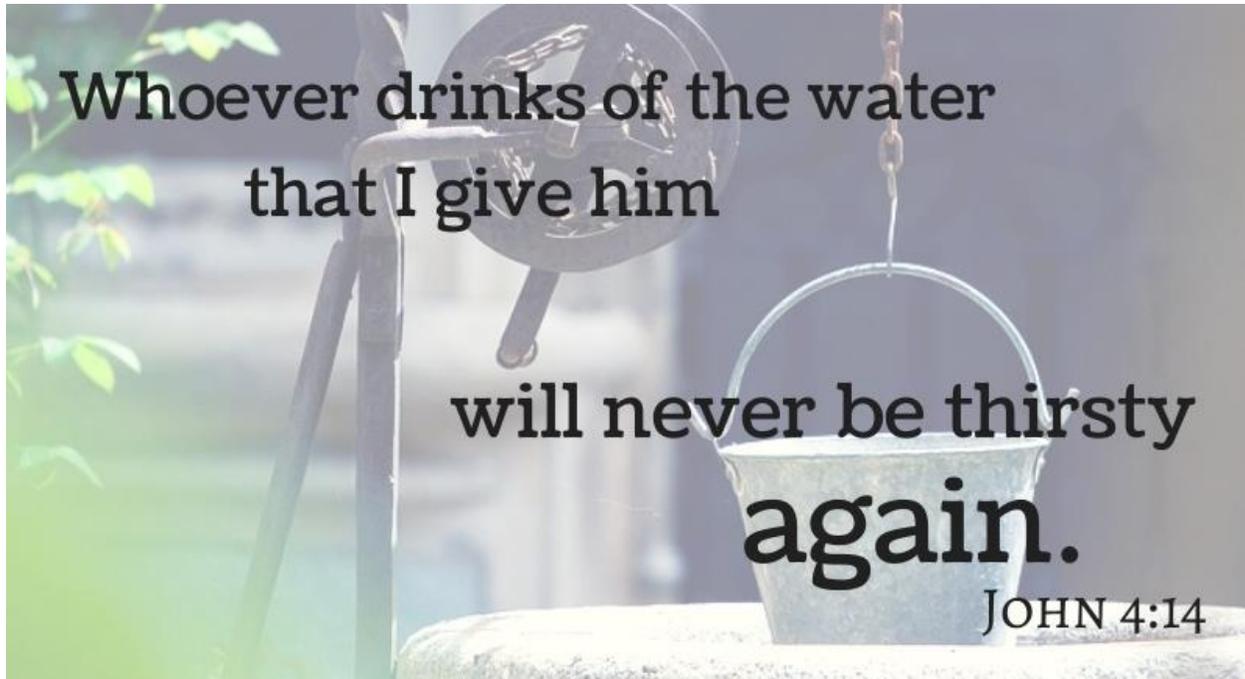


Worship at Home Guide

March 15, 2020 Third Sunday in Lent



In lieu of worshipping in person, you are invited to worship with us in spirit, online. As many are feeling overwhelmed during these unsettling times, feel free to share this page with others via email or social channels.

Opening Sentences Romans 5.5

Through the gift of the Holy Spirit
God's love is poured into our hearts.

Hymn "Wash, O God, Your Sons and Daughters"

Wash, O God, your sons and daughters, newborn creatures of your womb.
Number them among your people, raised like Christ from death and tomb.
Weave them garments bright and sparkling; compass them with love and light.
Fill, anoint them; send your Spirit, holy dove and heart's delight.

Call To Confession "Jesus, Remember Me"

Jesus, remember me when you come into your kingdom.
Jesus, remember me when you come into your kingdom.

Unison Prayer of Confession

Grant us, O God, the fullness of your promises.
Where we have been weak, grant us your strength;
where we have been confused, grant us your guidance;

where we have been distraught, grant us your comfort;
where we have been dead, grant us your life.
Hear now our individual prayers of confession...
Apart from you, O Lord, we are nothing.
In and with you we can do all things. Amen.

Hymn “Wash, O God, Your Sons and Daughters”

Every day we need your nurture; by your milk may we be fed.
Let us join your feat, partaking cup of blessing, living bread.
God, renew us; guide our footsteps, free from sin and all its snares,
One with Christ in living, dying, by your Spirit, children, heirs.

Prayers of Thanksgiving and Intercession

Jesus, your kingdom come, your will be done.
For your church around the world, we ask renewed, transformed life.
 Your kingdom come, your will be done.
For those who suffer with disease and illness...
 Your kingdom come, your will be done.
For those who care for those with disease and illness, for perseverance...
 Your kingdom come, your will be done.
God of compassion, we thank you for looking upon us with love and
understanding and you desire for us all new life in Jesus Christ.
 Your kingdom come, your will be done.
By your Spirit, strengthen our selves to be brave and bold in Christ’s service.
 Your kingdom come, your will be done.

Eternal God, your kingdom has appeared in this world you love so very much; in the person of
Jesus through the passion and purpose of the Holy Spirit. Help us to embody your word that we
may continue to be faithful instruments of your love. We pray this in Jesus name, and continue
with this prayer that Jesus taught us and prays along with us saying,

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 debts as we forgive
our debtors; and lead us not into temptation but deliver us from evil. For thine is the kingdom
and the power, and the glory, forever. Amen.

Hymn “Wash, O God, Your Sons and Daughters”

O how deep your holy wisdom! Unimagined, all your ways!
To your name be glory, honor! With our lives we worship, praise!
We your people stand before you, water-washed and Spirit-born.
By your grace, our lives we offer. Recreate us; God, transform!

Sharing of the Peace

The peace of our Lord Jesus Christ be with you! And also with you!

Resources from the Book of Common Worship and Glory to God Hymnal, PCUSA

John 4.1-42

Now when Jesus learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John”—although it was not Jesus himself but his disciples who baptized—he left Judea and started back to Galilee. But he had to go through Samaria. So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well.

A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”

The woman said to him, ‘Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?’ Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

Jesus said to her, “Go, call your husband and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.”

Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us. Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?”, or “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” So they left the city and were on their way to him.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But

I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

Questions for Reflection and Discernment

- 1) What questions would you have for John as the storyteller? Jesus as the storyliver?
- 2) Jesus can travel from Judea to Galilee without "(having) to go through Samaria", others did all of the time. Here, John said, he "had to go...". This is an important detail in this story, given the enmity expressed amongst other gospel writers about relations between Jews and Gentiles. What do you sense John is seeking to share telling this story this way?
- 3) What do you "see" as you read/listen to the words of this story in terms of the setting of the well, Jesus, the women, the disciples? What strikes your eye/ear about the setting?
- 4) This is an inclusion story and is one of the longest narratives in John: Jesus is by himself as the disciples are off to get food; a Samaritan woman appears, a woman with no name and thus serves as any woman—every woman, to get water and Jesus engages her in a discussion about water; when the disciples return, the discussion equally returns to food. Who seems most able/willing to listen and learn: the Samaritan woman, disciples, Jesus?
- 5) Jesus intentionally engages the 'other' in the Samaritan woman and the Samaritans who later engage him. Who is the 'other' in our culture? In this church? This story is followed in 4.46-54 with a story sharing how Jesus engages another 'other': Gentiles. What does John want us to embrace about engaging the 'other' in Jesus' name through these stories?