



*Healing of the Man Born Blind (1307)*  
Duccio di Buoninsegna (c. 1255 – c. 1318)

**The Fourth Sunday in Lent (A)**  
**Sunday, March 22, 2020 Podcast**

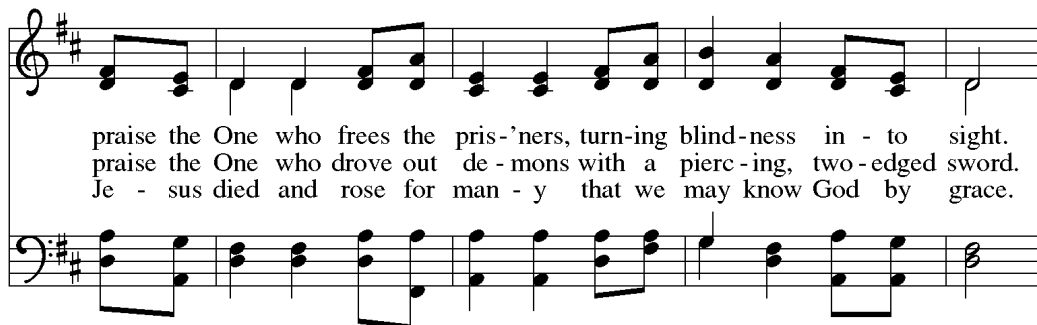
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Improvisation on *Aus tiefer Not schrei ich zu dir* (Out of the Depths I Cry to You).

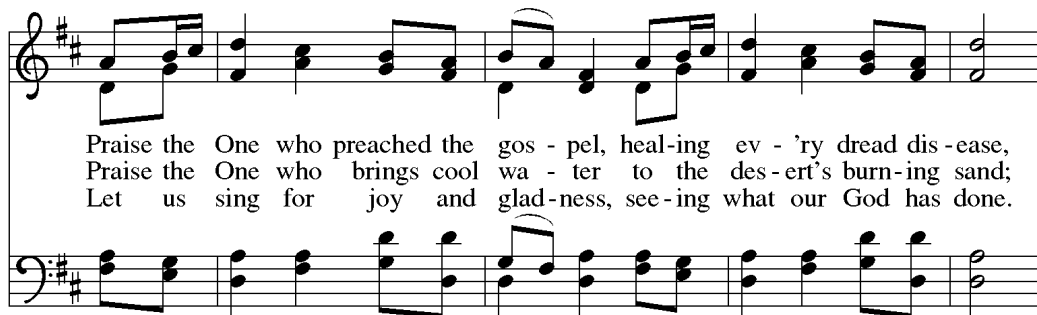
*Before the COVID-19 pandemic necessitated cancellation of all of our regular services here at Dove of Peace, we were planning on presenting a Lenten service of lessons and chorales, featuring the organ and our adult choir. The service was to be anchored by two classic Lenten Lutheran chorales, one of which is Martin Luther's Aus tiefer Not. Luther wrote the text for this chorale as a translation and paraphrase of Psalm 130, and the origin of the tune is not known. In the chorale text, which is in our hymnal, Evangelical Lutheran Worship, as hymn #600, the psalm writer implores God to hear our call for help, forgive our sins, and grant us redemption and grace. The chorale tune is in Phrygian mode, the mode used most often by Luther for penitential music.*



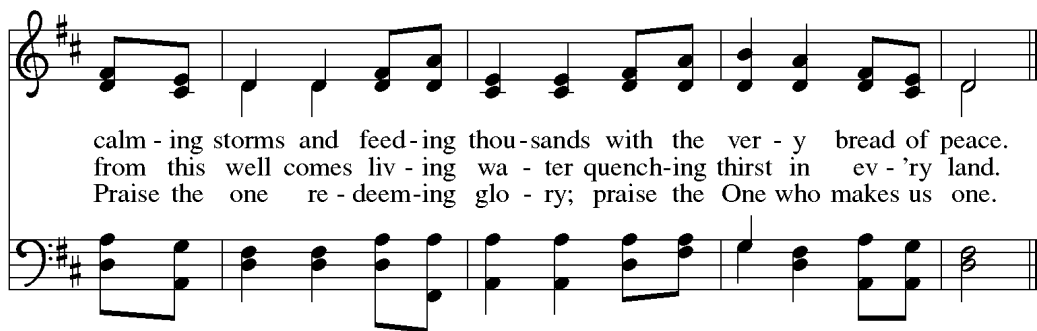
1 Praise the One who breaks the dark-ness with a lib - er - at - ing light;  
 2 Praise the One who blessed the chil - dren with a strong yet gen - tle word;  
 3 Praise the one true love in - car - nate: Christ, who suf - fered in our place;



praise the One who frees the pris - 'ners, turn - ing blind - ness in - to sight.  
 praise the One who drove out de - mons with a pierc - ing, two - edged sword.  
 Je - sus died and rose for man - y that we may know God by grace.



Praise the One who preached the gos - pel, heal - ing ev - 'ry dread dis - ease,  
 Praise the One who brings cool wa - ter to the des - ert's burn - ing sand;  
 Let us sing for joy and glad - ness, see - ing what our God has done.



calm - ing storms and feed - ing thou - sands with the ver - y bread of peace.  
 from this well comes liv - ing wa - ter quench - ing thirst in ev - 'ry land.  
 Praise the one re - deem - ing glo - ry; praise the One who makes us one.

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**GREETING**

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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.**

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**PRAYER OF THE DAY**

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Let us pray.

Bend your ear to our prayers, Lord 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 Father and the Holy Spirit, one God, now and forever.

**Amen.**

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**WORD**

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**FIRST READING: I Samuel 16:1-13**

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*Samuel anointed David even though he was the eighth-oldest son of Jesse and did not match his brothers in height or other physical characteristics. With the anointing came endowment with the Spirit of the LORD, designating David as the LORD's chosen successor to Saul.*

A reading from First Samuel.

<sup>1</sup>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." <sup>2</sup>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.'" <sup>3</sup>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." <sup>4</sup>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?" <sup>5</sup>He said, "Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

<sup>6</sup>When they came, he looked on Eliab and thought, "Surely the LORD's anointed is now before the LORD." <sup>7</sup>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." <sup>8</sup>Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one." <sup>9</sup>Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." <sup>10</sup>Jesse

made seven of his sons pass before Samuel, and Samuel said to Jesse, “The LORD has not chosen any of these.” <sup>11</sup>Samuel said to Jesse, “Are all your sons here?” And he 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.” <sup>12</sup>He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, “Rise and anoint him; for this is the one.” <sup>13</sup>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.

The word of the Lord.

**Thanks be to God.**

### **PSALMODY: Psalm 23**

*The refrain is first introduced by the leader, then repeated by the assembly.*



<sup>1</sup>The LORD | is my shepherd;

I shall not | be in want.

<sup>2</sup>**The LORD makes me lie down | in green pastures  
and leads me be- | side still waters.**

<sup>3</sup>You restore my | soul, O LORD,  
and guide me along right pathways | for your name's sake.

<sup>4</sup>**Though I walk through the valley of the shadow of death, I shall | fear no evil;  
for you are with me; your rod and your staff, they | comfort me. REFRAIN**

<sup>5</sup>You prepare a table before me in the presence | of my enemies;  
you anoint my head with oil, and my cup is | running over.

<sup>6</sup>**Surely goodness and mercy shall follow me all the days | of my life,  
and I will dwell in the house of the | LORD forever. REFRAIN**

## SECOND READING: Ephesians 5:8-14

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*Because we now live in the divine light which is Jesus Christ, we conduct our lives in ways that reflect the light of Christ, so that our activity is truly pleasing to God.*

A reading from Ephesians.

<sup>8</sup>Once you were darkness, but now in the Lord you are light. Live as children of light—<sup>9</sup>for the fruit of the light is found in all that is good and right and true. <sup>10</sup>Try to find out what is pleasing to the Lord. <sup>11</sup>Take no part in the unfruitful works of darkness, but instead expose them. <sup>12</sup>For it is shameful even to mention what such people do secretly; <sup>13</sup>but everything exposed by the light becomes visible, <sup>14</sup>for everything that becomes visible is light. Therefore it says,  
“Sleeper, awake!  
Rise from the dead,  
and Christ will shine on you.”

The word of the Lord.

**Thanks be to God.**

## LENTEN ACCLAMATION

Setting Five S160b

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*The acclamation is sung by the assembly before and after the gospel verse.*



*Cantor:*

Jesus says, I am the light | of the world;\*  
whoever follows me will have the | light of life. (*John 8:12*)

## **GOSPEL     John 9:1-41**

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*Jesus heals a man born blind, provoking a hostile reaction that he regards as spiritual blindness to the things of God.*

The holy gospel according to John.

**Glory to you, O Lord.**

<sup>1</sup>As [Jesus] walked along, he saw a man blind from birth. <sup>2</sup>His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” <sup>3</sup>Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. <sup>4</sup>We must work the works of him who sent me while it is day; night is coming when no one can work. <sup>5</sup>As long as I am in the world, I am the light of the world.” <sup>6</sup>When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, <sup>7</sup>saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. <sup>8</sup>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?” <sup>9</sup>Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” <sup>10</sup>But they kept asking him, “Then how were your eyes opened?” <sup>11</sup>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.” <sup>12</sup>They said to him, “Where is he?” He said, “I do not know.”

<sup>13</sup>They brought to the Pharisees the man who had formerly been blind. <sup>14</sup>Now it was a sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup>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.” <sup>16</sup>Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. <sup>17</sup>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.”

<sup>18</sup>The Jews 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 <sup>19</sup>and asked them, “Is this your son, who you say was born blind? How then does he now see?” <sup>20</sup>His parents answered, “We know that this is our son, and that he was born blind; <sup>21</sup>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.” <sup>22</sup>His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. <sup>23</sup>Therefore his parents said, “He is of age; ask him.”

<sup>24</sup>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.” <sup>25</sup>He answered, “I do not know whether he

is a sinner. One thing I do know, that though I was blind, now I see.”<sup>26</sup> They said to him, “What did he do to you? How did he open your eyes?”<sup>27</sup> 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?”<sup>28</sup> Then they reviled him, saying, “You are his disciple, but we are disciples of Moses.<sup>29</sup> We know that God has spoken to Moses, but as for this man, we do not know where he comes from.”<sup>30</sup> The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes.<sup>31</sup> We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will.<sup>32</sup> Never since the world began has it been heard that anyone opened the eyes of a person born blind.<sup>33</sup> If this man were not from God, he could do nothing.”<sup>34</sup> They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

<sup>35</sup> Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?”<sup>36</sup> He answered, “And who is he, sir? Tell me, so that I may believe in him.”<sup>37</sup> Jesus said to him, “You have seen him, and the one speaking with you is he.”<sup>38</sup> He said, “Lord, I believe.” And he worshiped him.<sup>39</sup> 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.”<sup>40</sup> Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?”<sup>41</sup> 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 Steve Springer

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1 A - maz - ing grace!— how sweet the sound— that  
 2 'Twas grace that taught my heart to fear, and  
 3 Through man - y dan - gers, toils, and snares I  
 4 The Lord has prom - ised good to me; his  
 5 When we've been there ten thou - sand years, bright

saved a wretch like me! I once was lost, but  
 grace my fears re - lieved; how pre - cious did that  
 have al - read - y come; 'tis grace has brought me  
 word my hope se - cures; he will my shield and  
 shin - ing as the sun, we've no less days to

now am found; was blind, but now I see.  
 grace ap - pear the hour I first be - lieved!  
 safe thus far, and grace will lead me home.  
 por - tion be as long as life en - dures.  
 sing God's praise than when we'd first be - gun.

Text: John Newton, 1725–1807, alt., sts. 1–4; anonymous, st. 5  
 Music: NEW BRITAIN, W. Walker, *Southern Harmony*, 1835; arr. Edwin O. Excell, 1851–1921, alt.

## **PRAYERS OF INTERCESSION**

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After each petition: “Lord in your mercy,” the assembly responds **“Hear our prayer.”**

The presiding minister concludes the prayers:

...trusting in your mercy; through Jesus Christ, our Savior.

**Amen.**

## **THE LORD’S PRAYER**

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### **MUSIC**

Kevin Seal, pipe organ

Meditation on "Amazing Grace", Margaret Vardell Sandresky (b. 1921)

*Margaret Vardell Sandresky is an American organist and composer. She studied in Germany with Helmut Walcha, and has been awarded many prestigious prizes, including the American Guild of Organists composer of the year award in 2004. She is still active as a performer and composer at the age of 98! "Amazing Grace", our hymn of the day today, is one of the most ubiquitous hymns in the English speaking Christian world. The text was written by Englishman John Newton in the late 1700s, and set to music by American composer William Walker in 1835.*

### **BLESSING**

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The Lord bless you and keep you.

The Lord’s face shine on you with grace and mercy.

The Lord look upon you with favor and + give you peace. **Amen.**

### **DISMISSAL**

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Go in peace. Remember the poor.

**Thanks be to God.**

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*Aus tiefer Not schrei ich zu dir (Out of the Depths I Cry to You), BWV 686*  
Johann Sebastian Bach (1685-1750)

*Luther used his translation of Aus tiefer Not to help explain his catechism on the sacrament of Confession. Bach's Clavierübung III, often referred to as the "German Organ Mass", is a collection of chorale preludes based on the different sections of the Lutheran Mass, and on Luther's catechism. Bach wrote two settings of Aus tiefer Not for the collection, one to symbolize Luther's large catechism, and one for Luther's small catechism. This setting, which is a musical meditation on the large catechism, is one of Bach's greatest achievements in the art of counterpoint, a musical style which features multiple melodic lines at the same time. Bach writes in an older style called Stile Antico, and presents the chorale in a 5-part fugue with an additional Cantus Firmus in the pedal. There are two voices in the pedal throughout the piece, keeping Kevin's feet quite busy, and Bach masterfully imbues the piece with the Phrygian flavor of the original chorale.*