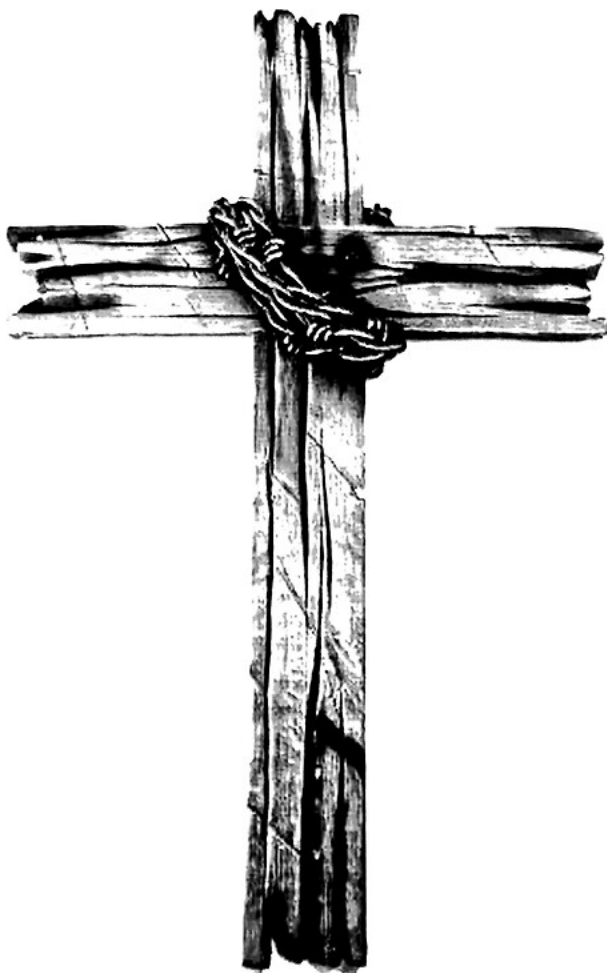


Third Sunday in Lent  
12 March 2023



Our Savior's Lutheran Church  
Evangelical Lutheran Church in America



# **Service of Holy Communion**

## ***Evangelical Lutheran Worship, Setting 3***

*The liturgy is in the front of the ELW with numbers at the bottom of the pages.  
The hymns begin in the middle of the ELW with numbers at the top of the pages.*

### **PRELUDE**

### **RINGING OF THE BELL**

### **WELCOME AND ANNOUNCEMENTS**

### **CONFESSION AND FORGIVENESS**

P: In the name of the Father, and of the Son, and of the Holy Spirit.

**C: Amen.**

P: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

**C: Amen.**

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

*(There is a time of silence for reflection.)*

P: Most merciful God,

**C: we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.**

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

**C: Amen.**

**HYMN #658 “O JESUS, JOY OF LOVING HEARTS”**

## **GREETING**

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

**C: And also with you.**

## **♫ KYRIE**

P: In peace, let us pray to the Lord.

**C: Lord, have mercy.**

P: For the peace from above, and for our salvation,  
let us pray to the Lord.

**C: Lord, have mercy.**

P: For the peace of the whole world, for the well-being of the  
church of God, and for the unity of all, let us pray to the Lord.

**C: Lord, have mercy.**

P: For this holy house, and for all who offer here their worship and  
praise, let us pray to the Lord.

**C: Lord, have mercy.**

P: Help, save, comfort, and defend us, gracious Lord.

**C: Amen.**

## **PRAYER OF THE DAY**

P: The Lord be with you.

**C: And also with you.**

P: Let us pray. (*concluding...now and forever.*)

**C: Amen**

## **READINGS**

L: The Word of the Lord.

**C: Thanks be to God.**

## **GOSPEL ACCLAMATION**

**♫ Return to the Lord, your God,  
for he is gracious and merciful,  
slow to anger, and abounding in steadfast love,  
and abounding in steadfast love.**

## **GOSPEL**

P: The Holy Gospel according to John, the 4<sup>th</sup> chapter.

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

P: The Gospel of the Lord.

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

**YOUTH SERMON** – Rev. Leah Holloway-Nilsen

**SERMON** – Rev. Leah Holloway-Nilsen

**HYMN #335 “JESUS, KEEP ME NEAR THE CROSS”**

**CONFESSION OF FAITH: APOSTLES’ CREED**

P: Living together in trust and hope, we confess our faith.

**I believe in God, the Father Almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God’s only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

**PRAYERS OF INTERCESSION**

P: Sustained by God’s abundant mercy, let us pray for the church, the world, and all creation.

*(Each petition ends: P: Merciful God, C: receive our prayer.)*

P: We lift our prayers to you, O God, trusting in your steadfast love and your promise to renew your whole creation, through Jesus Christ our Savior.

**C: Amen.**

**PEACE**

P: The peace of Christ be with you always.

**C: And also with you.**

## OFFERING

### OFFERTORY PRAYER

P: Let us pray. *(concluding...our Savior and Lord.)*

**C: Amen.**

### ♪ GREAT THANKSGIVING

P: The Lord be with you.

**C: And also with you.**

P: Lift up your hearts.

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

P: Let us give thanks to the Lord our God.

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

P: It is indeed right....and join their unending hymn:

♪ **Holy, holy, holy Lord, God of pow'r and might,  
Heaven and earth are full of your glory.**

**Hosanna, Hosanna. Hosanna in the highest.**

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

**Hosanna in the highest.**

## WORDS OF INSTITUTION

### LORD'S PRAYER

**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.**

## ***HOLY COMMUNION IS CELEBRATED TODAY.***

*All who are baptized into Christ Jesus are invited to receive Holy Communion  
Gluten-free wafers and white grape juice are available.*





**♪ Lamb of God, you take away the sin of the world;  
have mercy on us.**

**Lamb of God, you take away the sin of the world;  
have mercy on us.**

**Lamb of God, you take away the sin of the world;  
grant us peace.**

**HYMN #494 “FOR THE BREAD WHICH YOU HAVE BROKEN”**

**POST COMMUNION BLESSING**

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

**C: Amen**

**POST-COMMUNION HYMN (HYMN #811)**

**♪ On my heart imprint your image,  
blessed Jesus, king of grace,  
that life’s troubles nor its pleasures  
ever may your work erase.  
Let the clear inscription be:  
Jesus, crucified for me,  
is my life, my hope’s foundation,  
all my glory and salvation!**

**POST COMMUNION PRAYER**

**P:** Let us pray. (*concluding...Jesus Christ our Lord.*)

**C: Amen.**

**BLESSING**

**P:** Almighty God, Father, Son, and Holy Spirit,  
bless you now and forever.

**C: Amen.**

**HYMN #805 “LEAD ON, O KING ETERNAL!”**

**DISMISSAL**

**P:** Go in peace. Jesus meets you on the way.

**C: Thanks be to God!**

**RINGING OF THE BELL**

**POSTLUDE**



**Pastor:** Rev. Leah Holloway-Nilsen  
**Organist:** Jason Bousselot or Linda Whitman  
**Acolyte:** Ryan Olson  
**Lector:** Melisa Jacobsen  
**Communion Assistant:** Deb Detlefs  
**Usher:** Brian Bousselot  
**Cleaners:** Shane and Amy Glover

### **Contact Information:**

#### **Rev. Leah Holloway-Nilsen**

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Website: [www.clparish.org](http://www.clparish.org)

Facebook: [www.facebook.com/clparish1861](http://www.facebook.com/clparish1861)

### **This Week At A Glance**

Wednesday-1 5 <sup>th</sup>	6:00 pm	Midweek Lenten supper at Faith
	7:00 pm	Midweek Lenten Worship at Faith
	7:30 pm	Committee/Council meetings at Faith
	7:30 pm	Bible Jam at Faith
	8:30 pm	High School Bible Study at Faith
Saturday-18 <sup>th</sup>	1:00 pm	Baby Shower for the Nilsens at Faith
Sunday-19 <sup>th</sup>	8:00 am	Our Savior's Worship Service
	9:25 am	Sunday School at Faith
	10:30	Faith Worship Service

**Those to keep in prayer:** the homebound: Norman Bousset, Carol Christensen, Shirley Ferguson, Ron Gasper, Delores Lahann, Myrna Kay Petersen, Rusty Porth, Betty Schau, Bus Seastrand, Joan Shelton; and Vera St. John; and those serving in the military, Nick Timmerman.

During Lent, Our Savior's and Faith will be gathering jars of **peanut butter** (chunky or smooth, any size, any brand) for the Carroll Assistance Center in Wheatland.

During **Pastor Holloway-Nilsen's maternity leave**, if you are willing to distribute communion to our homebound members, please let Pastor Leah know by email or a phone call before Thursday, March 16<sup>th</sup>.

All members of the parish are invited to a **baby shower** for the Nilsens on Saturday, March 18, from 1:00-3:00 pm in the Faith Church fellowship hall. The Nilsens are registered at Target.

The **Noisy Offering** will be collected on Sunday, March 19<sup>th</sup>. The 2023 recipient is St. Peter Lutheran Church in Ft. Myers Beach, FL. The church sustained heavy damage during Hurricane Ian.

The youth have scheduled a **bowling** outing on Sunday, March 26<sup>th</sup>, at 12:30 pm at DeWitt Lanes. Invite a friend and bring a snack to share. Call Heather Grau at 563.424.0507 if you plan to attend.

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**Our Savior's and Faith are seeking a part-time secretary.**

The position will require approximately 20 hours per week,  
Monday through Friday.

Wages will be based on the successful candidate's skills.  
Benefits package offered.

**Responsibilities and qualifications include but are not limited to:**

**Responsibilities:**

Answer phone calls  
Prepare weekly bulletins  
Prepare monthly newsletter  
Maintain church record  
Maintain church calendar  
Schedule pastoral visits

**Qualifications:**

Good organization skills  
Experience with Microsoft Office  
Work with diverse set of people  
Efficient and self-motivated  
Experience with e-mail  
Maintain confidentiality

**To obtain a full job description and application,**

**Please call the church office at 563-246-2622.**

**The application process will end with the hiring of a qualified person.**

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# The Living Water

by William Barclay

*John 4:10–15 (NRSV): Jesus answered her: "If you knew the free gift that God is offering you, and if you knew who is speaking to you, and if you knew who was saying to you: 'Give me to drink,' you would have asked him, and he would have given you living water." The woman said to him: "Sir, you have no bucket to draw with and the well is deep. Where does this living water that you have come from? Are you greater than our father Jacob who gave us the well, and who himself drank from it with his children and his cattle?" Jesus answered her: "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him will never thirst again for ever. But the water that I will give him will become a well of water within him, springing up to give him life eternal." The woman said to him: "Sir, give me this water, so that I will not thirst, and so that I will not have to come here to draw water."*

We have to note that this conversation with the Samaritan woman follows exactly the same pattern as the conversation with Nicodemus. Jesus makes a statement. The statement is taken in the wrong sense. Jesus remakes the statement in an even more vivid way. It is still misunderstood; and then Jesus compels the person with whom he is speaking to discover and to face the truth for herself. That was Jesus' usual way of teaching; and it was a most effective way, for, as someone has said: "There are certain truths which a man cannot accept; he must discover them for himself."

Just as Nicodemus did, the woman took the words of Jesus quite literally when she was meant to understand them spiritually. It was living water of which Jesus spoke. In ordinary language to the Jew living water was running water. It was the water of the running stream in contradistinction to the water of the stagnant cistern or pool. This well, as we have seen, was not a springing well, but a well into which the water percolated from the subsoil. To the Jew, running, living water from the stream was always better. So the woman is saying: "You are offering me pure stream water. Where are you going to get it?"

She goes on to speak of "our father Jacob." The Jews would, of course, have strenuously denied that Jacob was the father of the Samaritans, but it was part of the Samaritan claim that they were descended from Joseph, the son of Jacob, by way of Ephraim and Manasseh. The woman is in effect saying to Jesus: "This is

blasphemous talk. Jacob, our great ancestor, when he came here, had to dig this well to gain water for his family and his cattle. Are you claiming to be able to get fresh, running stream water? If you are, you are claiming to be wiser and more powerful than Jacob. That is a claim that no one has any right to make."

When people were on a journey they usually carried with them a bucket made from the skin of some beast so that they could draw water from any well at which they halted. No doubt Jesus' band had such a bucket; and no doubt the disciples had taken it into the town with them. The woman saw that Jesus did not possess such a traveller's leather bucket, and so again she says in effect: "You need not talk about drawing water and giving it to me. I can see for myself that you have not a bucket with which to draw water." H. B. Tristram begins his book entitled *Eastern Customs in Bible Lands* with this personal experience. He was sitting beside a well in Palestine beside the scene of the inn which figures in the story of the Good Samaritan. "An Arab woman came down from the hills above to draw water; she unfolded and opened her goatskin bottle, and then untwined a cord, and attached it to a very small leather bucket which she carried, by means of which she slowly filled her skin, fastened its mouth, placed it on her shoulder, and bucket in hand, climbed the mountain. I thought of the woman of Samaria at Jacob's well, when an Arab footman, toiling up the steep path from Jericho, heated and wearied with his journey, turned aside to the well, knelt and peered wistfully down. But he had 'nothing to draw with and the well was deep.' He lapped a little moisture from the water spilt by the woman who had preceded him, and, disappointed, passed on." It was just that that the woman was thinking of when she said that Jesus had nothing wherewith to draw water from the depths of the well.

But the Jews had another way of using the word water. They often spoke of the thirst of the soul for God; and they often spoke of quenching that thirst with living water. Jesus was not using terms that were bound to be misunderstood; he was using terms that anyone with spiritual insight should have understood. In the



Revelation that promise is: "To the thirsty I will give water without price from the fountain of the water of life" (Revelation 21:6). The Lamb is to lead them to springs of living waters (Revelation 7:17). The promise was that the chosen people would draw water with joy from the wells of salvation (Isaiah 12:3). The Psalmist spoke of his soul being thirsty for the living God (Psalms 42:1). God's promise was: "I will pour water on the thirsty land" (Isaiah 44:3). The summons was that everyone who was thirsty should come to the waters and freely drink (Isaiah 55:1). Jeremiah's complaint was that the people had forsaken God who was the fountain of living waters and had hewed themselves out broken cisterns which could hold no water (Jeremiah 2:13). Ezekiel had had his vision of the river of life (Ezekiel 47:1-12). In the new world there would be a cleansing fountain opened (Zechariah 13:1). The waters would go forth from Jerusalem (Zechariah 14:8).

Sometimes the Rabbis identified this living water with the wisdom of the Law; sometimes they identified it with nothing less than the Holy Spirit of God. All Jewish pictorial religious language was full of this idea of the thirst of the soul which could be quenched only with the living water which was the gift of God. But the woman chose to understand this with an almost crude literalism. She was blind because she would not see.

Jesus went on to make a still more startling statement that he could give her living water which would banish her thirst for ever. The point is that again the woman took this literally; but in point of fact it was nothing less than a Messianic claim. In the prophetic vision of the age to come, the age of God, the promise was: "They shall not hunger or thirst" (Isaiah 49:10). It was with God and none other that the living fountain of the all-quenching water existed. "With thee is the fountain of life," the Psalmist had cried (Psalms 36:9). It is from the very throne of God that the river of life is to flow (Revelation 22:1). It is the Lord who is the fountain of living water (Jeremiah 17:13). It is in the Messianic age that the parched ground is to become a pool and the thirsty ground springs of water (Isaiah 35:7). When Jesus spoke about bringing to men the water

which quenches thirst for ever, he was doing no less than stating that he was the Anointed One of God who was to bring in the new age.

Again the woman did not see it. And I think that this time she spoke with a jest, as if humouring one who was a little mad. "Give me this water," she said, "so that I will never be thirsty again and will not have to walk to the well day after day." She was jesting with a kind of humouring contempt about eternal things.

At the heart of all this there is the fundamental truth that in the human heart there is a thirst for something that only Jesus Christ can satisfy. Sinclair Lewis in one of his books draws a picture of a respectable little business man who kicked over the traces. He is talking to the girl he loves. She says to him: "On the surface we seem quite different; but deep down we are fundamentally the same. We are both desperately unhappy about something--and we don't know what it is." In every man there is this nameless unsatisfied longing; this vague discontent; this something lacking; this frustration.

In *Sorrell and Son*, Warwick Deeping tells of a conversation between Sorrell and his son. The boy is talking about life. He says that it is like groping in an enchanted fog. The fog breaks for a moment; you see the moon or a girl's face; you think you want the moon or the face; and then the fog comes down again; and leaves you groping for something, you don't quite know what. Wordsworth, in the *Ode on the Intimations of Immortality*, speaks of,

"Those obstinate questionings  
Of sense and outward things,  
Fallings from us, vanishings;  
Blank misgivings of a creature  
Moving about in worlds not realized."

Augustine talks about "our hearts being restless till they find rest in thee."

Part of the human situation is that we cannot find happiness out of the things that the human situation has to offer. As Browning had it:

"Just when we're safest, there's a sunset touch,  
A fancy from a flower-bell, someone's death,  
A chorus ending from Euripides--  
And that's enough for fifty hopes and fears  
As old and new at once as Nature's self.  
To rap and knock and enter in our soul."

We are never safe from the longing for eternity which God has put in man's soul. There is a thirst which only Jesus Christ can satisfy.

Barclay's Daily Study Bible (NT) – Public Domain