

St. Andrew's Presbyterian Church, Perth  
Sunday, March 2<sup>nd</sup>, 2025  
Rev. Gerry Gallant

The Well  
Transfiguration of the Lord  
John 4:1-26

**Welcome**

**Announcements**

**Call to Worship**

Our God is mighty and merciful, ruling with kindness over all the earth;  
**Let all people praise God's holy name.**

The Lord loves justice and creates equity for all God's people;  
**We come into God's presence with thanksgiving, singing songs of joyful praise;**

For the Christ of glory shines in this place;  
**The Holy Spirit meets us here, and so we come to worship.**

**Prayer of Adoration and Invocation**

God of grace and God of glory,  
you reveal your presence to the world  
in radiant glory and gentle whispers,  
on mountain tops and lowly plains,  
in classrooms and hospital beds,  
in homes and churches,  
in the silence of nature and the sounds of cities.  
Yours is the presence that pushes past our fears,  
yours is the touch that transforms our doubts.  
We come before you to celebrate your goodness,  
to focus on your light,  
and offer you all praise, honor and thanksgiving,  
for you are our God and we are your people,  
now and always. **Amen.**

**Children's Hymn**

**Call to Confession**

Prepare the way of the Lord!  
 Let us make our confession to God.

**Prayer of Confession**

God of mercy and forgiveness,  
 facing the light of your goodness,  
 we confess all that keeps us from sharing that goodness.  
 We are distracted by the desire to have more than we need.  
 We focus on our own disappointments  
 rather than trust the future you create.  
 We feel discouraged by the pandemic  
 and fail to claim the hope you hold out to us in Christ.  
 Transfigure us by your grace,  
 and shape us into disciples who follow Christ's leading each day.

**Assurance of Pardon**

Do not be afraid. God's forgiveness shines into the world.  
 The morning star rises in our hearts and we are made new.  
 Know that you are forgiven and forgive one another in Christ's name

**The 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 debts, as we forgive our debtors.  
 And lead us not into temptation, but deliver us from the Evil One.  
 For Thine is the Kingdom, the power, and the glory,  
 Forever and ever. Amen.

**Hymn: "He Knows My Name"**

I have a Maker  
 He formed my heart  
 Before even time began  
 My life was in His hands.

Chorus  
 He knows my name  
 He knows my every thought  
 He sees each tear that falls  
 And hears me when I call.

I have a Father  
 He calls me His own

He'll never leave me  
No matter where I go. (Chorus)

I have a Maker  
He formed my heart  
Before even time began  
My life was in His hands. (Chorus)

### **Responsive Reading**

#### **Psalms 99**

99 The Lord reigns; let the peoples tremble!  
He sits enthroned upon the cherubim; let the earth quake!

**<sup>2</sup>The Lord is great in Zion;  
he is exalted over all the peoples.**

**<sup>3</sup>Let them praise your great and awesome name!  
Holy is he!**

<sup>4</sup>The King in his might loves justice.  
You have established equity;  
you have executed justice  
and righteousness in Jacob.

**<sup>5</sup>Exalt the Lord our God;  
worship at his footstool!  
Holy is he!**

<sup>6</sup>Moses and Aaron were among his priests,  
Samuel also was among those who called upon his name.  
They called to the Lord, and he answered them.

**<sup>7</sup>In the pillar of the cloud he spoke to them;  
they kept his testimonies  
and the statute that he gave them.**

<sup>8</sup>O Lord our God, you answered them;  
you were a forgiving God to them,  
but an avenger of their wrongdoings.

**<sup>9</sup>Exalt the Lord our God,  
and worship at his holy mountain;  
for the Lord our God is holy!**

**Anthem (Music Ministry): “Come, Taste the Goodness of the Lord”**

**Prayer for illumination**  
**(Congregant Prepared)**

**Scripture**

**John 4:1-26**

4 Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup>(although Jesus himself did not baptize, but only his disciples), <sup>3</sup> he left Judea and departed again for Galilee. <sup>4</sup> And he had to pass through Samaria. <sup>5</sup> So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

<sup>7</sup> A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."

<sup>8</sup> (For his disciples had gone away into the city to buy food.) <sup>9</sup> The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings 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 nothing to draw water with, and the well is deep. Where do you get that living water? <sup>12</sup> Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." <sup>13</sup> Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup> but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

<sup>16</sup> Jesus said to her, "Go, call your husband, and come here." <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 now have is not your husband. What you have said is true." <sup>19</sup> The woman said to him, "Sir, I perceive that you are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." <sup>21</sup> Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. <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 is seeking such people 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 (he who is called Christ). When he comes, he will tell us all things." <sup>26</sup> Jesus said to her, "I who speak to you am he."

**Sermon**

The first three verses of the Scripture we read today helps to set the stage for the rest of this chapter. Jesus had been at the Jordan river with his disciples, offering those who came to them a baptism of repentance.

Last week we learned how the followers of John the Baptist had been concerned that Jesus's ministry was overshadowing their own ministry after a discussion with some of the Jews in the region, likely the religious leaders.

John was quick to remind his followers that everything in his ministry was a Gift from God above, and that.

**John 3:30**

**<sup>30</sup> He must increase, but I must decrease."**

Such an important lesson for John's disciples and such a valuable lesson for us today. That people should see Jesus first in each of us.

This is the background for Jesus's leaving of the region around the river Jordan and moving to the region around Galilee. However, to get to Galilee Jesus needed to pass through the land of the Samaritans.

**John 4:1-6**

**4 Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup>(although Jesus himself did not baptize, but only his disciples), <sup>3</sup> he left Judea and departed again for Galilee. <sup>4</sup> And he had to pass through Samaria. <sup>5</sup> So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.**

That mention of the sixth hour is important, I said a few weeks ago that most often in the book of John when we see time recorded it will be Roman time, however, this is one of the instances when it is strongly believed that John was not recording the time in Roman time, but instead in Jewish time.

The sixth hour in Jewish time would make it around noon, the time when the sun is at its highest point, its heat beating down on travelers who would be seeking cooling shelter and cold liquids to battle the heat.

Another interesting point is that the Scripture says that he 'had to pass through Samaria.' Jesus did not have to cross through Samaria.

In fact, if you look at the map up on the screen right now you can see that to go through the city of Sychar, Jesus had to take a route that left the river Jordan and went west and passed deep into the lands of the Samaritans. Most Jews of Jesus's day would instead cross the Jordan and take a route that was east of the river travelling through the lands of Perea and Decapolis bypassing the lands of the Samaritans completely.

They did this because the Jews of Jesus's day hated the Samaritans, because they were half Jew, half gentile peoples. In fact, if a Jew had to walk in the land of the Samaritans for any reason, when they left the land, they would remove their sandals and knock the dirt of the land of Samaria off them before entering a Jewish land, because they did not want to taint Jewish land with Samaritan soil.

So, the question we need to be asking ourselves is why did Jesus, a faithful Jewish man, 'have to' go through the land of Samaria to get to Galilee from the region of Judea?

The only answer is that he was compelled to go there, he had a meeting that he had to be at, an encounter that had been planned for him to have before the very foundations of the world were set in place. God had a plan for the Son of God to come through the land of Samaria and at High noon at the well of Jacob he would encounter a woman who would be saved through her encounter with Jesus Christ, and it would all be recorded in the Gospel of John for future believers.

As Christians we need to know that God still uses people this way today, He calls people to go places and do things that they would not normally do, because he is using them for his plans, to bring salvation to the lost in any way he can. Our God is filled with compassion and mercy and when we feel the compulsion to do something we should be seeking him out and discerning if it is according to his will.

It is also important to note that Jesus had been ministering to multitudes, many of which do not become converted followers, they only believe in Jesus in name. However, now he is going to minister to a single person, who will become a converted, changed and committed follower of Jesus Christ in the land of Samaria.

Jesus walks through the land of Samaria with his disciples and at High noon he arrives at Jacob's well and decides it is time for a rest. The fact he needed a rest, shows us a clear example of the humanity of Jesus Christ, John reminds Jesus is God and Jesus is man consistently in his Gospel.

Jesus was God and had the ability to use divine power at any time to take away his suffering, his tiredness, his hunger, his thirst, even his pain, yet he suffered through it all so that he could be our Saviour as he fulfilled God's plan for our salvation. John wants us to be aware of this at every moment of our lives. God loves us so much that he sent his one and only Son to suffer for us, so that he could fully understand us, and so that he could take on all of our transgressions and completely pay the debt of our sin upon the cross.

And as a tired Jesus sits at the well of Jacob the one, he is appointed to meet arrives.

#### **John 4:7-15**

<sup>7</sup> A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."

<sup>8</sup> (For his disciples had gone away into the city to buy food.) <sup>9</sup> The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings 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 nothing to draw water with, and the well is deep. Where do you get that living water? <sup>12</sup> Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." <sup>13</sup> Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup> but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

Jesus sees this woman approach and asks for her to draw water for him to drink.

Again, there is some important background information we need to know to fully understand what is happening here in this encounter.

It was the duty of the women to get the water supply for the family every day. So, they would often be found at the well in the morning and in the early evening when the heat of the day was not strong. In fact, it was often a social event where all of the women of the village would gather together and collect the water needed for each of their families.

High noon was not a time that a woman would be headed to the well to collect water. So, this woman coming at this time was odd, in fact it is believed that because of the sinful lifestyle of this woman she was a social outcast, she would not be welcome among the other women to collect water in the cooler times of the day, so she came alone in the hottest parts of the day to collect her water.

Do you see what is happening here? This woman who has been cast out of society because of her sinful nature is approaching a place in her life where God himself is sitting and waiting to bring her salvation.

As she approaches, she sees a Rabbi, a teacher of the Jewish ways, and she is probably waiting to be rejected, chastised or ridiculed by the man she saw sitting at the well. She was already an outcast among her people which would make her doubly outcast among the Jews.

So, the very last thing that she is expecting is this Jewish Rabbi to turn to her and say, 'give me a drink.'

God in the flesh, exhausted and thirsty is asking a sinful Samaritan woman for a drink of water.

What a contrast from chapter three of the book of John, where we saw Nicodemus, a Pharisee, a member of the Sanhedrin, an educated man, a religious man, a well-respected come to Jesus in the cool of the night.

The woman and Nicodemus are on opposite ends of the spectrum, and Jesus is going to tell them both that they are wrong about what God expects of them.

So, Jesus asks this woman for a drink of water, and she responds.

**John 4:9**

**The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.)**

There was a lot of hostility between the Jews and the Samaritans, and it had a historical beginning. In the Old Testament we had the division of the Kingdom of Israel into the Northern and the Southern Kingdom. What happened is that in this time the Assyrians had conquered the people of the Northern Empire and took them captive because of their sin, and it was a practice of the Assyrian Empire to leave some of the people from the conquered nation in the land and then to move in people from other conquered nations with them. This would create an intermixed person who would marry across cultures.

Later the Southern empire was defeated by the Babylonian and after years of captivity they were released and returned to the land of Judea and started to rebuild the temple. When the Samaritans showed up and said that they wanted to help build the temple and worship God alongside them, the people of the Southern empire rejected them.

So, the people of Samaria went to mount Gerizim and built their own temple, and worshiped God in their own way. They took the Pentateuch, the first five books of the Bible and created their own religious system. And from that time on there was a rift between the Jews and the Samaritans.

This is why the woman responded with a sense of shock. Notice how Jesus responds.

**John 4:10**

**<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.”**

He does not argue with her, he just offers her salvation, the gift of God, through the living water -the Holy Spirit-, through faith and obedience to Jesus Christ.

The woman notices that the Jesus has no way to draw water from the well, so she is perplexed, she thinks that Jesus is speaking of the water in the depths of the well. She then questions Jesus if he thinks he is somehow greater than Jacob.

Think of that for a moment, this woman challenges Jesus Christ, and asks him if he thinks he is greater than Jacob, the one who gave them the well at which he sits.



Again, look at Jesus's response.

**John 4:13-15**

**<sup>13</sup> Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup> but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."**

**<sup>15</sup> The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."**

Jesus is telling her plainly the things of this world will leave you unsatisfied, they might fill you for a moment, but eventually the thirst will return. This is so true of worldly pleasure and worldly sin, it can be very fulfilling and satisfying in the moment, but it does not last, and for this reason people begin to chase after it more and more.

Jesus is saying that once you have him you are satisfied, you will never thirst again, that deep longing for inner peace is filled for all of eternity by our Lord and Saviour.

The woman still is confused, she still thinks that Jesus is speaking of a physical water.

So, Jesus drives his point home by exposing her life, her sin, to her.

**John 4:16-18**

**<sup>16</sup> Jesus said to her, "Go, call your husband, and come here." <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 now have is not your husband. What you have said is true."**

Notice how quickly she denies her sin, 'I have no husband!'

So, Jesus exposes the depth of her sin, she has had five husbands and is with a sixth man to whom she is not married. Jesus knows your sin, even if you do not want to acknowledge it or admit it, Jesus knows your sin, every thought, word and action.

Jesus knows her sin and exposes it to her in an instant, his purpose was not to embarrass her, or to ridicule her, but instead to show her the reality of her sinful nature.

To be a true believer in Jesus Christ we need to know that we are sinners. That all have fallen short of the glory of God. We need to be convicted of our sinful nature, and confess our sinful nature, so we can be converted by Jesus Christ and changed through the living water. See how the book of John is all tied together.

Jesus is implying that in her marriages she was always looking for something better, she was never satisfied, so she kept pursuing the things that she thought would make her happy. She was living in sin because she was always seeking her own satisfaction.

This clarity of her sinful nature causes her to recognize that the man before her is a prophet at the least. So, she asks him about religion.

**John 4:19-26**

**<sup>19</sup> The woman said to him, “Sir, I perceive that you are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.” <sup>21</sup> Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. <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 it is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people 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 (he who is called Christ). When he comes, he will tell us all things.” <sup>26</sup> Jesus said to her, “I who speak to you am he.”**

In his discussion with the Samaritan woman, Jesus reveals his true identity. A woman, a sinner and a Samaritan, this is the first person to whom Jesus Christ admits he is the Messiah plainly and clearly.

Why does he do this? To show them the way to God.

The Samaritans worshiped Jesus on mount Gerizim, they worshiped God the way they wanted to worship God, they did sacrifices the way they wanted to do sacrifices.

Jesus tells her it is not a specific place where you worship God. There is not a specific denomination, a specific church or a specific way of worshiping God that is the only way. He reminds her that salvation was with the Jews. Notice he says very plainly to her that the Samaritans have a false religion, they do not even know what they are worshiping because they have modified God to be the God they want.

Jesus Christ called out false religion, he called out the Samaritans who had modified Judaism to fit their own ideas. We should have no fear of doing the same in the world today. Like we said last week, you either accept all of the Word of God or none of it. If you are picking and choosing the Scripture that you want to obey you are no different than the Samaritans.

Jesus tells her that there will be a time when God's people worship him in spirit and in truth. They will worship him with their whole beings, living in relationship with him, being fully exposed to him and revealing all of our sinful nature so that we can be changed by his living waters.

Jesus is saying you need to be committed to God from the very core of your being. Converted, committed and changed by God. Genuine worship of God is when our spirit speaks with God, in truth, according to the Word of God, the God of the Bible, not a God of our own creation.

The more we understand what Jesus is saying to this woman at the well, the more we understand what it means to be a disciple of Christ and how it is very different from just believing in him in name.

To be a converted, changed and committed follower of Jesus Christ we need to be humble and obedient to the God of the Bible. This means we need to know the Scripture and we need to know who we are.

The greatest sin we have is when we do not stand as our honest self in front of the God of the Bible. If you are hiding parts of yourself from God, you are sinning and if you are changing God to hang onto parts of yourself you are worshipping a false God.

The Gospel of John is meant to bring us to the truth of who Jesus Christ is and how we are meant to live as his disciples in this world. We will continue on with this Scripture next week, as there are still lots of lessons for us to learn from the woman at the well.

Let us pray,

### **For the Faithful**

O Lord Almighty,  
 the Most High,  
 who dwells on high,  
 the Holy One,  
 who rests among the saints,  
 without beginning,  
 the Only Power.  
 By Christ you have given us the preaching of knowledge,  
 that we may confess your glory and your name,  
 which he has made known to us,  
 for our understanding.  
 Through him look down on this your flock,  
 and deliver it from all ignorance and wickedness,  
 and grant that we may fear you in earnest,  
 and love you with affection,  
 and have a due reverence of your glory.  
 Be gracious and merciful to us,  
 and listen to us when we pray to you.  
 Keep us,  
 that we may be steadfast and blameless,  
 and holy in body and spirit,  
 without spot or wrinkle,  
 or any other blemish,  
 but complete,

and none of us defective or imperfect.  
 You are our support,  
 our powerful God,  
 you are not influenced by people.  
 Help your people,  
 whom you have redeemed with the precious blood of your Christ.  
 Be their protector,  
 helper, provider, and guardian,  
 their strong wall of defense,  
 their bulwark and security.  
 For “none can snatch them out of your hand.”  
 There is no other God like you.  
 We rely on you.  
 “Sanctify us by your truth; your word is truth.” **Amen.**

***Source: Apostolic Constitutions***

**Hymn #543: “Here, O My Lord, I See Thee”**

Here, O my Lord, I see Thee face to face;  
 here would we touch and handle things unseen;  
 here grasp with firmer hand eternal grace  
 and all my weariness upon Thee lean.

This is the hour of banquet and of song;  
 this is the heav'nly table spread for me;  
 here let me feast, and feasting, still prolong  
 the brief, bright hour of fellowship with Thee.

Too soon we rise, the symbols disappear;  
 the feast, though not the love, is past and done;  
 gone are the bread and wine, but Thou art here,  
 nearer than ever, still my Shield and Sun.

**Communion**

**Invitation to the Table**

Beloved in the Lord Jesus Christ,  
 the Holy Supper that we are about to celebrate  
 is a feast of remembrance, of communion, and of hope.

We come in remembrance  
 that our Lord Jesus Christ was sent of the Father into the world

to assume our flesh and blood  
 and to fulfill for us all obedience to the divine law,  
 even to the bitter and shameful death of the cross.  
 By his death, resurrection, and ascension  
 he established a new and eternal covenant of grace and reconciliation,  
 that we might be accepted of God and never be forsaken by him.

We come to have communion with this same Christ,  
 who has promised to be with us always, even to the end of the world.  
 In the breaking of the bread he makes himself known to us  
 as the true heavenly bread that strengthens us unto life eternal.  
 In the cup of blessing he comes to us as the vine,  
 in whom we must abide if we are to bear fruit.

We come in hope,  
 believing that this bread and this cup  
 are a pledge and foretaste of the feast of love  
 of which we shall partake when his kingdom has fully come,  
 when with unveiled face we shall behold him,  
 made like unto him in his glory.

Let us Pray,

All-powerful God, I am sinful. Nothing I can do can save me. I turn away from my sin, and I flee to you. I need you. I need the life-giving death and resurrection of Jesus. Send me your Spirit so that I can be made new. Thank you for offering me forgiveness. Thank you for taking the punishment I deserved. Thank you for loving me more than I could possibly imagine. **Amen.**

### **The Prayer of Great Thanksgiving**

The Lord be with you;  
**And also with you.**

Lift up your hearts;  
**We lift them up to the Lord.**

Let us give thanks to the Lord our God;  
**It is right to give God thanks and praise.**

It is truly right to glorify you, Father,  
 and to give you thanks,  
 for you alone are God, living and true,  
 dwelling in light inaccessible from before time and forever.  
 Fountain of all life and source of all goodness,

you made all things and fill them with your blessing;  
 you created them to rejoice in the splendor of your radiance.  
 Countless throngs of angels stand before you  
 to serve you night and day,  
 and, beholding the glory of your presence,  
 they offer you unceasing praise.  
 Joining with them,  
 and giving voice to every creature under heaven,  
 we glorify your name  
 and lift our voices in joyful praise:

**Holy, holy, holy! Lord God Almighty!**  
**All thy works shall praise thy name**  
**in earth and sky and sea.**  
**Holy, holy, holy! Merciful and mighty!**  
**God in three persons, blessed Trinity!**

We acclaim you, holy God, glorious in power;  
 your mighty works reveal your wisdom and love.  
 You formed us in your own image,  
 giving the whole world into our care  
 so that, in obedience to you, our creator,  
 we might rule and serve all your creatures.  
 When our disobedience took us far from you,  
 you did not abandon us to the power of death.  
 In your mercy you came to our help,  
 so that in seeking you we might find you.  
 Again and again you called us into covenant with you,  
 and through the prophets you taught us to hope for salvation.  
 Almighty God, you loved the world so much  
 that in the fullness of time you sent your only Son to be our Savior.  
 Incarnate by the Holy Spirit, born of the virgin Mary,  
 he lived as one of us, yet was without sin.  
 To the poor he proclaimed the good news of salvation;  
 to prisoners, freedom; to the sorrowful, joy.  
 To fulfill your purpose, he gave himself up to death  
 and, rising from the grave, destroyed death  
 and made the whole creation new.  
 And that we might live no longer for ourselves  
 but for him who died and rose for us,  
 God sent the Holy Spirit,  
 God's first gift for all who believe,  
 to complete God's work in the world,  
 and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified  
 by you, his heavenly Father,  
 having loved his own who were in the world,  
 he loved them to the end:  
 at supper with them he took bread,  
 and after giving thanks to you,  
 he broke it and gave it to his disciples, saying,  
 "Take, eat. This is my body, which is given for you.  
 Do this for the remembrance of me."  
 After supper he took the cup, saying,  
 "This cup is the new covenant sealed in my blood,  
 shed for you and for all for the forgiveness of sins.  
 Whenever you drink it,  
 do it for the remembrance of me."  
 Holy God, we now celebrate this memorial of our redemption.  
 Recalling Christ's death and his descent among the dead,  
 proclaiming his resurrection and ascension to your right hand,  
 awaiting his coming in glory,  
 and offering to you, from the gifts you have given us,  
 this bread and this cup,  
 we praise you and we bless you.

**We shall do as our Lord commands.**  
**We proclaim that our Lord Jesus**  
**was sent by the Father into the world,**  
**that he took upon himself our flesh and blood,**  
**and bore the wrath of God against our sin.**  
**We confess that he was condemned**  
**to die that we might be pardoned,**  
**and suffered death that we might live.**  
**We proclaim that he is risen to make us right with God**  
**and that he shall come again in the glory of his new creation.**  
**This we do now and until he comes again.**

Living God,  
 send your Holy Spirit upon us  
 as we share your heavenly meal;  
 nourish us with your grace  
 so that we are strengthened  
 to do your work in this world;  
 unite us with you so that we are renewed;  
 and join us with your covenant people  
 throughout time and space  
 so that all divisions will be healed.

May we gratefully and joyfully remember that Jesus, our Savior,  
lived, died, and rose to give us new life  
and make us new creations in him.

May we live in the hope  
we discover through Jesus Christ, our Lord.

**Amen.**

Let us together confess the faith of the church at all times and in  
all places:

### **The 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 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.**

### **Communion**

We celebrate this feast in obedience to Christ's example and mandate.

[as the minister breaks the bread]

The Lord Jesus, on the night of his arrest, took bread,  
and after giving thanks to God,  
he broke it, and gave it to his disciples, saying,  
"Take, eat. This is my body, given for you.  
Do this in remembrance of me."

[as the minister lifts or pours the cup]

In the same way he took the cup, saying,  
"This cup is the new covenant sealed in my blood,



shed for you for the forgiveness of sins.  
Whenever you drink it,  
do this in remembrance of me.”

Every time you eat this bread and drink this cup,  
you proclaim the saving death of the risen Lord  
until he comes.

Congregation of Jesus Christ,  
the Lord has prepared his table for all who love him  
and trust in him alone for their salvation.  
All who are truly sorry for their sins,  
who sincerely believe in the Lord Jesus  
as their Savior,  
and who desire to live in obedience to him as Lord  
are now invited to take part in  
the table of the Lord.

#### **Taking of the bread**

Take and eat.  
This is the body of Christ, which is [given] for you.  
Do this, remembering him.

#### **Drinking of the cup**

This cup is the new covenant  
sealed by Christ’s blood,  
which was shed that the sins of many  
might be forgiven.  
Drink from it, all of you

#### **Prayer after Communion**

Loving God,  
you graciously feed us  
with the bread of life and the cup of eternal salvation.  
May we who have received this sacrament  
be strengthened in your service;  
we who have sung your praises  
tell of your glory and truth;  
we who have seen the greatness of your love  
see you face to face in your kingdom.  
For you have made us your own people  
by the death and resurrection of your Son, our Lord,  
and by the life-giving power of your Spirit. **Amen.**

## **Invitation to Offering**

### **Offering**

### **Offertory Prayer**

### **(Congregant Prepared)**

### **Closing Hymn #407: "Praise, My Soul, The King of Heaven"**

Praise, my soul, the King of heaven;  
to his feet thy tribute bring;  
ransomed, healed, restored, forgiven,  
who like me his praise should sing?  
Praise him, praise him, praise him, praise him,  
praise the everlasting King.

Praise him for his grace and favour  
to our fathers in distress;  
praise him, still the same forever,  
slow to chide and swift to bless;  
Praise him, praise him, praise him, praise him,  
glorious in his faithfulness.

Fatherlike he tends and spares us;  
well our feeble frame he knows;  
in his hands he gently bears us,  
rescues us from all our foes:  
Praise him, praise him, praise him, praise him,  
widely as his mercy flows.

### **Pastoral Prayer**

Revealing God,  
You bless us with your presence and wisdom,  
and we marvel at the wonders of your love.  
You created a beautiful world that reveals your majesty.  
You sent your Son to show us how to live with compassion.  
Your Holy Spirit guides us on our way.  
Thank you for opening our eyes to your presence each day.

Loving God,  
Much in this world needs the transformation only you can provide.  
Where there is violence, bring calm;  
where there is poverty, send sustenance;

where there is confusion, bring wisdom;  
where there is chaos, create order;  
where minds and hearts are troubled, bring comfort;  
where pain is crippling, grant release.  
Move the hearts of the rich to share with those in need;  
and call the powerful to act with justice for those at risk.  
Eternal God, we pray for your church around the world  
and for our congregation.  
Give your people the energy to shine  
wherever there is persecution, despair or discouragement.  
Bless each congregation with wisdom and vision,  
as we face the changes in the world.  
Renew our imagination and commitment  
to develop new forms of ministry and mission for the days ahead.  
Gather us as a people,  
and inspire us with greater delight in your mystery,  
and greater joy in seeking your presence.

We ask all these things through Christ Jesus, Our Lord,  
who revealed your will to us through your revolutionary love. **Amen.**

### **Benediction**

May God the Father bless you,  
God the Son heal you,  
God the Holy Spirit give you strength.  
May God the holy and undivided Trinity  
guard your body, save your soul,  
and bring you safely to his heavenly country,  
where he lives and reigns for ever and ever. **Amen.**