

# *Third Sunday in Lent*

*March 15, 2020*



♥ GRACE  
LUTHERAN CHURCH

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Welcome! In today's gospel the Samaritan woman asks Jesus for water, an image of our thirst for God. Jesus offers living water, a sign of God's grace flowing from the waters of baptism. The early church used this gospel and those of the next two Sundays to deepen baptismal reflection during the final days of preparation before baptism at Easter. As we journey to the resurrection feast, Christ comes among us in word, bath, and meal—offering us the life-giving water of God's mercy and forgiveness.

This is a special bulletin for Grace Lutheran Church. On this day we have closed the Sanctuary to the general public amidst the COVID-19 pandemic. This bulletin is designed to be used at home, following along with the service online (either live streaming or pre-recorded). Anyone can serve as the Worship Leader in this order of service. The Holy Communion section is worded as if it is being distributed to the homebound. So if you have pre-consecrated communion elements, you can partake.

## GATHERING SONGS

### *All Are Welcome*

### Verse 1

1 Let us build a house where love can dwell and all can safe - ly  
 live, a place where saints and chil - dren tell how  
 hearts learn to for - give. Built of hopes and dreams and  
 vi - sions, rock of faith and vault of grace; here the love of  
*Refrain*  
 Christ shall end di - vi - sions: All are wel - come,  
 all are wel - come, all are wel - come in this place.

Text: Marty Haugen, b. 1950  
 Music: TWO OAKS, Marty Haugen  
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*Softly and Tenderly Jesus Is Calling*

Verse 3

3 Oh, for the won-der - ful love he has prom - ised, prom - ised for  
you and for me! Though we have sinned, he has mer - cy and par - don,  
*Refrain*  
par - don for you and for me.  
'Come home, come home!  
You who are wea-ry, come home.'" Ear - nest-ly, ten - der - ly,  
Je - sus is call-ing, call - ing, "O sin - ner, come home!"

Text: Will L. Thompson, 1847–1909  
Music: THOMPSON, Will L. Thompson

**GREETING**

Worship Leader: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

**Congregation: And also with you.**

**PRAYER OF THE DAY**

Worship Leader: Let us pray. Merciful God, the fountain of living water, you quench our thirst and wash away our sin. Give us this water always. Bring us to drink from the well that flows with the beauty of your truth through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

**Congregation: Amen.**

## FIRST READING

### Exodus 17:1-7

Introduction to the Lesson: *God's call of Abram and Sarai has a clear purpose—that through them all the families of the earth would gain a blessing. As they set out on their journey, they are accompanied by promises of land, nation, and a great reputation.*

Reader: The whole Israelite community left the desert of Sin, moving from one place to another at the command of the Lord. They camped at Rephidim, but there was no water there to drink. They complained to Moses and said, "Give us water to drink." Moses answered, "Why are you complaining? Why are you putting the Lord to the test?" But the people were very thirsty and continued to complain to Moses. They said, "Why did you bring us out of Egypt? To kill us and our children and our livestock with thirst?" Moses prayed earnestly to the Lord and said, "What can I do with these people? They are almost ready to stone me." The Lord said to Moses, "Take some of the leaders of Israel with you, and go on ahead of the people. Take along the stick with which you struck the Nile. I will stand before you on a rock at Mount Sinai. Strike the rock, and water will come out of it for the people to drink." Moses did so in the presence of the leaders of Israel. The place was named Massah and Meribah, because the Israelites complained and put the Lord to the test when they asked, "Is the Lord with us or not?"

*After the reading...*

Reader: The word of the Lord.

**Congregation: Thanks be to God.**

*We stand.*

## GOSPEL LESSON

### John 4:5-42

Introduction to the Gospel: *Jesus defies convention to engage a Samaritan woman in conversation. Her testimony, in turn, leads many others to faith.*

Worship Leader: The Holy Gospel according to John in the 4th chapter.

**Congregation: Glory to you, O Lord.**

In Samaria he came to a town named Sychar, which was not far from the field that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by the trip, sat down by the well. It was about noon. A Samaritan woman came to draw some water, and Jesus said to her, "Give me a drink of water." (His disciples had gone into town to buy food.) The woman answered, "You are a Jew, and I am a Samaritan—so how can you ask me for a drink?" (Jews will not use the same cups and bowls that Samaritans use.) Jesus answered, "If you only knew what God gives and who it is that is asking you for a drink, you would ask him, and he would give you life-giving water." "Sir," the woman said, "you don't have a bucket, and the well is deep. Where would you get that life-giving water? It was our ancestor Jacob who gave us this well; he and his children and his flocks all drank from it. You don't claim to be greater than Jacob, do you?" Jesus

answered, "Those who drink this water will get thirsty again, but those who drink the water that I will give them will never be thirsty again. The water that I will give them will become in them a spring which will provide them with life-giving water and give them eternal life." "Sir," the woman said, "give me that water! Then I will never be thirsty again, nor will I have to come here to draw water." "Go and call your husband," Jesus told her, "and come back." "I don't have a husband," she answered. Jesus replied, "You are right when you say you don't have a husband. You have been married to five men, and the man you live with now is not really your husband. You have told me the truth." "I see you are a prophet, sir," the woman said. "My Samaritan ancestors worshiped God on this mountain, but you Jews say that Jerusalem is the place where we should worship God." Jesus said to her, "Believe me, woman, the time will come when people will not worship the Father either on this mountain or in Jerusalem. You Samaritans do not really know whom you worship; but we Jews know whom we worship, because it is from the Jews that salvation comes. But the time is coming and is already here, when by the power of God's Spirit people will worship the Father as he really is, offering him the true worship that he wants. God is Spirit, and only by the power of his Spirit can people worship him as he really is." The woman said to him, "I know that the Messiah will come, and when he comes, he will tell us everything." Jesus answered, "I am he, I who am talking with you." At that moment Jesus' disciples returned, and they were greatly surprised to find him talking with a woman. But none of them said to her, "What do you want?" or asked him, "Why are you talking with her?" Then the woman left her water jar, went back to the town, and said to the people there, "Come and see the man who told me everything I have ever done. Could he be the Messiah?" So they left the town and went to Jesus. In the meantime the disciples were begging Jesus, "Teacher, have something to eat!" But he answered, "I have food to eat that you know nothing about." So the disciples started asking among themselves, "Could somebody have brought him food?" "My food," Jesus said to them, "is to obey the will of the one who sent me and to finish the work he gave me to do. You have a saying, 'Four more months and then the harvest.' But I tell you, take a good look at the fields; the crops are now ripe and ready to be harvested! The one who reaps the harvest is being paid and gathers the crops for eternal life; so the one who plants and the one who reaps will be glad together. For the saying is true, 'Someone plants, someone else reaps.' I have sent you to reap a harvest in a field where you did not work; others worked there, and you profit from their work." Many of the Samaritans in that town believed in Jesus because the woman had said, "He told me everything I have ever done." So when the Samaritans came to him, they begged him to stay with them, and Jesus stayed there two days. Many more believed because of his message, and they told the woman, "We believe now, not because of what you said, but because we ourselves have heard him, and we know that he really is the Savior of the world."

*After the reading...*

Worship Leader: The gospel of the Lord.

**Congregation: Praise to you, O Christ.**

## GOSPEL MESSAGE—From Sundays and Seasons

### Thirsty for Living Water

It was about noon when Jesus, “tired out by his journey,” sat down at Jacob’s well and said plainly to the Samaritan woman who had come to draw water, “Give me a drink” (John 4:6-7).

The story begins matter-of-factly. It’s harmless enough, right? The sun burns hot, the traveler is thirsty, and there’s a well to which the woman has come for her own household’s needs. John tells us that Jesus’ disciples were in the nearby town buying food, which highlights that Jesus and the woman were alone at the well. Still, simple as it may seem, the exchange between this woman and Jesus pleads for a closer look. Theirs is more than an encounter akin to a modern-day outdoor adventure when the water bottle is empty and we have miles to journey before arriving somewhere to refill it.

Today’s story follows close on the heels of Nicodemus seeking out Jesus under cover of darkness. Like Nicodemus, this woman has questions. She wonders about Jesus’ boldness: he approaches her and speaks to her, violating the cultural norms of the day which put Jewish people and Samaritans at odds with each other. She also verbally disputes with him when Jesus offers a cryptic statement about “living water” (John 4:10).

So, is it the woman’s quick answers and easy banter that pull us into this story? Or is it some developing awareness of the barriers that sometimes prevent us from encountering the one who offers this “spring of water gushing up to eternal life” (John 4:14)?

The flowing stream of acceptance embodied in Jesus quenched the woman’s thirst for being known, seen, and valued. In turn, her effusive joy demonstrates the power of living water for all who long for acceptance. Receiving this story, may we think of the parched places in our communities, our churches, even our own lives, that are thirsting for living water.

## SERMON

### HYMN OF THE DAY

### *Come, Thou Fount of Every Blessing*



1 Come, thou Fount of ev - 'ry bless-ing, tune my heart to sing thy grace;  
2 Here I raise my Eb - en - e - zer: "Hith-er by thy help I've come";



streams of mer - cy, nev - er ceas - ing, call for songs of loud - est praise.  
and I hope, by thy good plea - sure, safe - ly to ar - rive at home.



While the hope of end-less glo - ry fills my heart with joy and love,  
Je - sus sought me when a strang - er, wan - d'ring from the fold of God;



teach me ev - er to a - dore thee; may I still thy good-ness prove.  
he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.  
Here's my heart, oh, take and seal it; seal it for thy courts a - bove.

Text: Robert Robinson, 1735–1790, alt.

Music: NETTLETON, J. Wyeth, *Repository of Sacred Music*, Part II, 1813

## PRAYERS OF INTERCESSION

Worship Leader: Turning our hearts to God who is gracious and merciful, we pray for the church, the world, and all who are in need.

*A brief silence.*

Prayer Leader: God of living water, open the hearts of leaders and authorities, that they hear the cries of the suffering and act with compassion toward them. Bring peace and healing to all the lands and bring reconciliation and reconnection to people divided by race, culture, nationality or social distancing. Lord, in your mercy,

**Hear our prayer.**

Prayer Leader: God of living water, mend the hearts of those who grieve broken relationships, whether by conflict, abuse, divorce, or death. Draw near to all who are ill (*especially* Marc Calhoun, Linda Almond, Barbara Haseley, Duke Tieman, Betty Biddle, Cathi Adams, Michael Morales, Wade Buehler, Gloria Holtzclaw, Betty Daege, Dianne William, Rosemarie & George Smith, Gary Neal, Kathleen Wacker, Karen Bates, Rev. Lydia Villanueva and family, Don Eunis, Lorraine Reinhard, Bonnie Redler, Kathy Leotta, Brytt Mathis, Joseph Valentin, Rita Burneik, Bobby Schlegel, Hilda Taylor, George & Phyllis Clark, Jill Grote, Pastor Bruce Edwards, Larry Timmons, Carl Stone, Neftali Garcia and family, Kelly Sullivan, Susan Gunn, Roy Pruitt, Iris Valentin, Eliezar Granados, Deacon Connie Puls, , Joan Keeton, Alex Stevenson, Steve Davis, the Bell-Brown family and the family and friends of Kathleen Wacker, and those suffering from natural disasters, violence, and terror (*especially* the victims of the Nashville tornadoes including St. John Lutheran Church, those impacted by the COVID-19 outbreak, those in harm's way while serving in the military, and those unjustly or unnecessarily separated from their parents or children, and *those we name now with our lips or in our hearts* ). Assure those questioning your presence in the midst of doubt or suffering. Lord, in your mercy,

**Hear our prayer.**

Prayer Leader: According to your steadfast love, O God, hear these and all our prayers as we commend them to you; through Christ our Lord.

**Amen.**

### **OFFERING PRAYER**

Prayer Leader: Blessed are you, O God, maker of all things. Through your goodness you have blessed us with these gifts: our selves, our time, and our possessions. Use us, and what we have gathered, in feeding the world with your love, through the one who gave himself for us, Jesus Christ, our Savior and Lord.

**Congregation: Amen.**

### **HOLY COMMUNION**

Worship Leader: The Lord be with you.

**Congregation: And also with you.**

Worship Leader: Lift up your hearts.

**Congregation: We lift them to the Lord.**

Worship Leader: Let us give thanks to the Lord our God.

**Congregation: It is right to give our thanks and praise.**

Worship Leader: When the congregation of Grace Lutheran Church last gathered for Holy Communion, we heard again of God's mighty deeds shown to us in the death and resurrection of Jesus Christ. We thanksgiving we remembered that "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."

**Congregation:**

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The first staff includes a fermata over the final note of the phrase. The second staff is identical but ends with a double bar line.

Worship Leader: 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.



**Congregation:**

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

Worship Leader: Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ, our Lord; to whom, with you and the Holy Spirit, be all honor and glory, now and forever.

**Congregation: Amen.**

**LORD'S PRAYER**

Worship Leader: Lord, remember us in your kingdom and teach us to pray in the language closest to our hearts.

**Congregation: 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.**

**PRAYERS AFTER COMMUNION**

Prayer Leader: Let us pray. We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life. In your mercy, strengthen us through this gift, in faith toward you and in fervent love toward one another.

**Congregation: Amen.**

Worship Leader: Gracious God, loving all your family with a mother's tender care: As you sent the angel to feed Elijah with heavenly bread, help those who go to share your word and sacrament with those who are sick, homebound, or imprisoned. In your love and care, nourish and strengthen those who will receive this sacrament, and give us all the comfort of your everlasting presence through the body and blood of your Son, Jesus Christ, our Lord.

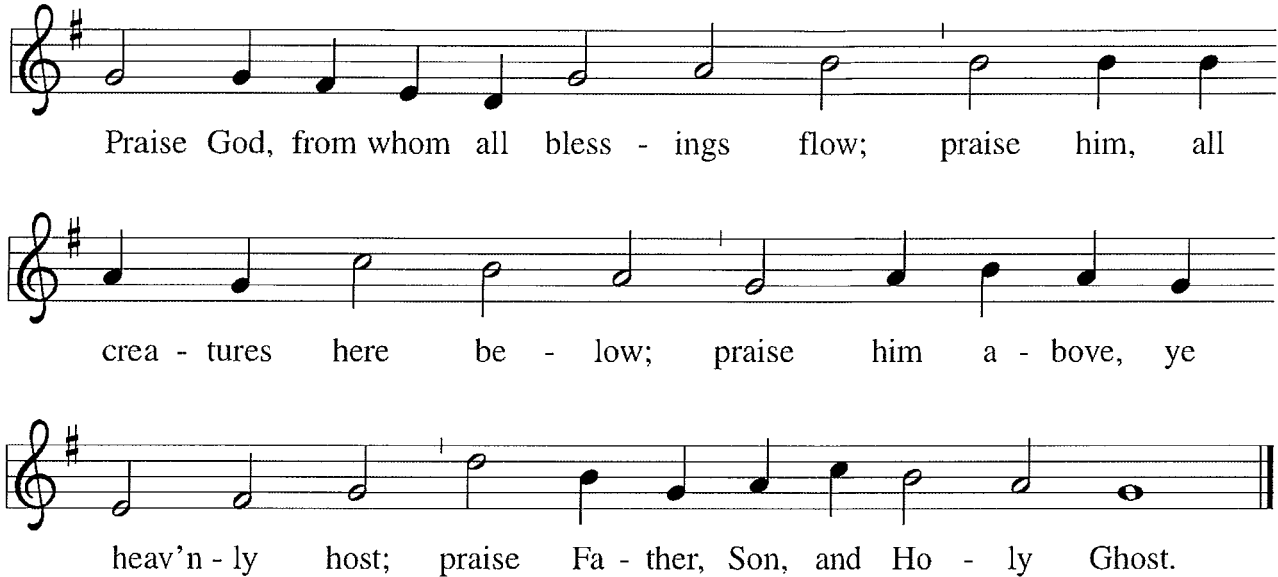
**Congregation: Amen.**

## BLESSING

Worship Leader: 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.

**Congregation: Amen.**

## SENDING SONG *The Doxology*



Praise God, from whom all bless - ings flow; praise him, all  
crea - tures here be - low; praise him a - bove, ye  
heav'n - ly host; praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken, 1637–1711

Music: OLD HUNDREDDTH, Louis Bourgeois, 1510–1561

## DISMISSAL

Pastor: Together we have heard God's Word and shared in the Lord's Supper, we have given and have been forgiven. Now our service of worship has ended, and our service to the world begins! Go in Peace. Christ is with you.

**Congregation: Thanks be to God!**

## POSTLUDE

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