



The Third Sunday in Lent

The warnings are plentiful and blunt on the third Sunday in Lent. Cut it out or get cut down! The warnings are accompanied by God's invitation to attentiveness: "Incline your ear, and come to me; listen, so that you may live." The landowner's ultimatum is forestalled by the gardener's readiness to till the ground one more year. That is good news for all of us. Thanks be to God!

Our Saviour Lutheran Church

300 West Fowler Ave., West Lafayette

743-2931 www.osluth.org

Pastor Randy Schroeder

Intern Candice Hinkle

Purdue Lutheran Ministry

330 West Fowler Ave., West Lafayette

743-2398 www.plm.org

March 20, 2022, 9:00 A.M.

All are welcome here
All people of faith, All people of doubt
All people of any origin, race, ability, sexual orientation or gender expression
All people who seek a compassionate community

All are welcome here
Welcome to worship, Welcome to pray
Welcome to learn, Welcome to give thanks
Welcome to serve God and neighbors

All are welcome here
All are redeemed by a gracious God



(Please read this before worship begins.)

This is an invitation and not an expectation. As a called and ordained pastor of the ELCA, my responsibilities are to share the Word and Sacraments, so they are available to you, the Body of Christ. If you wish to participate; you are welcomed and loved. If you believe Holy Communion should take place only in church or only in the live presence of a person ordained in Word and Sacrament, you are welcomed and loved even if you are not participating in online Communion. If you are visiting today, not knowing what to do, know through God you are welcomed and loved. This decision is personal and spiritual and only you can make it. I feel called to give you the option.

I cannot say what Communion is any better than Luther, so I'll let him say it. In the Small Catechism Luther writes the following, and more in The Sacrament of the Altar.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

What is the benefit of this eating and drinking?

This is shown by the words: "Given and shed for you for the remission of sins." In the Sacrament, forgiveness of sins, life, and salvation are given to us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things?

It is not the eating and drinking that do these things, but these words: "Given and shed for you for the remission of sins." These words are, along with the bodily eating and drinking, the main thing in the Sacrament. Anyone who believes these words has what they say: that is, the forgiveness of sins.

- As we travel this wilderness of COVID-19, it is right and proper for us to participate in the Eucharist as we are gathered as the church in person, as well as live streaming. Holy Communion takes place in the assembly of the Body of Christ.
- Online Communion is new territory for us as we navigate our new context. After reading Scripture and the Lutheran Confessions, after much prayer and discernment, I believe this technology should be used in such manners to share God's grace, love, forgiveness and acceptance.
- As we assemble in person or live stream, when confessions are heard and forgiven, as the Word is proclaimed, it is proper for Communion to take place as we are then sent out as the Body of Christ for the world. I ask you to only commune as the live Word is spoken and not commune to the recording of this service.
- Please use bread and wine or a gluten free option and grape juice. Please prepare a plate and cup prior to service to have and share. If you have one and not the other, know that God is fully present in both elements and only one is necessary.
- God is the One working through the spoken Word in the mystery of communion. We don't fully know how, rather we know Jesus said, "Take, eat; this is My body," ... "Take this and drink of it, all of you. This cup is the new testament in My blood, which is shed for you for the remission of sins. Do this, as often as

you drink it, in remembrance of Me.” God is the source of love infused into us through the Spirit as we partake of the Eucharist. We don’t understand it fully; we fully believe Christ is there fulfilling His promises of forgiveness, life and salvation.

Remember: All Are Welcome – Hospitality fills God’s Table – Everywhere!

Pastor Randy

The Gathering

Prelude Music

O Living Bread from Heaven, Arr. Anne Krentz Organ

As the Sun with Longer Journey, (1) Arr. Anne Krentz Organ, (2) Setting by Nancy M. Raabe

Call to Worship (From suggestions by Barn Geese)

IC Siblings in Christ:
long ago, God laid the foundation of this place
a geology shaped by glaciers.
The formation of this land
would later attract its people
and it fixed richness in the soil,
and water in the Wabash River.
God gathers us in a place shaped by nature.

C **We are here.**

P In this place,
the Potawatomi, Delaware, Miami and Shawnee people found plenty,
planting corn and hunting white-tailed deer,
until white settlers forced them to leave or disappear.
The Native Americans shaped this place.
Broken treaties and erasure have too.
God gathers us in a place shaped by history.

C **We are here.**

IC In 1955, in this place fifteen people in West Lafayette
petitioned the Indiana Synod of the ULC to establish a mission congregation.
Old schools were converted into our meeting places
until we built a home on the edge of Purdue’s campus.
Tied together by hope, by the university,
and by one baptism in Jesus Christ,
OSLC and PLM have worked together since the 1960s.
God gathers us in a place shaped by God’s desire.

C **We are here.**

P In this place,
God has gathered us:
to marvel at God’s power over creation;
to lament humanity’s abuse of the earth and one another;
to remember our past;
to hope for our future.
This hope will not disappoint us,
because God is here.

C **God is here!**

Thanksgiving for Baptism

P Beloved, as we gather in this place to worship,
we acknowledge that we are part of a complicated history.

C **How can we bear the paradox of this place
as both a source of pride and a record of mistakes?**

P Friends, here is the font.

C **In the waters of baptism,
God cleansed us and claimed us.**

P God binds God's word
to this abundant element
precisely to tell us
that there is no place
where we are apart from God's grace.

This reminder is everywhere:
It is in the waters of the Wabash.
It sprays from our showers.
It makes tea kettles whistle.
It is in our very cells.

So I invite you to make the sign of the cross,
on your brow or on your body,
or on that of your neighbor.

As you do,
you proclaim what is true
everywhere and always:

God is here!

C **God is here! Amen!**

Gathering Song: ACS 924: *As the Winter Days Grow Longer*



1 As the win - ter days grow long - er, draw - ing short the hours of night;
2 As the vines burst in - to blos - som, fra - grant in the morn - ing air,
3 As we jour - ney through this sea - son, pil - grims through a thirst - y land,



as our ea - ger ex - pec - ta - tion waits for Eas - ter's dawn - ing light—
lift - ing spir - its with their sweet - ness, lur - ing hearts to thank - ful prayer—
quench us with your liv - ing pres - ence; guide us with your lov - ing hand.



yearn - ing peo - ple, here we gath - er, turn - ing watch - ful eyes to you:
Lent - en peo - ple, here we gath - er, seek - ing lives re - fresh - ed from sin.
Wan - d'ring peo - ple, here we gath - er, called to rest a - long our way.



God who bless - es earth with spring - time, shine with - in our world a - new!
God who bless - es earth with spring - time, bloom with - in our hearts a - gain!
God who bless - es earth with spring - time, grant us sab - bath joy this day!

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

Ky - ri - e e - lei - son. Lord, have mer - cy.
Chris - te e - lei - son. Christ, have mer - cy.
Ky - ri - e e - lei - son. Lord, have mer - cy.

Prayer of the Day

- IC Jesus, show us how to live in a world where the foundation has crumbled.
Teach us to forgive in a world that blames the victim.
When we wonder who is to blame for the trouble all around, help us ask instead:
How might we love those who are hurting today?
For you hang crucified at the heart of every senseless tragedy.
C **Amen.**

The Word

- L A reading from the book of Isaiah.

Isaiah 55:1-9

To those who have experienced long years in exile, the return to their homeland is a celebration of abundant life. God calls them into an everlasting covenant of love. Those who return to God will enjoy new life and forgiveness, because God's ways are not our ways.

¹Ho, everyone who thirsts,
come to the waters;
and you that have no money,
come, buy and eat!

Come, buy wine and milk
without money and without price.

²Why do you spend your money for that which is not bread,
and your labor for that which does not satisfy?

Listen carefully to me, and eat what is good,
and delight yourselves in rich food.

³Incline your ear, and come to me;
listen, so that you may live.

I will make with you an everlasting covenant,
my steadfast, sure love for David.

⁴See, I made him a witness to the peoples,
a leader and commander for the peoples.

⁵See, you shall call nations that you do not know,

and nations that do not know you shall run to you,
because of the LORD your God, the Holy One of Israel,
for he has glorified you.

⁶Seek the LORD while he may be found,
call upon him while he is near;
⁷let the wicked forsake their way,
and the unrighteous their thoughts;
let them return to the LORD, that he may have mercy on them,
and to our God, for he will abundantly pardon.
⁸For my thoughts are not your thoughts,
nor are your ways my ways, says the LORD.
⁹For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

L The word of the Lord.
C **Thanks be to God.**

Psalm 63:1-8

¹**O God, you are my God, I seek you,
my soul thirsts for you;
my flesh faints for you,
as in a dry and weary land where there is no water.**
²**So I have looked upon you in the sanctuary,
beholding your power and glory.**
³**Because your steadfast love is better than life,
my lips will praise you.**
⁴**So I will bless you as long as I live;
I will lift up my hands and call on your name.**
⁵**My soul is satisfied as with a rich feast,
and my mouth praises you with joyful lips**
⁶**when I think of you on my bed,
and meditate on you in the watches of the night;**
⁷**for you have been my help,
and in the shadow of your wings I sing for joy.**
⁸**My soul clings to you;
your right hand upholds me.**

L A reading from the book of 1 Corinthians.

1 Corinthians 10:1-13

Paul uses images from Hebrew Scriptures and prophecy to speak the truth of Jesus Christ: He is our rock, our water, our food, and our drink. Christ is the living sign of God's faithfulness.

¹I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, ²and all were baptized into Moses in the cloud and in the sea, ³and all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. ⁵Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

⁶Now these things occurred as examples for us, so that we might not desire evil as they did. ⁷Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to

play.”⁸We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.⁹We must not put Christ to the test, as some of them did, and were destroyed by serpents.¹⁰And do not complain as some of them did, and were destroyed by the destroyer.¹¹These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come.¹²So if you think you are standing, watch out that you do not fall.¹³No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it

L The word of the Lord.
C **Thanks be to God.**

Gospel Acclamation



Noth-ing in all cre - a - tion can sep-a-rate us from the love of God.



Noth-ing in all cre - a - tion can sep-a-rate us from the love of God.

P The Holy Gospel according to St. Luke, the thirteenth chapter.
C **Glory to you, O Lord.**

Luke 13:1-9

Asked about current tragic events, Jesus turns a lesson about whether suffering is deserved into a hard call to obedience. He then tells a parable that holds out hope that the timeline for ultimate judgment will be tempered by patience.

¹At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices.²[Jesus] asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans?”³No, I tell you; but unless you repent, you will all perish as they did.⁴Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem?”⁵No, I tell you; but unless you repent, you will all perish just as they did.”

⁶Then he told this parable: “A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none.⁷So he said to the gardener, ‘See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?’⁸He replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it.⁹If it bears fruit next year, well and good; but if not, you can cut it down.’”

P The Gospel of our Lord.
C **Praise to you, O Christ.**

Children’s Sermon

Sermon

Rev. Dale Buettner

Hymn of the Day: LBW 358: *Glories of Your Name Are Spoken*



1 Glo - ries of your name are spo - ken, Zi - on, cit - y of our God;
2 See, the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
3 Round each hab - i - ta - tion hov - 'ring, see the cloud and fire ap - pear
4 Sav - ior, since of Zi - on's cit - y I through grace a mem - ber am,



he whose word can - not be bro - ken formed you for his own a - bode.
well sup - ply your sons and daugh - ters, and all fear of want re - move.
for a glo - ry and a cov - 'ring, show - ing that the Lord is near.
let the world de - ride or pit - y, I will glo - ry in your name.



On the Rock of A - ges found - ed, what can shake your sure re - pose?
Who can faint, while such a riv - er ev - er will their thirst as - suage?
Thus de - riv - ing from their ban - ner light by night and shade by day,
Fad - ing are the world - lings' plea - sures, all their boast - ed pomp and show;



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

Text: John Newton, 1725–1807, alt.
Music: AUSTRIA, Franz Joseph Haydn, 1732–1809

Nicene Creed

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again**

**in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Prayers of Intercession

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

A brief silence.

A We pray for the church around the world in all its forms: for pastors, deacons, bishops, chaplains, and mission developers; for church councils, committee chairs, and all lay ministry leaders; for congregations that contemplate difficult decisions about the future of their ministry. Merciful God,
C **receive our prayer.**

A For the health of this planet and the well-being of its creatures: for lands impacted by droughts and at risk of wildfires; for fig trees and vineyards that produce fruit for our nourishment and delight; for animal habitats threatened by climate change. Merciful God,
C **receive our prayer.**

A For those called into positions of civic responsibility: for judges, attorneys, and court administrators tasked with uncovering truth and delivering justice; for activists and community leaders who cast a vision of a more compassionate and equitable society. Merciful God,
C **receive our prayer.**

A For those who call upon you for mercy: for all who live in poverty and experience hunger; for any who feel tested beyond their strength; for those who are hospitalized or near death, and for all in need of healing especially Candy, Jason, Fil, Shirley & Eric, Rosalie, Jeff, Denise, Janet, Helmut & Carol, Kim, Victoria, Jennifer, Jeanette, Suzanne, Mike M, Shelby, Eric M, Joan, Jill Y, Mike G, David O, Gary, Kevin N, Dean, Olga, Nikolai, Artiom, Tanya, Timur, Milana, Yelena, Yuri, Nancy, Ann L, and Robert N. Merciful God,
C **receive our prayer.**

A For the advocacy efforts of this congregation: for those whose faith leads them to speak difficult truths and engage in difficult conversations with policymakers; for those who promote mercy over vengeance or retaliation. Merciful God,
C **receive our prayer.**

A For those whose earthly journeys have ended, we give thanks. With all the saints, we praise you for the forgiveness of sins, the resurrection of the body, and the life everlasting. Merciful God,
C **receive our prayer.**

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

Peace

P The peace of Christ be with you always.

C **And also with you.**

The Meal

This is an invitation and not an expectation. As a called and ordained pastor of the ELCA, my responsibilities are to share the Word and Sacraments, so they are available to you, the Body of Christ. If you wish to participate; you are welcomed and loved. If you believe Holy Communion should take place only in church or only in the live presence of a person ordained in Word and Sacrament, you are welcomed and loved even if you are not participating in online Communion. This decision is personal and spiritual and only you can make it. I feel called to give you the option.

- Please have your wine and bread ready for the Meal. It would be best to use grape juice or wine and a small portion of bread or gluten free option for the Eucharist.
- Please participate by lifting the bread and the wine as the pastor lifts the bread and wine.
- If everyone in the family is healthy please take the time to commune each other; presenting the bread first and saying, “the Body of Christ given for you” and then the wine/juice saying, “the Blood of Christ shed for you.” If you’re not feeling well, please commune yourself as you are able.
- The elements (bread and juice or wine) should be consumed in their entirety or returned to the earth as once they are consecrated they are the Body and Blood of Christ. Please do not throw Jesus in the trash or down the drain.

As we prepare to receive Holy Communion, please read the following:

For today’s distribution of Holy Communion, after the Invitation to the Table, the presiding pastor will invite the worship assistants (lector, assisting minister, Intern Candice, ushers) to commune behind the altar. The presiding pastor will then commune those worshipping via Zoom and those in the sanctuary who wish to commune in their pews. Then the presiding pastor will commune those who wish to come up to the altar while the Lamb of God is played. Thank you for your patience as we acknowledge the awkwardness of experiencing something different in worship. God is with us in this meal. God is also with us as we experiment with new worship practices.

Offering

Please feel free to send your regular tithe in the mail, drop it off to the church office or if you have not checked out our website and the "Your Offering Made Easy" tab, this could be your opportunity. (John Mills is available to answer any questions about the Vanco Online giving option if you wish to contact him. His email address is john_r_mills@icloud.com).



Offering Prayer

A God, there’s nowhere we can go
where you aren’t already waiting:
in the vineyard, in the grainfield,
in the places where we live and work,
and most especially at this table,
where your Son has promised to meet us;
where he is both Host and Meal.
Reveal yourself to us now.

C **Amen.**

The Great Thanksgiving

P The Lord be with you.

C **And also 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 our thanks and praise.**

P It is indeed right to thank you and praise you everywhere and always, Almighty God, through our Savior Jesus Christ; through whom and with whom you have entered every place, even into human flesh.

So with every place that has known your presence:
with earth and sea and sky,
with unseen lands and familiar homes,
with cosmic expanse and creaturely bodies,
we praise your name and join the unending hymn



P Holy Presence, you are here.
In public worship and private prayer, you are here.
In aimless wandering and punishing ordeals, you are here.
In perplexing and senseless tragedy, you are nonetheless here, God;
insistent, incessant, and even, at last, incarnate.

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 this table, the cross, the empty grave,
we await his coming in glory and proclaim the mystery of faith:

C Christ has died. Christ is risen. Christ will come again.

P Send your Spirit upon these gifts.
Holy Wisdom, pervade every corner of this place
and every crevice of our hearts.

C Amen. Come, Holy Spirit.

P Bring us at last with all the saints
to the sanctuary of your new creation,
where we may meet your glory face to face.

To you, O God, Holy Presence, Incarnate Child, Eternal Spirit,
be all worship and praise, now and forever.

C Amen.

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

The Lord's Prayer

Our Fa - ther in heav - en, hal - lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
Give us to - day our dai - ly bread. For - give us our sins as we
for - give those who sin a - gainst us. Save us from the time of tri - al
and de - liv - er us from e - vil. For the king - dom, the pow'r,

and the glo - ry are yours, now and for - ev - er. A - men.

Invitation to Communion

P So come to this table, which now extends into our homes, you who have faith and you who would like to have faith; you who have been here often and you who have not been for a long time; you who have tried to follow Jesus and you who have failed; come. It is Christ who invites us to meet him here.

Lamb of God

Lamb of God, you take a-way the sin of the world; have mer-cy on
 us. Lamb of God, you take a-way the sin of the world; have
 mer-cy on us. Lamb of God, you take a-way the sin of the
 world; grant us peace, grant us peace.

Communion Hymn: ELW, hymn 542, verses 1, 2: *O Living Bread from Heaven*

1 O liv - ing Bread from heav - en, how well you feed your guest!
 2 My Sav - ior, you have led me with - in your ho - liest place,
 3 You gave me all I want - ed; this food can death de - stroy.
 4 Oh, grant me then, well - strength - ened with heav'n - ly food, while here

The gifts that you have giv - en have filled my heart with rest.
 and here your - self have fed me with trea - sures of your grace;
 And you have free - ly grant - ed the cup of end - less joy.
 my course on earth is length - ened, to serve you, free from fear;

O won - drous food of bless - ing! O cup that heals our woes!
 for you have free - ly giv - en what earth could nev - er buy,
 My Lord, I do not mer - it the fa - vor you have shown,
 and bring me home to praise you where none can peace de - stroy,



My heart, this gift pos - sess - ing, in thank - ful song o'er - flows!
 the bread of life from heav - en, that now I shall not die.
 and all my soul and spir - it bow down be - fore your throne.
 where I will ev - er raise you glad songs in end - less joy.

Text: Johann Rist, 1607–1667; tr. Catherine Winkworth, 1827–1878, alt.
 Music: AURELIA, Samuel S. Wesley, 1810–1876

P The grace of our Lord Jesus Christ and the gifts of his body and blood strengthen,
 keep and unite us, now and for ever.
C Amen.

Prayer after Communion

A 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.
C Amen.

The Sending

Sending Hymn: ELW 342: *There in God's Garden*



1 There in God's gar - den stands the Tree of Wis - dom,
 2 Its name is Je - sus, name that says, "Our Sav - ior!"
 3 Thorns not its own are tan - gled in its fo - liage;
 4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:
 There on its branch - es see the scars of suf - f'ring;
 our greed has starved it, our de - spite has choked it.
 hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -
 see there the ten - drils of our hu - man
 Yet, look! it lives! its grief has not de -
 Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.
 self - hood feed on its life - blood.
 stroyed it nor fire con - sumed it.
 sor - row, I will give bless - ing."

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982
 Music: SHADES MOUNTAIN, K. Lee Scott, b. 1950
 Text © 1976 Hinshaw Music, Inc.
 Music © 1987 Birmamwood Publications, a div. of MorningStar Music Publishers, Inc.

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Blessing

P Go with the blessing of God.
Remember that this blessing follows you,
no matter the places
to which you are called.
Remember that this blessing waits for you,
even where you least expect to find it.
Be blessed in the name of God,
who inspires, inhabits, and ignites us,
today and every day.

C **Amen.**

Dismissal

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

Please stick around; the zoom meeting will continue with a virtual “Coffee Hour.” All are welcome.

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Pastor Randy is available for pastoral care. Please contact him at: 260-402-4476 or by email: randy@osluth.org

You may contact Intern Candice via this email: interncandice@gmail.com

Worship Assistants Today: Julie Huetteman & Sara Behnke (Musicians), Mary L. Waltmann (Assisting Minister), Marcia Daehler (Lector), Mark Hermodson (Cantor), Carol Grady (Usher), Mike Williams (A/V & Livestream Specialist), Matt Ohland (Assistant to Mr. Williams)

Adult Forum Today: Shelley Buettner will speak on her career in teaching English as a Second Language to students overseas, in China, in particular.

We collect toiletries (travel size) to donate to the homeless shelter. The basket for your donations is in the narthex. (Look beneath the buffet.)

Our sanctuary is served by a hearing loop. Wearers of hearing aids should turn their aids to the setting marked T, or T-coil, or Telephone.

Lenten Devotionals are available on the wooden table in the narthex.

Wednesday Lenten Lunch Services meet on Wednesdays, 12:15-12:45 pm in person and on Zoom (same Zoom invite as the one for Sunday mornings)

Upcoming Commemorations

Thomas Cranmer, Bishop of Canterbury, martyr, died 1556

Monday, March 21, 2022

Cranmer's lasting achievement is contributing to and overseeing the creation of the Book of Common Prayer, which remains (in revised form) the worship book of the Anglican Communion. He was burned at the stake under Queen Mary for his support of the Protestant Reformation.

Jonathan Edwards, teacher, missionary to American Indians, died 1758

Tuesday, March 22, 2022

A Puritan minister in Connecticut, Edwards is remembered as being a great preacher. Though his most famous sermon talks at length about hell, he was more concerned with God's love. He served both as missionary to the Housatonic people in Massachusetts, and as president of the future Princeton University.

Oscar Arnulfo Romero, Bishop of El Salvador, martyr, died 1980

Thursday, March 24, 2022

Romero was deeply concerned with injustices evident toward the poor and powerless in El Salvador, and worked forthrightly against political repression. He was assassinated while presiding at the eucharist in a chapel near the cathedral in San Salvador.

Annunciation of Our Lord

Friday, March 25, 2022

Nine months before Christmas we celebrate the annunciation, in which the angel Gabriel announced to Mary that she would give birth to the Son of God. The ancient church believed that this was also the date of the world's creation and of Jesus' death on the cross.

**The 41st Greater Lafayette Holocaust Remembrance Committee is pleased to announce
"The Art Cured Me!"
a virtual discussion with 92-year-old artist Tibor Spitz, a Holocaust survivor.**

Date: **Thursday, April 7, 2022**

Time: **7pm -8:30pm EST**

Register here: <http://glhrc.org/>

(The Zoom link will be emailed to registrants the week of April 7.)

Tibor Spitz was a 10-year-old growing up in Slovakia when the Holocaust began for his family. Schools in his village were closed to Jews, and as he explains, one right or privilege after another was taken from the Jewish community. After deportations began in 1942, Tibor and his family escaped to the forest where the five of them huddled in an underground box that Tibor's brother had engineered. The family survived the brutal winter and avoided capture for 200 days, emerging only at night to forage.

Following the war, Tibor became a chemical engineer. Sent to Cuba by the Communist regime, he sought asylum in Canada. Today, he lives in New York with his wife, Noemi, who is also a Holocaust survivor. Tibor is an accomplished artist; the subject matter of his work is predominantly the Holocaust. "The Art Cured Me!" he says. Tibor Spitz's presentation of his WWII experience is heavily illustrated with his artwork and speaks to human resilience in a time of adversity and to the healing power of the arts.

After Tibor's presentation, there will be a live audience Q&A led by Rebekah Klein-Pejšová, Associate Professor of History and Jewish Studies, Purdue University.