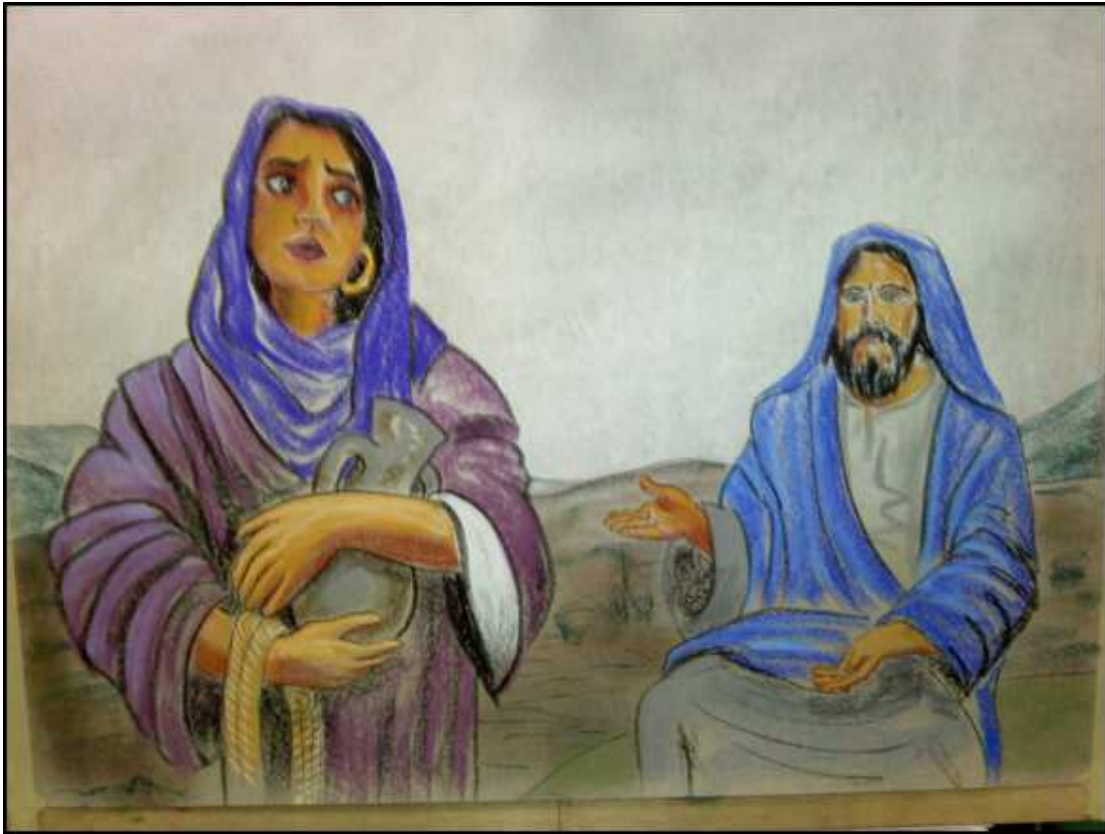


A Mission Congregation of the ELCA  
**Trinity Evangelical Lutheran Church**  
P. O. Box 64 - 8520 Oakes Rd - Pittsburg, Ohio 45358



**John 4:1-42**  
**January 30, 2022**



Scan with your Smartphone and link to our web page, our Facebook page, and our YouTube Channel.



- **Prelude**

**Roxanne Groff**

- **Office of the Acolyte and Ringing of the Bell**

- **Welcome**

**Pastor Mel Musser**

**\* CONFESSION AND FORGIVENESS**

*All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.*

P: We confess our sins before God and one another.

*Pause for silence and reflection.*

P: Merciful God,

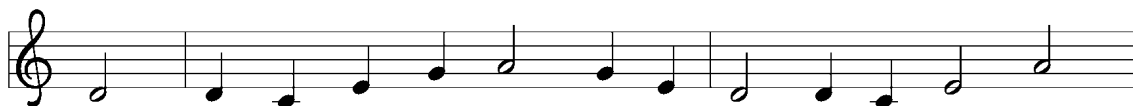
**C: Jesus shows us all the ways that we fall short. He also provides a way out of the holes we dig ourselves into. Forgive us our sins, and show us how to make better choices, be better friends, parents, kids, partners, and co-workers. Let Christ's light shine through us, for the sake of Jesus we pray. Amen.**

L: Jesus does, indeed, forgive. Jesus cleanses us of our sin and recreates us in God's image. Receive the entire forgiveness of all your sins. Go, and walk free of guilt, shame, and sin. You are made new! In Jesus' name we pray.

**C: Amen.**

\* **HYMN OF PRAISE “What Wondrous Love Is This?”**

**LBW 385**



1 What won-drous love is this, O my soul, O my soul! What  
 2 When I was sink-ing down, sink-ing down, sink-ing down, when  
 3 To God and to the Lamb I will sing, I will sing; to  
 4 And when from death I'm free, I'll sing on, I'll sing on; and



won - drous love is this, O my soul! What won-drous love is this  
 I was sink - ing down, sink - ing down, when I was sink - ing down  
 God and to the Lamb I will sing; to God and to the Lamb,  
 when from death I'm free, I'll sing on; and when from death I'm free,



that caused the Lord of bliss to bear the dread-ful curse for my  
 be - neath God's righ-teous frown, Christ laid a - side his crown for my  
 who is the great I AM, while mil - lions join the theme, I will  
 I'll sing God's love for me, and through e - ter - ni - ty I'll sing



soul, for my soul, to bear the dread-ful curse for my soul?  
 soul, for my soul, Christ laid a - side his crown for my soul.  
 sing, I will sing, while mil - lions join the theme, I will sing.  
 on, I'll sing on; and through e - ter - ni - ty I'll sing on.

\* **APOSTOLIC 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.

\* **PRAYER OF THE DAY**

**P:** Let us pray... God of unity, Jesus broke down barriers wherever he went.  
 Teach us to treat people like they matter, because they do.

**C: Amen.**

\* Please stand if able

• Please be seated

January 30, 2022

Page 3 of 17

## • CHILDREN'S MESSAGE

**Theme:** Jesus satisfies our thirst.

**Object:** A bottle of water or a sports drink.

**Scripture:** Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." John 4: 13-14 (NIV)

Most of you probably play some kind of sports. Raise your hand if you play sports. (Pause.)  
What kind of sports do you play? (Allow responses.)

Whether you play sports or just play hard, you know that when you're exercising, it's very important to take in plenty of liquids. According to the Child Health Organization children require one, 8 ounce cup of water or other liquid per day for every year of age. So, a 6 year old requires 6 cup per day. Now this bottle of water has 16 ounces or 2 cups. So an 8 year old needs 4 bottles of water each and every day. (Give each child a cup or bottle of water.) Here's a bottle of flavored water for each of you. As I continue our time this morning, each time you hear me say the word water, I want you to take a sip from your bottle. Okay? Here we go...

The question is: What kind of liquids should you drink? Ordinary water, (pause) of course, is a good choice, but when you go to the store, (Hold up the sports drink) the shelves are full of all kinds of sports drinks, energy drinks, and flavored water (pause). It's hard to know what's best. The advertisement for one popular brand of sports drink says, "It's better than water (pause), juice, or any other drink. It gives your body what it's thirsty for! It gets you going and keeps you going." Wow! They have me convinced, but one thing I've noticed: In all the claims made by sports drinks, not once have they ever claimed that if you would drink their product, you would *NEVER* be thirsty again. If somebody had something that would do that, they would really have something, wouldn't they? Well, Jesus claimed to have that very thing!

One day Jesus was walking through a town in Samaria. He was hot and tired so he sat down beside a well to rest. A woman came to the well to get some water (pause) and Jesus asked her if she would give him a drink. The woman was surprised Jesus spoke to her because Jews would not usually speak to Samaritans. Jesus told her that He could give her living water! (pause) She didn't understand what He was talking about so she said, "You don't even have anything to get water in, (pause) how can you give me living water?" (pause)

Then Jesus said, "Whoever drinks from the water (pause) from this well will be thirsty again, but whoever drinks the water (pause) I give him will never thirst again."

Wow! Water (pause) that would satisfy your thirst so you would never be thirsty again! Jesus wasn't talking about our thirst for water from a well. (pause) He was talking about our thirst for God. The Bible teaches us that we have a thirst in our heart for the living God. And that is a thirst that only Jesus can satisfy. So when we have Jesus in our heart, He satisfies our thirst for God and we will never thirst again! Jesus is life! Drink it up!

Dear Lord, You have given us Jesus, the Living Water. (pause) May we drink of Your Living Water (pause) so we will never thirst again. In Jesus' name, amen.

• **SCRIPTURE READING: John 4:1-42**

P: Our scripture reading for this day is from the Gospel according to Saint John, the Fourth Chapter.

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

**4**Now when Jesus learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John” <sup>2</sup>—although it was not Jesus himself but his disciples who baptized— <sup>3</sup>he left Judea and started back to Galilee.

<sup>4</sup>But he had to go through Samaria. <sup>5</sup>So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. <sup>6</sup>Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. <sup>7</sup>A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” <sup>8</sup>(His disciples had gone to the city to buy food.) <sup>9</sup>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.) <sup>10</sup>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.” <sup>11</sup>The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? <sup>12</sup>Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” <sup>13</sup>Jesus said to her, “Everyone who drinks of this water will be thirsty again, <sup>14</sup>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.” <sup>15</sup>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.” <sup>16</sup>Jesus said to her, “Go, call your husband, and come back.” <sup>17</sup>The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; <sup>18</sup>for you have had five husbands, and the one you have now is not your husband. What you have said is true!” <sup>19</sup>The woman said to him, “Sir, I see that you are a prophet. <sup>20</sup>Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” <sup>21</sup>Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup>You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup>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. <sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth.” <sup>25</sup>The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he

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\* Please stand if able

• Please be seated

will proclaim all things to us.” <sup>26</sup>Jesus said to her, “I am he, the one who is speaking to you.”

<sup>27</sup>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?” <sup>28</sup>Then the woman left her water jar and went back to the city. She said to the people, <sup>29</sup>“Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” <sup>30</sup>They left the city and were on their way to him. <sup>31</sup>Meanwhile the disciples were urging him, “Rabbi, eat something.” <sup>32</sup>But he said to them, “I have food to eat that you do not know about.” <sup>33</sup>So the disciples said to one another, “Surely no one has brought him something to eat?” <sup>34</sup>Jesus said to them, “My food is to do the will of him who sent me and to complete his work. <sup>35</sup>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. <sup>36</sup>The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. <sup>37</sup>For here the saying holds true, ‘One sows and another reaps.’ <sup>38</sup>I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.” <sup>39</sup>Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” <sup>40</sup>So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. <sup>41</sup>And many more believed because of his word. <sup>42</sup>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.”

P: This is the Gospel of the Lord.

**C: Praise to You, O Christ (*Spoken*)**

- **SERMON**

**Pr. Mel Musser**

Grace and peace to you from God our Father and from the one who is the Savior of the World, Jesus Christ our Lord, amen.

This story of the woman at the well is a story that is ironic in its very nature. According to Merriam Webster Dictionary, the term irony means the use of words that mean the opposite of what you really think especially in order to be funny; or a

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\* Please stand if able

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situation that is strange or funny because things happen in a way that seem to be the opposite of what you expected. Now, I'm not suggesting that John uses this story of the unnamed woman at the well to make us laugh, but it's ironic all the same. If you want to get to the bottom of what John wants to tell us about Jesus you have to understand this story in its proper context within John's Gospel.

To do that, let's compare this encounter with Jesus to the one Mark talked about last week where a Jewish teacher named Nicodemus came to visit Jesus at night. First off Nicodemus was a man with a name. In today's Gospel we have a woman with no name. Nicodemus came to see Jesus at night. Jesus is the one who made first contact with our unnamed woman and it's high noon, the brightest part of the day. In John's Gospel darkness is always associated with evil, while light is always good. Jesus famously said, "I am the light of the world." Nicodemus came to Jesus and immediately told Him, "We know you are a teacher who comes from God." Our woman at the well knows nothing about this person at the well other than He is a Jewish man and by all of their cultural and societal norms, He should not be talking to her at all.

Despite all the differences in these two stories, they do have some commonalities. In both encounters with Jesus, Nicodemus and the woman initially misunderstand what Jesus is saying to them. Nicodemus fails to grasp how he is to

be born again after he is grown and old. Our woman at the well initially can't understand why the Jewish man would even speak to her, a Samaritan and a woman. There are so many barriers and cultural boundaries separating them. In most of my lifetime of reading and studying the Bible that is the issue most preachers focus on. I'm sure you've heard it too. The moral of the story is that we should be more like Jesus (which is most certainly true) and accept people who are different from us. They will tell you to just look at what Jesus did. He crossed the social boundary of gender just to speak to this woman. Then consider their religious differences. Samaritans were considered blasphemers who perverted the pure worship of The Lord God by intermarrying with people from other religions who worshipped other gods. No good Jew would ever talk to a Samaritan, man or woman. Yet Jesus wipes aside all these boundaries and accepts this harlot of a woman. He forgives her sins and brings her the Gospel and His Living Water.

As I examine this interpretation, I'm troubled by a few assumptions. First, just because she has had five husbands and the man she currently lives with is not her husband doesn't necessarily make her a prostitute or a sinner. Her former husbands may have all died or divorced her for someone better. That makes her story tragic, not necessarily sinful. Secondly, Jesus never tells her to repent from her sinful ways. Instead He lets her know he is aware of her past and all she has



been through. Sometimes when bad things happen to us we assume it's our fault and blame ourselves for things that were well beyond our control. Jesus takes notice of her situation and offers her the gift of God, spiritual water to fill the well of her soul. Both Nicodemus and the woman believe Jesus needs something only they can provide, while failing to see they are the ones in need of what only Jesus can give. The woman thinks Jesus needs the water from the well and only she has the bucket to fetch it. The reality is that Jesus is the one with the true living water that gushes up to eternal life and that is precisely why he has come into the world.

Even the disciples are caught up in the irony of it all. When they encourage Jesus to eat, He tells them he has other food. They assume someone must have brought him a fish sandwich or something, but Jesus was talking about something else. Just like the woman at the well, the disciples don't begin to understand what Jesus is talking about until they go out and start witnessing to others saying, "Come and See." Just as the Samaritan woman did not begin to understand until she became a witness to Jesus, so the disciples will not begin to understand that Jesus is the bread of life until they too invite others to "come and see"

There are so many differences between Nicodemus and our woman at the well. He is educated, Jesus calls him a teacher of Israel. She is a nobody who doesn't even merit a name. She has a past that she is clearly ashamed of while

Nicodemus is a respected Pharisee. She meets Jesus in the light of day, while he comes to Jesus under cover of darkness. It almost seems as if John is using this woman as the foil to Nicodemus to make the story of Jesus all the more ironic.

While I won't go so far as to say this woman has a sinful past, anymore than any of the rest of us, I will grant she is ashamed of her past. Her shame further separates her from the rest of society. She is in self-imposed exile. She is a nobody whether you believe that's because she has committed great Sin by having so many husbands and now in an extramarital relationship or is she is simply self-segregating herself to avoid further shame and ridicule. The result is the same. She is a nobody.

Isn't that precisely the ones to whom Jesus comes? The nobodies. Jesus brings her the best news of all. Woman, you might be a nobody in the eyes of this world, but not to me. Jesus says, I see your past and all you've done and I still choose to meet you and talk with you and to bless you. With Jesus you can be who you are with all your wonderful talents and characteristics and with all your faults and sin. When Jesus see you, He already knows you, all of you and in knowing you , Jesus loves you.

As wonderful as that news is to all of us nobodies out there, that's still not the moral of this story. The moral or this story is found in the last two verses of

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- \* Please stand if able
  - Please be seated

this chapter. After the whole conversation about her husband, the woman realizes Jesus is a prophet, one who speaks for God, she leaves her worldly duties behind by leaving her water jug at the well and she runs back to her family and neighbors to tell them about this wonderful prophet who told her everything. Then at the end of the story John tells us that the friends and neighbors who came to see Jesus believed He was the Savior of the World. In other words, because of this unnamed nobody her village came to a saving faith in Jesus as their Savior and indeed the Savior of the whole World.

This story is a perfect illustration of how salvation works. First, Jesus comes and opens up a relationship with you. Then you realize who Jesus is and in your joy you spread that news to your friends and neighbors. I'm sure people can come to know Jesus in many different ways. This isn't the only path to salvation, but this gives us a pretty good insight into the way it all comes together. An incredulous Samaritan woman becomes a witness to the Gospel, Jesus' questioning disciples, i.e. The Church, become co-workers in the harvest, and the despised Samaritans get to spend 2 whole days with the "Savior of the World." More than anything else, this is a story of promise, of expectations overturned, and surpassed. This is a story that is meant to draw us all into participation. It's an invitation to discover who Jesus is for yourself. The final words help us understand John's

purpose for retelling this story. The Samaritan villagers no longer need the woman's witness. They have seen for themselves who Jesus is and they have concluded He is not only the Savior of the World, but also their savior as well.

My question for you this morning is simple. Have you encountered the living Jesus? Are you more like Nicodemus who is ashamed to admit in the light of day that you are a follower of Christ? He never admitted to his fellow Pharisees that he believed in Jesus, but continued to follow in darkness. The Bible never tells us of a single person who came to faith in Christ because of this highly respected teacher of Israel. On the other hand, we see this nameless nobody who brings all her friends and neighbors to faith. How ironic is that?

May we, who gather here today, encounter the living Christ who reveals all those parts of our lives we would rather remain hidden and accepts us as we are. May we be known by Jesus and in the knowing be loved by Him. May our witness bring others to "come and see." May we be known as the church that brings people to the living waters that gush up to eternal life for all people. Amen.

*Silence may be kept for meditation...*

**\* APOSTLES' CREED**

*The Nicene Creed is said on all festivals and on Sundays in the seasons of Advent, Christmas, Lent, and Easter. The Apostles' Creed is said at other times. The Creed is omitted here if the service of Holy Baptism or another rite with a creed is used.*

**C: I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again 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.**

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➤ *Or, He descended to the dead.*

**\* PRAYERS OF INTERCESSION**

**L:** We pray for the church, the world, and all those in need.

*A brief silence.*

**L:** Our souls thirst for you, O Lord. Satisfy our longing with true refreshment rather than fleeting pleasures. Teach us how to offer this life-giving water to others. Renewing God,

**C: Hear our prayer.**

**L:** Our souls thirst for you, O Lord. Droughts parch one part of the earth, while melting oceans and flood waters drown another. Show us the folly of our greed and shortsightedness, and make us part of the solution to heal our struggling planet. Renewing God,

**C: Hear our prayer.**

**L:** Our souls thirst for you, O Lord. Show us the places where we have been blind to your vision, and give us the wisdom and courage to dismantle what divides us from others. Renewing God,

**C: Hear our prayer.**

**L:** Our souls thirst for you, O Lord, and your life-giving water is exactly what a suffering world needs. Pour it out upon us and all those who desire an extra measure of your grace, especially... Renewing God,

**C: Hear our prayer.**

L: Our souls thirst for you, O Lord. You have revived your tired servants of all generations and sustained them with your bountiful love. Keep us steadfast until that day when we join our brothers and sisters by the crystal river in your eternal city. Renewing God,

**C: Hear our prayer.**

*Here other petitions may be offered.*

P: We are satisfied just being in your presence, O Lord. Accept our prayers and use us to relieve others of their searing burdens, for the sake of your son, Jesus Christ.

**C: Amen.**

**\* SHARING OF THE PEACE**

*(The Sharing of the Peace that began when the congregation arrived is now shared with the Pastor at this time...)*

P: The peace of the Lord be with you always.

**C: And also with you.**

**\* OFFERING PRAYER**

*While the congregation is still standing say:*

P: Instead of passing the offering plate, we ask you to please place your offering in the Offering Plates conveniently located on your way out of worship. For those worshipping with us from their vehicles, there is an offering basket located near the back door of the church and for those worshipping online if you go to [www.pitsburgtlc.org](http://www.pitsburgtlc.org) you can make your offering online.

P: So, let's pray for the offerings we receive this day.... Lord, you desire that we love and accept those who are the same, and those who are different from us. Help us to appreciate the gifts we all bring to the table. Accept these gifts we bring today and use them to further unify our world, for the sake of Jesus.

**C: Amen.**

**\* THE LORD'S PRAYER**

P: Jesus is the "tie that Binds us together", let us pray as Jesus taught...

**C: 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.**

• **ANNOUNCEMENTS**

\* **SENDING BLESSING**

P: God, who leads you in pathways of righteousness, who rejoices over you, and who calls you by name, ✠ bless your going out and your coming in, today and forever.

C: **Amen.**

\* **SENDING HYMN “Glories of Your Name Are Spoken”** **LBW 358**



1 Glo - ries of your name are spo - ken, Zi - on, cit - y of our God;  
2 See, the streams of liv - ing wa - ters, spring-ing from e - ter - nal love,  
3 Round each hab - i - ta - tion hov-'ring, see the cloud and fire ap - pear  
4 Sav - ior, since of Zi - on's cit - y I through grace a mem-ber am,



he whose word can - not be bro - ken formed you for his own a - bode.  
well sup - ply your sons and daugh-ters, and all fear of want re - move.  
for a glo - ry and a cov - 'ring, show - ing that the Lord is near.  
let the world de - ride or pit - y, I will glo - ry in your name.



On the Rock of A - ges found-ed, what can shake your sure re - pose?  
Who can faint, while such a riv - er ev - er will their thirst as - suage?  
Thus de - riv - ing from their ban - ner light by night and shade by day,  
Fad - ing are the world-lings' plea-sures, all their boast - ed pomp and show;



With sal - va - tion's walls sur-round-ed, you may smile at all your foes.  
Grace which, like the Lord, the giv - er, nev - er fails from age to age.  
safe they feed up - on the man - na which God gives them on their way.  
sol - id joys and last - ing trea - sures none but Zi - on's chil - dren know.

\* **DISMISSAL**

P: Until the next time we gather together as God's people to offer our worship and praise, depart in Christ's Love.

C: **Seeking, welcoming, and serving all. Amen!**

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### Trinity Worship Assistants and Staff

Ministers	All the People of Trinity
Organist	Roxanne Groff
Lector	
Acolyte	
Parrish Nurse	PJ Musser
Custodian	Mark Groff
Secretary	Sharon Fourman
Facebook Live Recorder	PJ Musser
Altar Flowers	

### Health Tips for the Week

**BODY:** Try a new fruit

**MIND:** learn to say thank you in a different language

**SPIRIT:** Give yourself a hug



Scripture readings for next Sunday, February 6<sup>th</sup>  
John 4:46-54 [5:1-18]



### **Trinity is on the Air at FM 88.3**

If you are near the Church on Sunday morning, you can tune in to FM 88.3 at 10:30 AM and hear the sermon from your car.



***SPECIAL MUSIC, READINGS, ETC.*** needed for our worship services. A sign up sheet is on the table near the office or contact Marge Warner (937-623-2544).

***This Week @ Trinity – January 30 thru February 6, 2022***

**Sun, February 30**    10:30 am    Worship Service

**Wed, February 2**    6:30 pm    WELCA Meeting  
Groundhog Day

**Fri, February 4**     3:30 pm     FISH Choice Food Pantry

**Sun, February 6**    10:30 am    Worship Service w/Communion

## AROUND THE PARISH

***Holy Communion Delivery Available to ALL:***

If you or anyone you know would like to have Holy Communion delivered to a home or place of business, please call Pastor Mel at 937-626-7100. He will bring a prefilled communion chalice including both sanctified wine and a morsel of bread all prepackaged from the Concordia True Vine company. This is a safe way to stay connected to your brothers and sisters in Christ.

## Trinity Contact Info

Pastor:	Mel Musser
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Office Phone:	937-692-5670
Website:	<a href="http://www.pitsburgtlc.org">www.pitsburgtlc.org</a>