

Fourth Sunday in Lent
March 14, 2021
Cross of Glory Lutheran Church
Brooklyn Center, MN

This Lenten season, we're using Holden Evening Prayer, a worship music setting that blends traditional and contemporary styles together in a contemplative liturgy. Please join us in singing!

PRELUDE

GREETING

Welcome! This Lenten season, we're exploring "separation," looking at the ways we separate ourselves from God, from the earth, from each other, and today from *the* other (that is, those seen as "other" to us because of race, religion, ethnicity, gender, sexual orientation, age, ability, political party, criminal record, citizenship status, zip code, etc.).

This act of separation is what theologian Paul Tillich calls "sin." What it means to be captive to sin, Tillich says, is that in the face of difference, we "draw back into ourselves, turning away from that to which we belong." And as Tillich also reminds us, we cannot un-separate ourselves. He says "the only thing that can overcome this state of sin is *grace*. Grace is the work of God, the divine gift which reunites that which has been split apart, alienated, separated. It's not something we can achieve or even work toward. That's what makes it grace."

So we begin our worship today confessing the ways that we create distance between us because of the differences between us, and hearing the good news of God's grace, which is given to us anyway, and which draws us together across our separation...

Paul Tillich, "You are Accepted," sermon cited in Karl Menninger, *Whatever Became of Sin?* (New York: Hawthorn Books Inc., 1973).

CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, † one God, the giver of life, the source of steadfast love, our rock and our redeemer. **Amen.**

Let us take a moment of silence to confess our sin and return to the one who is full of compassion.

Silence for reflection.

Merciful God, we have rejected your gift of life in order to be our own gods, clinging to death-dealing idols of our own making. We have distanced ourselves from those who are different. We have turned away from the groans of creation and the cries of our neighbors in need. Mend what we have broken. Join together what we have torn apart. And make us alive to your love, that we may experience and share the life you offer us now.

Beloved, nothing in all of creation can separate us from the love of God. So hear this good news: in the name of Jesus Christ, your sins are † forgiven. Live now in the freedom of forgiveness and in the joy of life together. Amen.

OPENING SONG

Joyous light of heavenly glory, loving glow of God's own face,
you who sing creation's story, shine on every land and race.
Now as morning breaks around us, we shall raise our songs to you,
God of daybreak, God of shadows, come and light our hearts anew.

In the stars that grace the darkness, in the blazing sun of dawn,
in the light of peace and wisdom, we can hear your quiet song.
Love that fills the night with wonder, love that warms the weary soul,
Love that bursts all chains asunder, set us free and make us whole.

You who made the heaven's splendor, every dancing star of night,
make us shine with gentle justice, let us each reflect your light.
Mighty God of all creation, gentle Christ who lights our way,
loving spirit of salvation, lead us on to endless day.

THANKSGIVING

Leader: May God be with you all,

All: And also with you.

L: Let us sing our thanks to God,

A: It is right to give God thanks and praise.

L: Blessed are you, Creator of the universe, from old you have led your people by night and day.
May the light of your Christ make our darkness bright, for your Word and your presence are
the light of our pathways, and you are the light and life of all creation.

A: Amen

PSALMODY

*This song, drawing on the words of Psalm 144, begins in unison then breaks into two parts and is
sung as a round. In our recorded worship service, there will be a leader for both parts. If you're
last name begins with A-M, follow part I. If your last name begins with N-Z, follow part II.*

Refrain (*begins in unison*):

Let my prayer rise up as incense before you,
the lifting up of my hands as an offering to you.

Part I & II sung in round:

O God, I call to you, come to me now;
hear my voice when I cry to you. *Refrain.*

Keep watch within me, God;
deep in my heart may the light of your love be burning bright. *Refrain*

All praise to the God of all, Creator of life;
all praise be to Christ and the Spirit of love. *Refrain*

Silence for meditation

PRAYER

Let us pray together . . . **May our prayers come before you, O God, as incense, and may your
presence surround and fill us, so that together with all creation, we might sing your praise
and your love in our lives. Amen.**

READING: John 4:1-30

¹ Now when Jesus learned that the Pharisees had heard, 'Jesus is making and baptizing more
disciples than John'— ² although it was not Jesus himself but his disciples who baptized— ³he left
Judea and started back to Galilee. ⁴But he had to go through Samaria. ⁵So he came to a Samaritan

city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

⁷ A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. ⁸(His disciples had gone to the city to buy food.) ⁹The 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.)

¹⁰Jesus 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.' ¹¹The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? ¹²Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' ¹³Jesus said to her, 'Everyone who drinks of this water will be thirsty again, ¹⁴but 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.' ¹⁵The 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.'

¹⁶ Jesus said to her, 'Go, call your husband, and come back.' ¹⁷The woman answered him, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; ¹⁸for you have had five husbands, and the one you have now is not your husband. What you have said is true!' ¹⁹The woman said to him, 'Sir, I see that you are a prophet. ²⁰Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.' ²¹Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²²You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴God is spirit, and those who worship him must worship in spirit and truth.' ²⁵The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' ²⁶Jesus said to her, 'I am he, the one who is speaking to you.'

²⁷ 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?' ²⁸Then the woman left her water-jar and went back to the city. She said to the people, ²⁹'Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?' ³⁰They left the city and were on their way to him.

The Word of the Lord.
Thanks be to God.

MUSIC

All Who Are Thirsty

All who are thirsty, all who are weak,
Come to the fountain,
Dip your heart in the stream of life.
Let the pain and the sorrow be washed away
In the waves of His mercy
As deep cries out to deep.

We sing, come, Lord Jesus, come.
Come, Lord Jesus, come.
Holy Spirit, come.
Holy Spirit, come.

Worship Team

As deep cries out to deep.
As deep cries out to deep.
As deep cries out to deep.

We sing, come, Lord Jesus, come
Come, Lord Jesus, come.
Holy Spirit, come.
Holy Spirit, come.

Come, Lord Jesus, come.

REFLECTION I Rev. Ali Tranvik

It may have been a while since we've been to a MN Twins game (and, based on the limited capacity of games this season, it may be a while until we go to another), but we all probably remember

the beloved baseball tune Take Me Out to the Ballgame, in which we stand up, stretch, and sing, “cause it’s one, two, three strikes you’re out at the ol’ ball game!”

If we’re applying ball game rules to today’s text, we quickly see that the woman in this story is definitely “out.” While we don’t know her full story (let alone her name), we do know that she has more than one, two, three strikes against her, making her the ultimate outsider, the ultimate “other.”

Strike one: she’s a Samaritan. Not only is Samaria geographically on the proverbial “wrong side of the tracks,” a territory Jews did everything they could to avoid, but Samaritans are the enemies of the Jews as they were seen as both ethnically and religiously “impure.” As the text itself says, “Jews do not share things in common with Samaritans” (4:9). This conversation was *not* supposed to happen.

We also know that this woman is, well, a woman. Strike two. In biblical times, unrelated men and women were forbidden from such interactions. And to make matters worse, she’s by herself. Typically, women would retrieve water from the well in groups, but this woman is at the well unaccompanied. This conversation was *definitely* not supposed to happen.

We also know that this woman is living with a man who’s not her husband, and that she’s had five husbands prior. Strike three (four, five, six, seven, eight). Biblical scholars have often assumed she’s a prostitute, or at least “promiscuous.” But it’s also possible that she had been widowed multiple times, or that she was sold as a teenage bride, or that she was repeatedly divorced for being infertile. We don’t know. But what we do know is that her marital history—regardless of the reasons—would have rendered her ostracized, alienated, *separated* from her community.

In order to have this conversation (which interestingly, is by far the longest conversation Jesus has with anyone in all four Gospels), Jesus had to *trespass*, he had to transgress the borders not only of geography but of ethnicity, religion, gender, marital status that were drawn to keep him and her separated. Borders designed to maintain a world of us-versus-them. Borders designed such that conversations like this would not and could not happen.

What does it mean that we have a God who not only “crosses” borders but seems to disregard them completely? What does it mean to worship a trespassing God, a God whose love knows no bounds?

CROSS MEDITATION: PowerPoint Cross Images from the Cross of Glory Family

Throughout the season of Lent, you are invited to take part in a communal spiritual practice of paying attention to the crosses or cross shapes that appear in the sanctuaries of your home or work. Take a picture of the crosses you notice and email them to Pastor Ali. A few of these crosses will be shown during this time of prayerful reflection in our recorded worship service each week.

REFLECTION II Rev. Ali Tranvik

As I may have mentioned in sermons past, during my time in seminary, Isak and I spent a summer on the U.S.-Mexico border, living and working at a hospitality house for migrants, deportees, and refugees. It was at *La Casa* that we met Diego. Diego had recently been deported to Mexico, and was staying at *La Casa* until he figured out what was next. Diego was a kind man, always striking up conversations with different people, but on Tuesdays, Diego and I would share dinner. I wanted to improve my Spanish, and Diego had a temp job at a telecommunications company in Tijuana and wanted to improve his English, so each Tuesday night we’d sit down in the crowded cafeteria for our weekly “Spanglish” sessions.

I don’t remember much of the Spanish he taught me, or the topics we talked about, but I do remember what Diego did each week, without fail, as we sat down to eat. He’d pour each of us a very tall glass of *jugo* (juice). Now “*jugo*” was a generous term for what that liquid was. *Jugo* at *La Casa* was made by combining whatever drinks had been donated that day (OJ,

coconut water, lemonade, Gatorade, Sprite, sweetened rice milk) and mixing them together in giant plastic coolers. Some days the *jugo* was a fine mix of flavors. But most days, it was disgusting. Diego knew it, we all knew it, but he kept on offering big glasses of the *jugo*-of-the-day to whoever he happened to be talking with at dinner that night.

It was a simple gesture. But a striking one, given where we were—a place located in the shadow of a wall built to keep people separated, to maintain a world of us-versus-them, such that conversations like this would not and could not happen. The shelter was a place of distrust and despair and desperation. A place where people of all different backgrounds, nationalities, criminal records, religions, and languages were constantly coming and going. A place that was dirty and noisy and chaotic, where people were constantly sick and tired. A place where the material needs of hunger and thirst were on display. A place of distrust and despair and desperation. These conversations were not “supposed to” happen. But Diego he continued offer *jugo*—to person after person, dinner after dinner, night after night.

Walls don’t come crashing down in a day. Diego knew that better than most. But his offer of *jugo*—a small act of communion —began to chip away at the boundaries between people. “Give me this drink, so that I may never be thirsty,” the Samaritan woman said to Jesus at the well (4:15). Most Tuesdays, Diego and I only had a sip or two of the *jugo* that he’d poured. But gradually I came to see that *jugo* was not merely a cold drink to quench our physical thirst, but a drink to quench the thirst that we all had for a kind of life together that walls cannot separate.

MUSIC Living Waters

1 Are you thirsty?
Are you empty?
Come and drink these living waters.
Tired and broken,
Peace unspoken,
Rest beside these living waters.

Chorus There's a river that flows
With mercy and love
Bringing joy to the city of our God.
There our hope is secure.
Do not fear anymore.
Praise the Lord of living waters.

4 Are you thirsty?
Are you empty?
Come and drink these living waters.
Love, forgiveness,
Vast and boundless,
Christ He is our living waters. **Chorus**

Worship Team

2 Christ is calling.
Find refreshing
At the cross of living waters.
Lay your life down,
All the old gone,
Rise up in these living waters.

3 Spirit moving
Mercy washing
Healing in these living waters
Lead your children
To the shoreline
Life is in these living waters **Chorus**

(Leader: Ooh...)

There our hope is secure.
Do not fear anymore.
Praise the Lord of living waters.

CONFESSION OF FAITH Apostles' Creed

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.

THE ANNUNCIATION + MAGNIFICAT

Leader: And angel went from God to a town called Nazareth to a woman whose name was Mary. The angel said to her, "Rejoice, O highly favored, for God is with you. You shall bear a child, and his name shall be Jesus, the Chosen One of God most high." And Mary said, "I am a servant of my God, I live to do your will."

All: My soul proclaims your greatness, O God,
and my spirit rejoices in you,
You have looked with love on your servant here,
and blessed me all my life through.
Great and mighty are you, O Holy One,
strong is your kindness evermore.
How you favor the weak and lowly one,
humbling the proud of heart.
You have cast the mighty down from their thrones,
and uplifted the humble of heart,
you have filled the hungry with wondrous things,
and left the wealthy no part.
Great and mighty are you, O Faithful One,
strong is your justice, strong your love,
As you promised to Sarah and Abraham, kindness forevermore.
My soul proclaims your greatness, O God,
and my spirit rejoices in you,
You have looked with love on your servant here,
and blessed me all my life through.

PRAYERS of the PEOPLE

Refrain (*sung by all after each verse*): **God of mercy, hold us in love.**

Leader:

1. In peace, in peace we pray to you.
2. For peace and salvation, we pray to you.
3. For peace between nations, peace between peoples.
4. For we who are gathered to worship and praise you.
5. For all of your servants who live out your gospel.
6. For all those who govern that justice might guide them.
7. For all those who labor in service to others.
8. Grant weather that nourishes all of creation.
9. Keep watch on our loved ones and keep us from danger.
- 10: For all the beloved who rest in your mercy.

Leader: Help us, comfort us, all of our days:

All: Keep us, hold us, gracious God.

L: Great and merciful God, Source and Ground of all goodness and life, give to your people the peace that passes all understanding, and the will to live your Gospel of mercy and justice, through Jesus Christ our Lord.

A: Amen

LORD'S PRAYER *Lord, remember us in your love, 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.

FINAL BLESSING

Leader: Let us bless our God.

All: Praise and thanks to you.

L: May God, Creator, bless us and keep us, may Christ be ever light for our lives, may the Spirit of love be our guide and path, for all of our days.

A: Amen.

Go in peace and serve the Lord. **Thanks be to God!**

POSTLUDE

WORSHIP LEADERSHIP

Lead Pastor: Rev. Ali Tranvik

Pianist, vocalist, worship team director: Mark Trease

Vocalist, choir director: Keith Williams

Cantor: Kris Simon

Lector: Lois Tollefsrud

Technical directors: Ryan Bailey and Mike Edstrom

Ministers: The people of Cross of Glory

MUSIC CREDITS:

Holden Evening Prayer: Text and Music: Marty Haugen, b. 1950; © 1990, GIA Publications, Inc.

WEEKLY PRAYER LIST:

Given our Prayers of the People are sung this season as part of the Holden liturgy, we will be printing the names of those requesting prayer each week throughout Lent. Please keep these sisters and brothers in prayer, and email the church office if you'd like to add any names: Gil Hartlage, Mavis Wold, Vicky Jacobson, Jeannie Kuzmich, Bill Bailey, Trevor, relative of Cheryl and Gail Anderson, Eva, daughter and of Kim Jacobson, Rick, nephew of Iva Stockdill, and the Stejskal and Roth families as they grieve the loss of Terry and Bob, respectively.

OFFERING

We invite you to make an offering by sending a check to the church or by visiting our secure online giving page which can be found at the bottom of our home page:

www.crossofglory.us. *Thanks for your generosity!*

Congregational Support as of 2/28/2021

Annual Budget: \$230,000.00
Year to Date Budgeted: \$38,666.70
Year to Date Received: \$50,977.98
Difference: \$12,311.28

Community Announcements:

- Following Zoom worship, all are welcome to join us for Virtual Coffee Hour, a short time of small-group fellowship. The Worship, Music, and Arts Committee will have its monthly meeting to follow.
- As the Lenten season continues, you're invited to our ongoing midweek Lenten Prayer + Communion gathering on Wednesdays on Zoom from 12-12:15. If you're unable to take part, recordings can be found on the home page of our church website.
- Next Sunday, we're exploring the theme "separation from one another" and will lament the ways that our church community has been physically separated during the pandemic. *"What is one thing you've lamented during this time of separation from one another?"* We'd love to hear from you. In an effort to hold space for our community's grief, we hope to (anonymously) lift up the laments of Cross of Glory members during this worship service. Please call or email Pastor Ali with your response to the question above by Tuesday, March 16 at 5 pm.
- Cross of Glory continues to operate within Level 2 of our Covid-19 Preparedness & Response Plan. Groups of 10 or fewer people are welcome to gather on-site assuming all Building Entry guidelines are maintained. Please schedule gatherings ahead of time by calling the church office. Worship services will continue to be virtual during this level. The Task Force is currently making preparations to move to Level 3 soon if positive test cases continue to decline. Stay tuned for further information, and don't hesitate to reach out to the Task Force or consult the Covid-19 Plan on our website with any questions in the meantime.
- This past week, you should've received a mailed or emailed copy of this month's Glory Banner, our church newsletter. If you'd like to be added to our mailing list, please let us know (office@crossofglory.us, 763-533-8602). If you have stories or announcements you'd like to share in the April, please send those to the office by March 22.
- On Sunday, March 21, you're invited to swing by the front door of the church (off Brooklyn Blvd) between 2-4 pm to pick up a Holy Week Worship Bag, lovingly created by the Worship, Music, and Arts Committee. Bags include worship, prayer, and devotional materials, including the new Christ in our Home booklet and take-home communion kits. Please let the church office know if you're unable to pick up your bag and we'd be glad to arrange a home delivery.
- March 15 is the deadline to order an Easter lily. If you'd like to purchase a lily in honor, celebration, or memory of someone, please complete the order form or contact the church office. Lilies are \$15, and can be paid for by check or online at the "Give" button at www.crossofglory.us.
- Please reach out to Pastor Ali with any other announcements or pastoral care concerns by email (atranvik@crossofglory.us) or phone (763-533-8602).