

Christians gather on Ash Wednesday to make a beginning to Lent. Lent is the 40-day season of spiritual renewal in preparation for Easter. We remember the Hebrews' 40 *years* journey from slavery to freedom, from bondage to Pharaoh to freedom in the Promised Land in that experience we call the Exodus. We walk with Jesus 40 *days* as he makes his pilgrimage to the Cross and a bloody death by execution in Jerusalem. We walk with him to his death on the Cross. It is our journey, too. It is a baptismal journey. We have died with Christ in Holy Baptism. Going into and under the waters we were buried. But as He was raised, so shall our mortal bodies be raised into new life. Such a preparation and journey exists for the sake of being ready to celebrate the good news of Jesus' victory over death at Easter and the act of Renewal of the Baptismal Covenant promises at the Easter Vigil service in response to God's grace and gift of new life through Jesus the Crucified and risen One. As we journey with Jesus, his death is a new saving "exodus" for us (like the Hebrew Exodus) and our passage (like the first Passover) from death into new life.

We welcome you to today's worship services and liturgies. You are invited to come forward to receive an ashen mark, in the sign of the cross +, upon your forehead or upon the back of your outstretched hand (a gesture rooted in the liturgy of baptism where the sign of the Cross is made, often with oil). We pair this marking with Psalms of lament and a corporate community confession of sin. While we mark ourselves with the ashes of our human mortality and death, we also gather to hear God's promise of new life and forgiveness, and to taste God's rich mercy and forgiveness in the bread of heaven and the wine of Christ's saving meal, the Cup of Salvation. From this liturgy, we go forth on the 40-day Lenten journey, strengthened, to the great baptismal feast and joy of Easter. We return to God with all our heart. Let not sin keep us and God apart. While ashes tell of both death and renewal, the water of baptism and the Word address to us in Christ's Words & Meal tell us we are forgiven and loved and saved by grace through faith. Lenten liturgies begin with a confession of sin, something akin to a spring-time house cleaning.

We hear the solemn proclamation to "keep a fast" and stay away from food and cease (fast from) sinful actions. From the Bible, we listen to many "fasting" and renewal/repentance stories in Israel's history. All during Lent we will contemplate anew the ongoing meaning of our sinful Fall in the Garden of Eden as we wait to receive the good news of resurrection and restoration/reconciliation with God, at Easter. We will focus our attention on the petitions of the Lord's Prayer. We will sing Psalms that emerge out of our Wednesday night and Sunday morning lectionary readings.

Wondering about Ash Wednesday's origins? . . . As early as the 3rd century, Church father Tertullian (an African theologian, 160 –220 AD) mentioned ashes as an outward sign of inward sorrow about sin ("repentance") and spiritual 'spring-time' house-cleaning. In the 9th century the act of marking worshippers with ashes, together with the use of seven repentance psalms, was added to the annual liturgy that expelled the un-penitent worshippers from church during the season of Lent (until and unless they were reconciled with others and forgave hurts, grudges, disputes). That day of "reading over these persons the burial liturgy" and expelling them came to be known as "Ash Wednesday." By the 11th century, this discipline of public repentance and sorrow for sin had largely disappeared. Yet,

Lent was accepted by the entire church and continued as a day to receive these ashes of our death (Genesis 3) and profess repentant heart-felt need for life-change at the beginning of a 40-day season.

The spirit of Ash Wednesday is quiet and solemn; its closest parallel in Jewish liturgy being the solemn "Day of Atonement." Yet, while in Jewish liturgy the Jews wait all year long for one day to receive/experience/give forgiveness, Christians experience the Lord's forgiveness daily and we hear it announced, as an audible word to us, and celebrated in word (edible) and meal every liturgy of Holy Communion. Ashes are a rich symbol rooted in ancient customs and practices of grief and sorrow, cleansing and renewal. Ashes are symbols of God's judgment upon sin, a sign of our human frailty and mortality, our humiliation and broken condition, and our need and repentance. We are reminded forcefully of the words of the funeral/burial committal service at the death of a loved one: "*earth to earth, ashes to ashes, dust to dust.*" One day these words will be said over *us*. Ash Wednesday becomes a rehearsal of our dying in the context of the promise of resurrection life and joy. We are dead to sin and buried with Christ, says St. Paul, buried by baptism into death. So we have died, and our lives are hidden away in God. Read Romans 5 and 6 and 1 Cor. 15. We need not fear our deaths. Moreover, ashes suggest cleansing and renewal. Ashes were once used as a cleansing agent in the absence of soap. Farmers today may still practice the ancient custom of burning the crop residue of the fields in the spring in order to destroy the old and to prepare and fertilize the ground for the new seed at planting time. Baptismal faith-renewal, and teaching the basics of our doctrines, and revisiting the vocabulary of faith and the meaning of the Lord's Prayer (from the Small Catechism and Romans 1-8) are the primary emphases of our Lent.

Having read these readings, Pr. Brad writes: We begin, as it were, sitting in the dust and ashes of our repentance. Letting our foreheads be marked with the ashen smudge in the sign of the Cross, we acknowledge that our bodies die and we return to the earth. At the same time, the mark is the Sign of salvation, the Cross of Jesus, indelibly placed on our foreheads the day we were baptized. While the journey of Lent is a time for a return to God for reconciliation, we know that we are already reconciled to our God through the Blood of Jesus the Lamb shed on Calvary. We pray that God will make our hearts clean. Returning to our baptism and hearing there our Call, let us more intentionally bear the fruit of faith in good deeds of mercy and justice in the world.

And, of course, please remember . . . we speak no "Alleluias," during the season. The Church "buries" and banishes that word throughout the entire Lenten season until we can speak and sing it again on Easter morning.

Gathering

Welcome and Pastoral Introduction to the Ash Wednesday Service

Gathering Hymn ELW 599, verses 1-3

Lord Jesus Think on Me



1 Lord Je - sus, think on me, and purge a - way my sin;
2 Lord Je - sus, think on me, by anx - ious thoughts op - pressed;
3 Lord Je - sus, think on me, nor let me go a - stray;



from self - ish pas - sions set me free and make me pure with - in.
let me your lov - ing ser - vant be and taste your prom - ised rest.
through dark - ness and per - plex - i - ty point out your cho - sen way.

Text: Synesius of Cyrene, 375–430; tr. Allen W. Chatfield, 1808–1896, alt.
Music: SOUTHWELL, W. Daman, *The Psalmes of Dauid*, 1579, alt.

Confession of Sin (Psalm 51:1-12)

Let us confess our sin in the presence of God and one another.

Silence is kept for reflection.

¹Have mercy on me, O God,
according to your steadfast love;
**according to your abundant mercy
blot out my transgressions.**

²Wash me thoroughly from my iniquity,
and cleanse me from my sin.

³For I know my transgressions,
and my sin is ever before me.

⁴Against you, you alone, have I sinned,
and done what is evil in your sight,
**so that you are justified in your sentence
and blameless when you pass judgment.**

(A time of silence for confession of sins)

⁹Hide your face from my sins,
and blot out all my iniquities.

¹⁰Create in me a clean heart, O God,
and put a new and right spirit within me.

¹¹Do not cast me away from your presence,
and do not take your holy spirit from me.

¹²**Restore to me the joy of your salvation,
and sustain in me a willing spirit.**

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
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(Absolution and forgiveness of Sins is received in the gifts of the Meal of Holy Communion today. There we receive forgiveness, new life, and salvation. Almighty God, the Father of our Lord Jesus Christ, does not desire the death of sinners, but rather that we may turn from our wickedness and live. Therefore we implore God to grant us true repentance and the Holy Spirit, so that those things may please our Lord which we do on this day, and that the rest of our lives may be pure and holy, that at the last we may come to our eternal joy.)

Prayer of the Day

Merciful and Gracious God, out of your love and mercy you breathed into dust the breath of life, creating us to serve you and our neighbors. Call forth our prayers and acts of kindness, and strengthen us to face our mortality with confidence in the mercy of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Word

Old Testament Reading

Genesis 2:15-17 and 3:1-15

^{2:15} The Lord God took the man, Adam, and put him in the Garden of Eden to till it and keep it. ¹⁶ And the Lord God commanded the man, "You may freely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

3:1 Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God (really) say, 'You shall not eat from any tree in the garden?'" ² The woman said to the serpent, "We may eat of the fruit of the trees in the garden, ³ but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" ⁴ But the serpent said to the woman, "You will not die, ⁵ for God knows that when you eat of it your eyes will be opened, and you will be "like God," knowing good and evil." ⁶ So when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband, who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made loincloths for themselves (to cover their nakedness and shame). They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. ⁹ But the Lord God called to the man and said to him, "Where art Thou?" ¹⁰ He said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." ¹¹ He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" ¹² The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." ¹³ Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate." ¹⁴ The Lord God said to the serpent,

*"Because you have done this,
cursed are you among all animals
and among all wild creatures;
upon your belly you shall go,
and dust you shall eat
all the days of your life.*

*¹⁵ I will put enmity between you and the woman
and between your offspring and her children;
"he" will strike your head (with a mortal wound),
as you strike his heel."*

The Word of the Lord:

Thanks be to God.

Psalm 42:1-6a

*Longing for God and His Help in Distress
To the leader. A Maskil of the Korahites.*

¹As a deer longs for flowing streams,
so my soul longs for you, O God.

²My soul thirsts for God,
for the living God.

When shall I come and behold
the face of God?

³My tears have been my food
by day and night,

while people say to me continually,
“Where is your God?”

⁴These things I remember,
as I pour out my soul:

**how I went with the throng
and led them in procession to the house of God,
with glad shouts and songs of thanksgiving,
a multitude keeping festival.**

⁵Why are you cast down, O my soul,
and why are you disquieted within me?

**Hope in God, for I shall again praise him,
my helper ⁶ and my God.**

Epistle Reading

St. Paul's Letter to the Romans 1:18-25

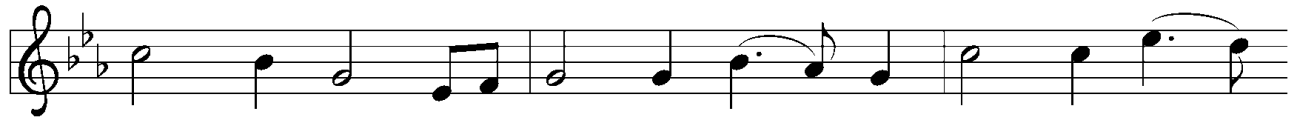
¹⁸For the wrath of God is revealed from heaven against all ungodliness and injustice of those who by their injustice suppress the truth. ¹⁹For what can be known about God is plain to them, because God has made it plain to them. ²⁰Ever since the creation of the world God's eternal power and divine nature, invisible though they are, have been seen and understood through the things God has made. So they are without excuse, ²¹for though they knew God, they did not honor the Creator as God or give thanks to God, but they became futile in their thinking, and their senseless hearts were darkened. ²²Claiming to be wise, they became fools, ²³and they exchanged the glory of the immortal God for images resembling a mortal human or birds or four-footed animals or reptiles. ²⁴Therefore God gave them over, in the desires of their hearts to impurity, to the dishonoring of their bodies among themselves. ²⁵They exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever!

The Word of the Lord:

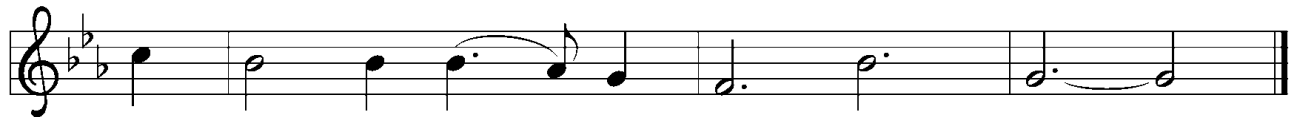
Thanks be to God.



1 Just as I am, with - out one plea, but that thy blood was
 2 Just as I am, though tossed a - bout with man - y_a con - flict,
 3 Just as I am, thou wilt re - ceive, wilt wel - come, par - don,
 4 Just as I am; thy love un - known has bro - ken ev - 'ry



shed for me, and that thou bidd'st me come to thee,
 man - y_a doubt, fight - ings and fears with - in, with - out,
 cleanse, re - lieve; be - cause thy prom - ise I be - lieve,
 bar - rier down; now to be thine, yea, thine a - lone,



O Lamb of God, I come, I come.

Text: Charlotte Elliott, 1789–1871

Music: WOODWORTH, William B. Bradbury, 1816–1868

Gospel Reading

Matthew 5:43-6:6 and 6:16-21

A reading from the holy gospel according to St. Matthew, the 5th and 6th chapters.

Glory to you, O Lord.

In the Sermon on the Mount, Jesus commends almsgiving, prayer, and fasting, but emphasizes that spiritual devotion must not be done for show.

[Jesus said to the disciples:] ⁴³ “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ But I say to you: Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be children of your Father in heaven, for he makes his sun rise on the evil and on the good and sends rain on the righteous and on the unrighteous. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ Be perfect, therefore, as your heavenly Father is perfect. ^{6:1 1} “Beware of practicing your righteousness before others in order to be seen by them, for then you have no reward from your Father in heaven. ² “So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. ³ But when you give alms, do not let your left hand know what your right hand is doing, ⁴ so that your alms may be done in secret, and your Father who sees in secret will reward you. ⁵ “And whenever you pray, do not be like the hypocrites, for they love to stand and pray

in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. ⁶ But whenever you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you. ¹⁶ “And whenever you fast, do not look somber, like the hypocrites, for they mark their faces to show others that they are fasting. Truly I tell you, they have received their reward. ¹⁷ But when you fast, put oil on your head and wash your face, ¹⁸ so that your fasting may be seen not by others but by your Father who is in secret, and your Father who sees in secret will reward you. ¹⁹ “Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, ²⁰ but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.”

The Gospel of the Lord.
Praise to you, O Christ!

Pastoral Meditation

Pastor Brad Brauer

“Humpty-Dumpty”

Hymn ELW 611

I Heard the Voice of Jesus Say



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



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



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



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

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

Intercessions

Led by the Spirit, let us turn to God in prayer for the church, the world, and all those in need.

A brief silence.

God of our journeys, we pray for the church as the season of Lent begins. Guide your people in spiritual practices and preparation for baptism. Strengthen communities of faith in discipleship and witness for the sake of the gospel. God, in your mercy, **receive our prayer.**

God of creation, we pray for the earth. As you once brought forth life from the dust, breathe healing and renewal into all places where ecosystems are stretched and strained. Nurture organic cycles of life, death, and rebirth. God, in your mercy, **receive our prayer.**

God of the nations, we pray for an end to wars and occupations that reduce communities to ash. Turn leaders away from fearful decision-making, and lead all people into the justice and compassion of your reign. God, in your mercy, **receive our prayer.**

God of the suffering, we pray for all who live with any pain (*especially*). Comfort people living with chronic or terminal illnesses, addictions, or anxiety. Grant that all who dwell in the dust of grief may know your presence there. God, in your mercy, **receive our prayer.**

God of community, we pray for those who accompany the dying: for first responders, health care and hospice workers, chaplains, and those who facilitate burials of the dead. Sustain them as they serve their neighbors in life and death with dignity and care. God, in your mercy, **receive our prayer.**

Here other intercessions may be offered.

God of the cross, we give thanks for those who have completed their lives on earth and have returned to you. Strengthen us with the promise that within the ashes of death are the seeds of resurrection life. God, in your mercy, **receive our prayer.**

Receive the prayers of your people and draw all things together in your love, in the name of Jesus, who leads us from death to life. **Amen.**

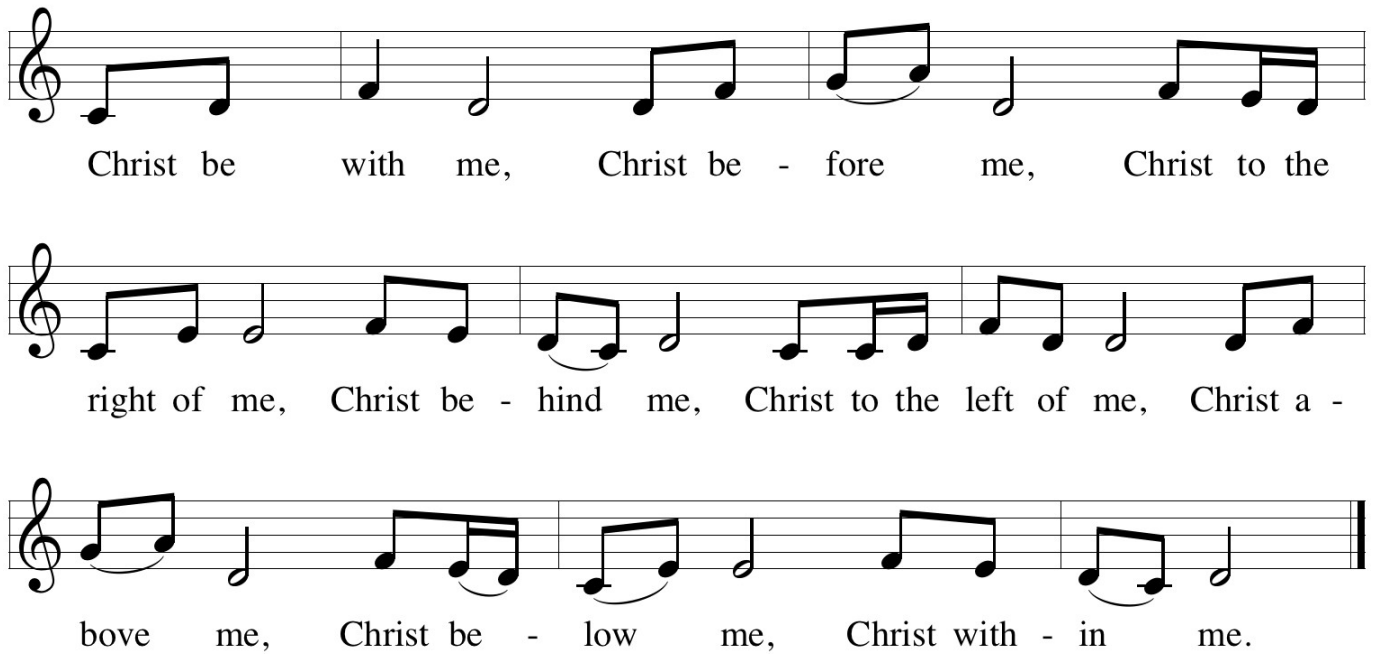
Imposition of ashes

*You are invited to come forward to receive the ashes on your forehead. The pastor or assistant will say:
Remember that you are dust, and to dust you shall return. Repent and believe in the Gospel.*



Echo Chant Christ Be With Me

(sung as ashes are received)



Christ be with me, Christ be - fore me, Christ to the
right of me, Christ be - hind me, Christ to the left of me, Christ a -
bove me, Christ be - low me, Christ with - in me.

Text and music: Ruth Cunningham

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After all have been marked with the cross, we pray:

Accomplish in us, O God, the work of your salvation,

that we may show forth your glory in the world.

By the cross and passion of your Son, our Savior,

bring us with all your saints to the joy of his resurrection.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

Offering

We are invited to give joyfully our tithes and offerings to join in God's unceasing mission to and through the Church. Place your offerings in the basket in the aisle. You may also send gifts directly to St. Luke via mail or contribute via our online giving resources on our church website <http://stlukeabq.org/>.

MEAL

Offertory

I Want Jesus to Walk With Me
arr. Jason Krug
The Bells of St. Luke

Offering Prayer

Merciful God,
we offer with joy and thanksgiving what you have first given us—**our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen**

Holy Communion

Dialogue

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The Preface

It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, almighty yet gracious God through Christ our Lord. You bid your people cleanse their hearts and prepare with joy for the Easter feast. Renew our zeal in faith and life, and bring us to the fullness of grace that belongs to your children . And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending joy:

Sanctus (spoken)

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest. Hosanna in the highest.

The Great Thanksgiving Prayer (continued)

Holy, mighty, and merciful Lord,

heaven and earth are full of your glory.

In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.

(We remember now how . . .)

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

Remembering, therefore, his death, resurrection, and ascension,
we await his coming in glory.
Pour out your Holy Spirit,
that by this Holy Communion we may know
the unity we share with all your people
in the body of your Son, Jesus Christ our Lord.
Through him, with him, in him, in the unity of the Holy Spirit,
all glory and honor is yours, almighty Father, now and forever.
Amen.

The Lord's Prayer

Let us pray with confidence in the words our Savior gave us:

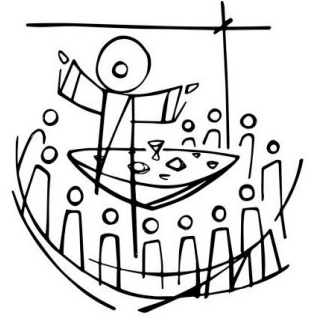
**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are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

Invitation to Communion

Come and receive Jesus, our strength in the wilderness.

The Distribution of Communion

You are invited to move up the center aisle and receive bread (gluten-free bread is also available) from the pastor or communion assistant. Take a cup of wine (red) or grape juice (white) from the tray held by the assistant. After receiving it, please walk back by the side aisle where you can place your empty disposable cup in the basket.



*The body of Christ, given for you;
The blood of Christ, shed for you.*

Agnus Dei

ELW 199

Je - sus, Lamb of God, have mer - cy on us.

Je - sus, bear - er of our sins, have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world,

grant us peace, grant us peace.

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

Communion Blessing

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

Amen.

Prayer after Communion

Let us pray.

Almighty God, you provide the true bread from heaven, your Son, Jesus Christ our Lord. Grant that we who have received the Sacrament of his body and blood may abide in him and he in us, that we may be filled with the power of his endless life, now and forever.

Amen.

Benediction

Almighty God, Father, † Son, and Holy Spirit, bless you now and forever.

Amen.

Dismissal

Go in peace. Serve the Lord.

Thanks be to God.

Please exit the service in silence.

† † † † † † †

Participating in Today's Worship:

Pastor Brad Brauer

Pianist: Danielle Cordova

Vocalist: Ginny Fisher

Special Music: The Bells of St. Luke

Readers: Diana Everett

Sound: Andy Hochstein

Usher: Diane Quarles, Shirley Smith

Communion Assistant: Diane Quarles, Shirley Smith

Sacristy Care for Holy Communion: Shirley Smith

Pastoral Care: Call the church office

"The Ash Wednesday banner was created by St. Luke church's very own children and youth at the Lenten Fair as an interactive prayer. Children and youth used paint and brush to create an ashen cross. They reflected on God's mercy thanking the Lord for unconditional forgiveness and fresh starts."

– Allie Brandt, Multigenerational Ministries Coordinator

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† The Rev. Dr. Brad Brauer, Interim Pastor †

Danielle Cordova, Coordinator of Music Ministries

Precious Goodhart Nursery Care (Saturday) † Taylor Hollowwa, Nursery Care (Sunday)

Allie Brandt, Coordinator of Multi-Generational Ministries † Pamela Franco, Media Ministry Assistant

Michelle Barba, Business Manager † Angie Miller, Church Office Manager & Ministry Assistant

Bible Study with Pastor Brad Brauer During Lent

WHAT?

Bible Study class on the New Testament Book of Romans, Paul's "Images of the Gospel" in Romans 1-8. *Sessions 1 and 2 scriptures: Romans 1:1 – 2:16 and 3:9-20 (please read in advance)*

WHO?

You are invited . . . You'll be hearing the Letter to the Romans each weekend at Worship. So, join us to focus on Paul's images of the Gospel from those weekend scripture texts and rediscover the meaning of Paul's vocabulary of salvation.

WHEN?

Thursdays in Lent, at 12 O' Clock Noon (your lunch hour):
Beginning February 19, then February 26 and March 5, 12, 19, and 26

WHERE?

Join us in the Conference Room across from the Church Offices in the administration building. We intend, if possible, to offer this class and Study by Zoom. Stay tuned for further details.

Let us dig into the Word together as "biblical bloodhounds" to discover the Gospel in Romans 1-8 through a study of Saint Paul's "images."

WEDNESDAYS IN LENT

February 18

 Ash Wednesday

WORSHIP SERVICE AT NOON AND 6:00 PM

– LENTEN MIDWEEK SERIES – FEB 25 – MARCH 25



5:00 PM

SOUP SUPPER



A CONVERSATIONAL
VIDEO SERIES



6:00 PM

MIDWEEK WORSHIP

Feb 25

⇒ JESUS & THE TEMPTER

March 4

⇒ JESUS & NICODEMUS

March 11

⇒ JESUS & THE SAMARITAN WOMAN

March 18

⇒ JESUS & THE MAN BORN BLIND

March 25

⇒ JESUS & MARTHA AND MARY,
GRIEVING SISTERS



CONVERSATIONS
WITH JESUS