

**First English Lutheran Church**  
**March 1, 2026 | Second Sunday in Lent**  
**Word & Eucharist | 10:00 am | Onsite & Online**



God Loves. We Love.  
Everyone!  
Dios Ama. Amamos.  
Todos!

3001 Whitis Avenue  
Austin, Texas 78705  
[info@felcaustin.org](mailto:info@felcaustin.org)  
512.478.1933 church

## **EVERYONE IS WELCOME. THIS MEANS YOU.**

Welcome to First English Lutheran Church. We are a congregation of the Southwestern Texas Synod of the Evangelical Lutheran Church in America (ELCA). You are invited to fully participate in a community of faith and friendship that gathers for worship, relationship building, personal growth, and service in the community and the world. Following the example of Christ, this congregation welcomes you exactly as you are.

Worship is at the heart of the Christian life. It is in worship that we encounter God, express our adoration, define our identity, and are formed and transformed as the people of God. As we are gathered together, we receive the Word of God, give thanks, and are sent to be living, active images of divine love.

FELC is committed to the work of racial equity, justice, and advocating for marginalized groups. We welcome people in all places on the journey of faith and life. We celebrate differences in age, appearance, economic status, ethnic origin, nationality, race, family configuration, marital or relationship status, political leaning, religious background, and those who are differently abled physically or mentally. Since 1989, FELC has openly welcomed persons of all sexual orientations and gender identities and expressions to full participation in the church and society. For more on our welcome and life, visit [www.felcaustin.org](http://www.felcaustin.org).

As we gather, we acknowledge the presence of God's people living on this land long before European conquest. These lands and waters have sustained the Coahuiltecan, Comanche, Jumanos, Lipan Apache, Sana, Tonkawa, and other indigenous peoples for thousands of years. Gathering today to worship on ancestral homelands, we acknowledge and honor our indigenous sisters, siblings, and brothers who continue to care for the land and water and call this land home.

**All Gender Restrooms**, with infant changing tables, are located in the hallway off of the sanctuary near the fellowship hall. **Hearing assistance devices** are available for the sanctuary, with two options: an earpiece, or a hearing loop for those who use hearing aids; please connect with an usher for a hearing assistance device. **Seat cushions**, for use on our wood pews, are available from an usher.

First English Lutheran Church broadcasts its services and events and records them for distribution via the internet. Your attendance at a service or event constitutes your consent to be included in any filming, photographing, audio recording, or broadcast and for any other use in whole or in part, including publicity. If you prefer to avoid being filmed, please participate from the back pews on the side aisles.

On the second Sunday of Lent, we receive the story of Jesus telling Nicodemus that he must be born of water and Spirit. God made a covenant with Abraham, and in baptism, God promises to raise disciples of Jesus in all the world. We continue the Lenten journey with acts of love: prayer, fasting, and giving to the poor.

## ✠ GATHERING ✠

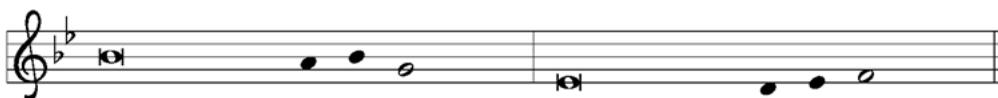
Lent 2, Year A

We offer responses and acclamations printed in bold. Hymns and Songs are found in the red worship book.

As everyone gathers, we are seated and chant the appointed psalm for today.

### Gathering Psalm

Psalm 121



- <sup>1</sup> lift up my eyes | to the hills;  
from where is my | help to come?
- <sup>2</sup> **My help comes | from the Lord,**  
**the maker of heav- | en and earth.**
- <sup>3</sup> The Lord will not let your | foot be moved  
nor will the one who watches over you | fall asleep.
- <sup>4</sup> **Behold the keep- | er of Israel**  
**will neither slum- | ber nor sleep;**
- <sup>5</sup> the Lord watches | over you;  
the Lord is your shade at | your right hand;
- <sup>6</sup> **the sun will not strike | you by day,**  
**nor the | moon by night.**
- <sup>7</sup> The Lord will preserve you | from all evil  
and will | keep your life.
- <sup>8</sup> **The Lord will watch over your going out and your | coming in,**  
**from this time forth for- | evermore.**

We stand, as able.

### Hymn

**The God of Abraham Praise | ELW 831, stanzas 1, 2, 3, 4, & 6**

Music: YIGDAL, Jewish melody; arr. Meyer Lyon, 1750-1797

Text: Thomas Olivers, 1725-1799, alt., based on the *Yigdal*, c. 14th cent.

## Confession & Forgiveness of Sin

Blessed be God, Father, † Son, and Holy Spirit.

**God's mercy endures forever. Amen.**

Let us draw near to God who draws near to us in mercy, asking for a new mind and a new heart to love.

*Quiet is kept for reflection and self-examination.*

### **Create in Me a Clean Heart, O God**

Richard Hillert, 1923-2010; Psalm 51:10-12

Cre-ate in me a clean heart, O God, and re-new a right  
spir-it with-in me. Cast me not a-way from your pres-ence, and take  
not your Ho-ly Spir-it from me. Re-store to me the joy of  
your sal-va-tion, and up-hold me with your free Spir-it.

God comes to you again and again, gifting you a new heart and a new spirit, and gathers you under wings of rest and peace. You are not alone. In the name of † Jesus, all your sin is truly forgiven. The Spirit of God journeys with us and teaches us how to live in love. **Amen.**

## Greeting & Prayer of the Day

The love of God poured into our hearts, the saving grace of Jesus Christ, and the abundant life of the Holy Spirit are with you now.

**And also with you.**

O God, our leader and guide, you called Abraham to be your servant, and you call us to live as your children. Strengthen our faith in your promises, that by your Spirit we may be your justice and mercy in all the world; through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

*Be seated.*

## Welcome to Worship & Community

If this is one of your first times with First English, please use this QR code. We are grateful for the opportunity to connect more.



## ✝ WORD ✝

### Anthem

### *What Wondrous Love Is This*

Southern Harmony, 1835: arr. by Anthony Giamanco

Text for meditation: ELW, hymn 666

### First Reading

### Genesis 12:1-4a

<sup>1</sup>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. <sup>2</sup>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. <sup>3</sup>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.”

<sup>4a</sup> So Abram went, as the Lord had told him, and Lot went with him.

The Word of the Lord. **Thanks be to God.**

### A Time of Wisdom & Wonder

<sup>1</sup> What then are we to say was gained by Abraham, our ancestor according to the flesh?  
<sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God.  
<sup>3</sup> For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.”  
<sup>4</sup> Now to one who works, wages are not reckoned as a gift but as something due.  
<sup>5</sup> But to one who does not work but trusts him who justifies the ungodly, such faith is reckoned as righteousness.  
<sup>13</sup> 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.  
<sup>14</sup> For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void.  
<sup>15</sup> For the law brings wrath, but where there is no law, neither is there transgression.  
<sup>16</sup> 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, <sup>17</sup> 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.

The Word of the Lord. **Thanks be to God.**

*We stand to welcome Christ in the gospel.*

**Gospel Acclamation**

Anne Krentz Organ, b. 1960, based on Romans 8:38-39



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.

*The Gospel is announced, responding with: **Glory to you, O Lord.***

*Because of the length of the gospel story, we are seated.*

<sup>1</sup> Now there was a Pharisee named Nicodemus, a leader of the Jews. <sup>2</sup> 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.” <sup>3</sup> Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” <sup>4</sup> 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?” <sup>5</sup> Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. <sup>6</sup> What is born of the flesh is flesh, and what is born of the Spirit is spirit. <sup>7</sup> Do not be astonished that I said to you, ‘You must be born from above.’ <sup>8</sup> 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.” <sup>9</sup> Nicodemus said to him, “How can these things be?” <sup>10</sup> Jesus answered him, “Are you the teacher of Israel, and yet you do not understand these things? <sup>11</sup> “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. <sup>12</sup> If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? <sup>13</sup> No one has ascended into heaven except the one who descended from heaven, the Son of Man. <sup>14</sup> And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup> that whoever believes in him may have eternal life. <sup>16</sup> “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. <sup>17</sup> “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.”

This is the gospel of the Lord. **Praise to you, O Christ!**

**Sermon**

*We stand to sing.*

**Hymn of the Day**

**God Loved the World | ELW 323**

Music: ROCKINGHAM OLD, Edward miller, 1731-1807, adapt.

Text: *Gesangbuch*, Bollhagen, 1791; tr. August Crull, 1846-1923, alt.

*We are seated for prayer.*

**Prayer & Meditation**

*We stand, as able.*

## Sharing the Peace

May the peace of Christ be with you all. **And also with you.**

*Everyone returns to their places.*

## ✝ MEAL ✝

### Welcome to Communion & Offering

*We reflect on our stewardship of the gifts of God entrusted to us for the mission of the church and the care of those in need. God welcomes our generosity. Financial gifts may be shared through the offering plate or online at [www.felcaustin.org/information/giving](http://www.felcaustin.org/information/giving).*

### Offering Music

**God So Loved the World** Music: John Goss, 1800-1880

*We stand as bread, wine, and other gifts are presented and the meal is prepared.*

### Offering Song

**Let Us See Your Kindness**

Rawn Harbor, b. 1947; Psalm 85: 9-10, 12

O LORD, let us see your kind - ness. O  
LORD, let us see your truth. O LORD, let us see your  
kind - ness. We place our trust in you.

The exchange of peace within the gathered community is an ancient Christian practice. Gentle signs of reconciliation and love renew and build relationships prior to coming to Christ's table for Eucharist.

## Offering Prayer

All things come from you, O God, **and we give back to you the gifts that come from you.** Bless us, O Lord God, and all your gifts, which we receive and share from your bounty; through Christ our Lord. **Amen.**

## Great Thanksgiving

The Lord be with you. **And also with you.**

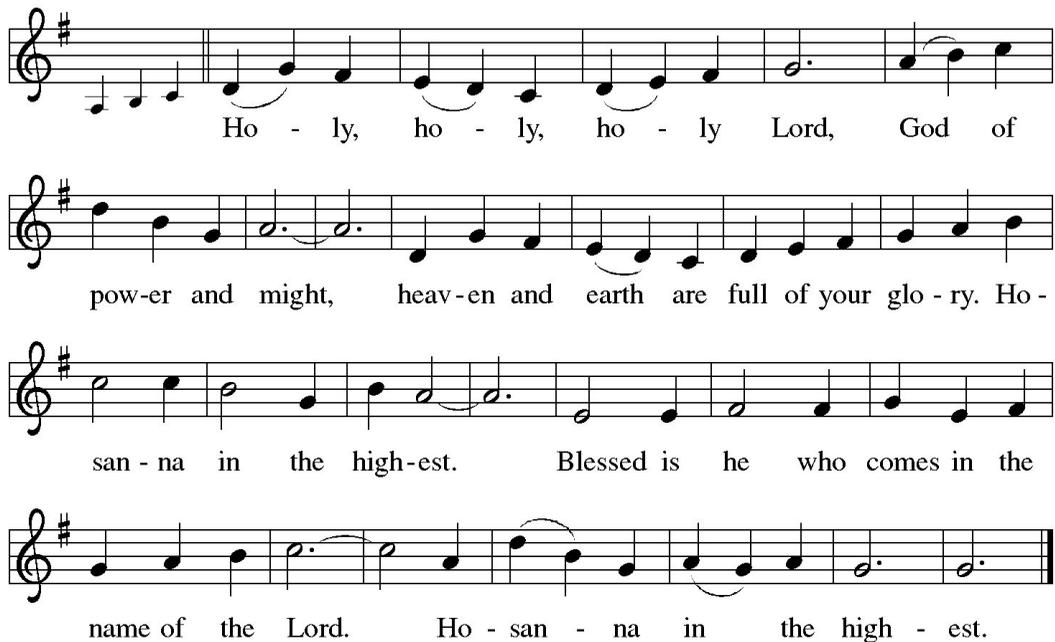
Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, merciful God, through our Savior Jesus Christ; You call your people to cleanse our hearts and prepare with joy for the paschal feast, that, renewed in the gift and invitation of baptism, we continue in the fullness of your grace; and so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

## Sanctus

Thomas Pavlechko, b. 1962



Ho - ly, ho - ly, ho - ly Lord, God of  
pow-er and might, heav-en and earth are full of your glo - ry. Ho -  
san - na in the high-est. Blessed is he who comes in the  
name of the Lord. Ho - san - na in the high - est.

## Thanksgiving at the Table

Holy, mighty, and merciful God . . . do this for the remembrance of me.

Let us proclaim together the mystery of faith:

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

Merciful God, pour out upon us the Spirit of your love, and unite the wills of all who share this heavenly food and blessing, the body and blood of Jesus Christ; † to whom, with you and the Holy Spirit, be all honor and glory, in the church and in the world, now and forever. **Amen.**

## Lord's Prayer

Jesus, remember us in your kingdom, and teach us to pray:

**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.**

## Breaking the Bread

We break this bread to be the body of Christ.

**We will love one another as Christ loves us.**

*Be seated.*

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.

**Invitation to Communion & Blessing**

God, in Christ, fully welcomes people of every age to this Meal, which is known by many names: the Lord’s Supper, Holy Communion, the Mass, the Sacrament, the Eucharist. We encourage you to participate in ways that are meaningful for you.

Ushers will direct you by the center aisle to a station to receive bread in your hand for you to eat, then proceed to a station and receive a small cup, where wine will be poured and consumed. Gluten-free wafers/ grape juice are available upon request. If you desire not to receive bread or wine, you are invited to a station where a minister will offer a prayer of blessing. Then, return to your seat by a side aisle. We join in prayer, meditation, and music.

If you desire communion or a blessing at your place, let an usher or minister know.

**Communion Music**

**When I Survey the Wondrous Cross | ELW 803**

Music: HAMBURG, Lowell Mason, 1792-1872

Text: Isaac Watts, 1674-1748

We remain seated as we offer our thanks.

## Prayer after Communion

Dear Jesus, in this meal of grace you have blessed and nourished us with your real presence. We thank you, and we pray that we may make your life-giving hope known in a world of beauty and need. **Amen.**

## ✠ SENDING ✠

### Announcements

*We stand as we receive God's blessing and protection.*

### God's Blessing

based on Numbers 6:24-26

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.**

### Sending Song

#### ***Come, Thou Fount of Every Blessing* | ELW 807**

Music: NETTLETON, J. Wyeth, *Repository of Sacred Music*, Part II, 18213

Text: Robert Robinson, 1735-1790, alt.

About stanza 2 of the Sending Song: In 1 Samuel 7:12, the prophet Samuel erects a stone, calling it "Ebenezer" (Hebrew for "stone of help"), to mark the spot where God's faithfulness guided the Israelites defeating the Philistines.

### Dismissal to Mission

As we rest in the love of God, let us live and serve as Christ.

**Thanks be to God.**

### Hospitality

*Join together in the Fellowship Hall.*

## WELCOME TO FIRST ENGLISH LUTHERAN CHURCH

Visit [felcaustin.org](http://felcaustin.org) to learn more about the FELC welcome, worship, music, community life, learning, engagement, racial justice, and reconciliation ministries. To subscribe to a weekly email Newsletter or connect with the staff or ministry leaders, contact [office@felcaustin.org](mailto:office@felcaustin.org).

### MINISTERS SERVING IN LEARNING & LITURGY | SUNDAY, MARCH 1

Ministers	All God's People
Altar Care	Barbara Schutz
Assisting Minister	Nikki Northcutt
Building Open/Close	Charlie Boas, Mari Ward
Faith Formation	Leigh Northcutt-Benson, Pastor Anamae Storbeck
Lector	Erin McCracken
Livestream Minister	JP Northcutt-Benson
Music Ministers	FELC Choir; Margaret Bruesch, flute Oliver Rajamani, percussion, Cantor Bryan Rust
Presiding Minister	Pastor Katie Rode
Ushers	Randy Baden

### PRAYER CONCERNS & JOYS

#### As a community of faith, we pray for:

all living with addiction, loneliness, cancer, grief, & with spiritual, health, & employment needs;  
Pastor Bob Karli & family, on the death of Bob's brother-in-law, Mark Liester;  
with thanksgiving, the life & work of Rev. Jesse Jackson & comfort to those who love & mourn him;  
Susan Morales, for God's peace and healing;  
Leon Noren, for healing;  
Monica Lund, for traveling mercies;  
FELC congregation, council, & our mission & ministry;  
ministries, leadership, and volunteers for Austin City Lutherans;  
benevolence ministry partners and their leaders: Micah 6 Food Ministries, LuMin, Global Refuge,  
& Casa Marianella;  
citizens & leaders of, immigrants, & refugees to the United States;  
places experiencing violence, war, oppression, disaster, conflict & recovery;  
those who advocate for healing, safety, justice, inclusion, peace & equity.

## **MICAH 6**

Donations made directly to Micah 6 ([micah6austin.org](http://micah6austin.org)) are encouraged for our Amplify Austin campaign on March 4-5. The board will match donations until we reach our board pledged amount of \$17,500. Thanks to all for the continued support of our wonderful cooks and servers, and all of the clothing and food donations. Thanks to Merrily Porter, Anne Wiebe, Kristin Mondy, Heidi Goebel, Fred and LaRu Woody, and all others who help with the food ministry.

## **TEXAS EARLY MUSIC PROJECT | FEBRUARY 28 & MARCH 1**

The poetry, music, and culture of the troubadours informed and inspired musicians and poets all over Europe for generations. Texas Early Music Project (TEMP) will perform songs, chants, and motets from southern France and northern Spain to evoke the passion, intellect, and cultural fervor that arose from Occitania, Castilla, and Galicia, making the region a center for the in the 11th–13th centuries. Join TEMP on Saturday, February 28 at 7:30 pm or Sunday, March 1 at 3:00 pm at Redeemer Presbyterian Church. For information and to purchase tickets, visit [2025-2026 Concert Season - — Texas Early Music Project](#)

## **UT REPERTORY CHORUS | MARCH 2**

Join Repertory Chorus in concert on Monday, March 2, 8:00 pm at University Presbyterian Church, 2203 San Antonio St., Austin. The program includes the Missa Brevis (Little Organ Mass) by Franz Joseph Haydn and J.S. Bach's Christ lag in Todesbanden (BWV 4) after one of Martin Luther's most famous chorales, Christ Lay in Death's Bonds. Free admission. FELC partners with UT's Butler School of Music to provide a laboratory, rehearsal, and venue experience for these professional, educational vocal leaders. We are grateful to our friends at University Presbyterian for hosting this concert.

## **CARE OF CREATION EVENT | MARCH 7**

Triumphant Love Lutheran Church, 9508 Great Hills Trail, Austin. Activities for all ages. Visit [tllc.org/earth](http://tllc.org/earth).

## **TEXAS EARLY MUSIC PROJECT COMMUNITY MADRIGAL SING | MARCH 14**

Sing madrigals together with other early music buffs on Saturday, March 14, 3:00 PM at FELC. No experience is required. TEMP will be joined by Austin vocalist Morgan Kramer who will serve as guest conductor. This event is pay-what-you-can, but TEMP is requesting a suggested donation of \$20 per person with a minimum entry of \$10 to cover the expenses. Come join our community music partners! For more information, and to register to receive music to sing-along, visit [www.early-music.org](http://www.early-music.org).

## WORSHIP IN LENT

### SUNDAYS IN LENT | MARCH 1, 8, 15, 22

Faith Formation (9AM) Worship (10AM)  
Hospitality (11:15AM)  
Onsite & YouTube livestream

### WEDNESDAYS IN LENT | MARCH 4, 11, 18, 25 | 7 PM

A service of quiet reflection in the FELC sanctuary with the liturgy of Holden Evening Prayer.  
Onsite & YouTube livestream

## SPIRITUAL PRACTICES DURING LENT

In the season of Lent, Pastor Katie shares some spiritual practices that can be nourishing in this time of repentance and returning to God:

**Sabbath from Social Media** - An intentional break or rest from that style of input to allow more focused time to return to God's intentions in your life daily.

**Sacred Pause** - A scheduled time each day for 10-15 minutes of prayer, meditation, or breathing practice focused on God's presence with you.

**Intentional Listening** - Hone your listening skills with family and friends with intention focused on hearing their words, the meaning within them, and where they might be sharing Good News or need to hear it.

**Engage Creation** - Return to God is visible and tangible in God's creation. Spend time in God's creation.

## COPYRIGHTS

Portions of the liturgical text, liturgical music, and hymns are from Sundays and Seasons.com © 2026 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SASo12815 through March 31, 2026. Biblical texts are from the New Revised Standard Version, Updated Edition Bible (NRSVUE) © 1989, 2022 Division of Christian Education of the National Council of Churches of Christ in the United States of America. Annual License w/Podcasting Renewal, Category B #A-736003 for July 20, 2025 - July 19, 2026. All rights reserved.

# THE SEASON OF LENT

**What is Lent?** Lent is an old English term for “spring.” In the annual cycle of the church’s liturgy and spiritual formation, it is the time of year for preparation for new life at Easter, the celebration of the resurrection, so the connection to the season of spring is appropriate. Lent is a more solemn season than Christmas or Easter and it is not a time of excessive negativity, but a time of growing trust in God’s power to renew our lives.

**When does Lent begin?** Lent always begins on Ash Wednesday, 40 days before Easter, excluding Sundays, connecting it to Jesus’ 40 days and the Israelites 40 years in the wilderness, both times of preparation and renewal.

**Why do we receive ashes on Ash Wednesday?** The ashes and the whole season of Lent are a time to refocus on our relationship with God and that relationship starts with a dependence on God for our very existence. Ashes are a sign of mortality and renewal.

**What are some practices during Lent?** The traditional ancient spiritual practices for Lent are prayer, fasting (forgoing certain foods for a time of refocus), and almsgiving (giving to the poor). The themes of Lent are wilderness time, repentance (meaning a turning around of one’s life), following Jesus in the way of the cross, and preparation for baptism or renewal of baptism at the Easter Vigil. The Vigil is the Saturday night service before Easter Day, the most celebratory liturgy in church tradition, and the primary time for baptisms and confirmations.

**Are Sundays part of Lent?** Sundays are Sundays in Lent and take on a different character than other days because Sunday is always a celebration of the resurrection of Christ.

**Why don’t we use “alleluia” during Lent?** Lent serves as a reminder that we do not yet experience the reign of God in its fullness. We live in the hope of the resurrection. Alleluia is a Hebrew word of praise and exhilaration. The omission of the alleluia is one symbolic way to enter into the spirit of renewal.

**What is the significance of the color purple during Lent?** The color purple is an additional symbol of penance. The Scriptures tell us that a purple garment was placed on Jesus during his passion as a mockery. It is fitting that the color be maintained during the days in which we focus on the need for the love of God.

**What determines the date of Easter and when Lent begins?** The Council of Nicaea (CE 325) set the date of Easter as the Sunday following the 14th day of the paschal full moon, which is the full moon whose 14th day falls on or after the vernal (spring) equinox. That was the date of Passover in the Jewish calendar, and the Last Supper (Holy Thursday) occurred on the Passover. Therefore, Easter was the Sunday after Passover.