detention centers, Karin Bergesen (recovering from surgery), Joan Colliflower (released from rehab – now home recovering from knee surgery), Fred Dignon (Greg's father, recovering from surgery after a stroke and fall), Peter Hempel (brother of Miranda Hempel, recovering from surgery), Micha Livne (friend of the Gishlicks who is ill), Ted Alslev (son of Elda Alslev, to overcome his addiction to smoking), Mary Pickens (friend of Jon and Pat Hlafter, undergoing an experimental medical treatment), Sue Parisi (friend of Pat Hlafter, being treated for breast cancer), Peter Schulze (son of Lydia and Carl Schulze, friends of Miranda Hempel), Brad Bergmann, and Jenny Mills – for comfort, strength, and healing

First Lesson: Genesis 12:1-9

Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse, and in you all the families of the earth shall be blessed.” So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother’s son Lot and all the possessions that they had gathered and the persons whom they had acquired in Haran, and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east, and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages toward the Negeb.

Second Lesson: Romans 4:1-5, 13-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who does not work but trusts him who justifies the ungodly, such faith is reckoned as righteousness. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law, neither is there transgression. For this reason the promise depends on faith, in order that it may rest on grace, so that it may be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (who is the father of all of us, as it is written, “I have made you the father of many nations”), in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Gospel Lesson: John 3:1-17

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you do unless God is with that person.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you the teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen, yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through him.

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