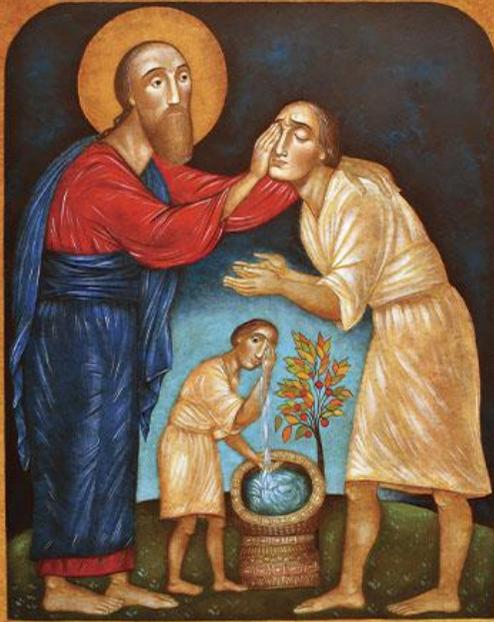


# St. Paul's Evangelical Lutheran Church

March 15<sup>th</sup>, 2026



Lord,  
I believe

JOHN 9:38

# *WELCOME*

To our **Church Family**

*We're Glad You're Here!*



## St. Paul's Evangelical Lutheran Church

We are so glad that you chose to worship with us today. If you are visiting with us for the first time, please visit our Welcome Center in the North Narthex. As our way of saying thank you, you will receive a St. Paul's Welcome Bag with a coffee cup and information about our church. You may also want to download our new St. Paul's App and visit our website. Information on both is in the Welcome Bag. For our young worshipers we have children's packets to play and color with during the service. These are on the white stand near the east entrance to our sanctuary.

### *You are welcome at the table!*

If you have been baptized and believe Christ is present in the Eucharist (Holy Communion), you are welcome to join us at the table. Please come forward at the direction of the ushers and return to your seats using the side aisles. If you do not wish to partake in the Sacrament but would like to receive a blessing, please just cross your hands over your chest when you come forward.

Grape juice and Gluten-free wafers are available on request. Grape juice is in the colored glasses in the center of the communion tray. If you are not able to come forward and would like to receive communion, please inform an usher and the pastor will bring communion to you.

### **Altar Flowers**

The **Altar flowers** were given today by Carol Stoner in memory of Ron Stoner and Doris Clark.

### **Introduction**

Baptism is sometimes called enlightenment. The gospel for this Sunday is the story of the man born blind healed by Christ. "I was blind, now I see," declares the man. In baptism God opens our eyes to see the truth of who we are: God's beloved children. As David was anointed king of Israel, in baptism God anoints our head with oil, and calls us to bear witness to the light of Christ in our daily lives.

### **Readings and Psalm**

#### **1 Samuel 16:1-13**

*David is chosen and anointed.*

#### **Psalm 23**

You anoint my head with oil. (Ps. 23:5)

#### **Ephesians 5:8-14**

*Awake from sleep, live as children of light.*

#### **John 9:1-41**

*Baptismal image: the man born blind.*

### **The Westminster Strike**

### **Welcome and Announcements**

**Prelude**

Down to the River to Pray  
Handbell Choir

arr. Sandra Eithun

## CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, ✝ one God, who forgives all our sin, whose mercy endures forever.  
**Amen.**

Let us confess our sin before God, who removes our guilt and blots out all offenses.

*Silence is kept for reflection.*

Gracious God,  
**have mercy on us according to your steadfast love.**

For seeking worldly delights that deceive us and dishonor you: Gracious God,  
**have mercy on us according to your steadfast love.**

For desiring self-reliance instead of hungering for your word: Gracious God,  
**have mercy on us according to your steadfast love.**

For failing to recognize your coming reign, and for hindering the work of the Spirit: Gracious God,  
**have mercy on us according to your steadfast love.**

For drawing from the well of self-serving ambition, and for disdain the living water Christ offers: Gracious God,  
**have mercy on us according to your steadfast love.**

For disregarding voices from the margin, and for distrusting signs of your healing and hope in the world: Gracious God,  
**have mercy on us according to your steadfast love.**

For dwelling in tombs of self-pity and discontent, and for disregarding Christ's call to come forth to life: Gracious God,  
**have mercy on us according to your steadfast love.**

God's steadfast love, grace, and forgiveness abound. Through faith, the free gift of God, you have been clothed in the righteousness of Christ. In the name of ✝ Jesus Christ, your sins are forgiven. The Spirit of the One who raised Christ from the dead dwells in you, pours God's love into your hearts, and gives you life and peace. **Amen.**

**GATHERING SONG**                      Amazing Grace, How Sweet the Sound                      ELW 779

## GREETING

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

In peace, let us pray to the Lord. Lord, have mer-cy.

For the peace from above, and for our sal - va - tion, let us

pray to the Lord. Lord, have mer - cy.

For the peace of the whole world, for the well-being of the church of God,

and for the u - ni - ty of all, let us pray to the Lord.

Lord, have mer - cy.

For this holy house, and for all who offer here their wor-ship and praise,

let us pray to the Lord. Lord, have mer - cy.

Help, save, comfort, and de - fend us, gra - cious Lord.

A - men.

## **PRAYER OF THE DAY**

Let us pray.

Bend your ear to our prayers, Lord Christ, and come among us. By your gracious life and death for us, bring light into the darkness of our hearts, and anoint us with your Spirit, for you live and reign with the Father and the Holy Spirit, one God, now and forever. **Amen.**

### **First Reading: 1 Samuel 16:1-13**

<sup>1</sup> The LORD said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” <sup>2</sup> Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the LORD said, “Take a heifer with you and say, ‘I have come to sacrifice to the LORD.’” <sup>3</sup> Invite Jesse to the sacrifice, and I will show you what you shall do, and you shall anoint for me the one whom I name to you.” <sup>4</sup> Samuel did what the LORD commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, “Do you come peaceably?” <sup>5</sup> He said, “Peaceably. I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

<sup>6</sup> When they came, he looked on Eliab and thought, “Surely his anointed is now before the LORD.” <sup>7</sup> But the LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him, for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart.” <sup>8</sup> Then Jesse called Abinadab and made him pass before Samuel. He said, “Neither has the LORD chosen this one.” <sup>9</sup> Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.” <sup>10</sup> Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The LORD has not chosen any of these.” <sup>11</sup> Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him, for we will not sit down until he comes here.” <sup>12</sup> He sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. The LORD said, “Rise and anoint him, for this is the one.” <sup>13</sup> Then Samuel took the horn of oil and anointed him in the presence of his brothers, and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

The word of the Lord.

**Thanks be to God.**





Let your stead - fast love come to us, O Lord.



Save us as you prom - ised; we will trust your word.



Save us as you prom - ised; we will trust your word.

### **GOSPEL: John 9:1-41**

The holy gospel according to John, the 4<sup>th</sup> chapter.

#### **Glory to you, O Lord.**

<sup>1</sup> As [Jesus] walked along, he saw a man blind from birth. <sup>2</sup> His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” <sup>3</sup> Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. <sup>4</sup> We must work the works of him who sent me while it is day; night is coming, when no one can work. <sup>5</sup> As long as I am in the world, I am the light of the world.” <sup>6</sup> When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, <sup>7</sup> saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. <sup>8</sup> The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” <sup>9</sup> Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am he.” <sup>10</sup> But they kept asking him, “Then how were your eyes opened?” <sup>11</sup> He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” <sup>12</sup> They said to him, “Where is he?” He said, “I do not know.”

<sup>13</sup> They brought to the Pharisees the man who had formerly been blind. <sup>14</sup> Now it was a Sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup> Then the Pharisees also began to ask him how he had received his sight. He said to them, “He

put mud on my eyes. Then I washed, and now I see.”<sup>16</sup> Some of the Pharisees said, “This man is not from God, for he does not observe the Sabbath.” Others said, “How can a man who is a sinner perform such signs?” And they were divided.<sup>17</sup> So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

<sup>18</sup> The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight<sup>19</sup> and asked them, “Is this your son, who you say was born blind? How then does he now see?”<sup>20</sup> His parents answered, “We know that this is our son and that he was born blind,<sup>21</sup> but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.”<sup>22</sup> His parents said this because they were afraid of the Jews, for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue.<sup>23</sup> Therefore his parents said, “He is of age; ask him.”

<sup>24</sup> So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.”<sup>25</sup> He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.”<sup>26</sup> They said to him, “What did he do to you? How did he open your eyes?”<sup>27</sup> He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?”<sup>28</sup> Then they reviled him, saying, “You are his disciple, but we are disciples of Moses.<sup>29</sup> We know that God has spoken to Moses, but as for this man, we do not know where he comes from.”<sup>30</sup> The man answered, “Here is an astonishing thing! You do not know where he comes from, yet he opened my eyes.<sup>31</sup> We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will.<sup>32</sup> Never since the world began has it been heard that anyone opened the eyes of a person born blind.<sup>33</sup> If this man were not from God, he could do nothing.”<sup>34</sup> They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

<sup>35</sup> Jesus heard that they had driven him out, and when he found him he said, “Do you believe in the Son of Man?”<sup>36</sup> He answered, “And who is he, sir? Tell me, so that I may believe in him.”<sup>37</sup> Jesus said to him, “You have seen him, and the one speaking with you is he.”<sup>38</sup> He said, “Lord, I believe.” And he worshiped him.<sup>39</sup> Jesus said, “I came into this world for judgment, so that those who do not see may see and those who do see may become blind.”<sup>40</sup> Some of the Pharisees who were with him heard this and said to him, “Surely we are not blind, are we?”<sup>41</sup> Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

The gospel of the Lord.  
**Praise to you, O Christ.**

**SERMON**

Rev. Mark Kreemer

**HYMN OF THE DAY**

There Is a Balm in Gilead

ELW 614

**CREED**

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.**

**For us and for our salvation**

**he came down from heaven,  
was incarnate of the Holy Spirit and the virgin Mary  
and became truly human.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again  
in accordance with the scriptures;  
he ascended into heaven**

**and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,\*  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic church.**

**We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## **PRAYERS OF INTERCESSION**

Reconciled by God's mercy and sustained by God's presence, let us pray for the world and its needs.

*After each petition the following response is given*

Hear us, O God.

**Your mercy is great.**

Receive our prayers, O God, through Jesus Christ, our strength and salvation.

**Amen**

## **PEACE**

The peace of Christ be with you always.

**And also with you.**

**OFFERTORY ANTHEM:**      A Merry Heart      Cynthia Dobrinski (1950-2021)  
Handbell Choir



Let the vine - yards be fruit - ful, Lord, and fill to the brim our cup of



bless - ing. Gath - er a har - vest from the seeds that were sown, that we may be



fed with the bread of life. Gath - er the hopes and the dreams of all; u -



nite them with the prayers we of - fer now. Grace our ta - ble with your



pres - ence, and give us a fore - taste of the feast to come.

## OFFERING PRAYER

Let us Pray

O God, maker of heaven and earth, your steadfast love embraces all creation. You send rain and sunshine to nourish the earth and bring forth its bounty. Through these gifts of bread and wine, draw us into the death and life of your Son, who calls us to bear witness to his saving work. We ask this in Jesus' name.

**Amen.**

## DIALOGUE



The Lord be with you. **And al - so with you.**



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



Let us give thanks to the Lord our God.

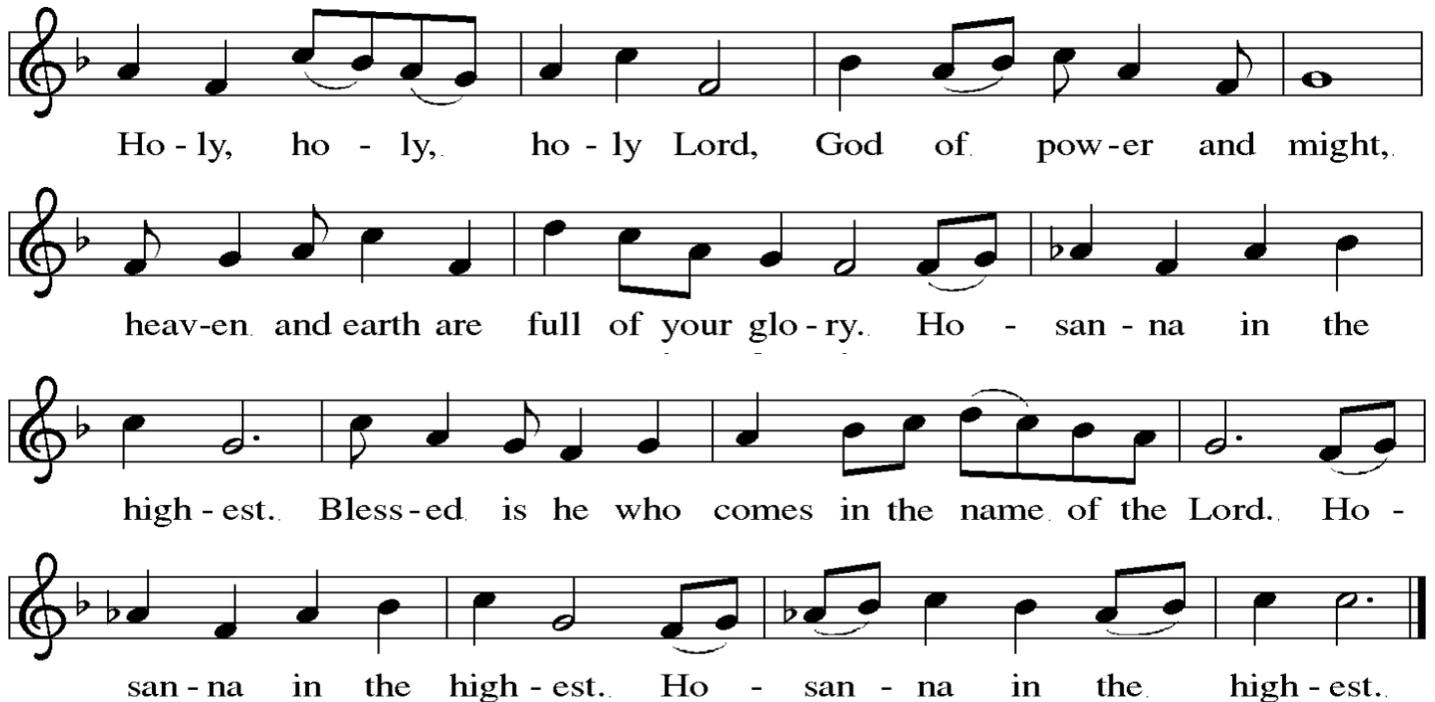


**It is right to give our thanks and praise.**

## PREFACE (ELW p. 130)

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you.....And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

### HOLY, HOLY, HOLY



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,  
heav-en and earth are full of your glo-ry. Ho - san - na in the  
high - est. Bless-ed is he who comes in the name of the Lord. Ho -  
san - na in the high - est. Ho - san - na in the high - est.

### THANKSGIVING AT THE TABLE

#### LORD'S PRAYER

Lord, remember us in your kingdom 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.**

## INVITATION TO COMMUNION

Come to the table.

Feast on God's goodness and mercy.

## COMMUNION



Lamb of God, you take a-way the sin of the world; have mer - cy on



us. Lamb of God, you take a - way the sin of the



world; have mer - cy on us. Lamb of God, you



take a - way the sin of the world; grant us peace.

## COMMUNION      There Is a Balm in Gilead      Emily Maxson Porter (b. 1942)

## TABLE BLESSING

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

## PRAYER AFTER COMMUNION

Let us Pray

God of our salvation, we give you thanks for this meal that restores our souls, reconciles us to you, and strengthens us for the journey. Through the body and blood of your Son, may we become Christ's body in the world, bearing witness to your love for all creation, through Jesus Christ, our Savior and Lord. **Amen.**

## SENDING SONG

In the Cross of Christ I Glory

ELW 324

## BLESSING

Receive the blessing of the holy Trinity: God, who calls all things into existence, Jesus Christ, who redeems us, and the Holy Spirit, whose breath sustains creation, † bless you now and always. **Amen.**

## DISMISSAL

Go in peace. Believe the good news.

**Thanks be to God.**

**POSTLUDE**            Rigaudon            Elizabeth Jacquet de la Guerre (1665-1729)

### **In our prayers today we will remember**

*Linda Wentling, Rick Theiss, Maggie Paul, Amy Williams, Nancy Lint, Steve Kress, Judy Hall, Kenneth & Jean Dexter, Anna Langenfeld, Arthur Barrett, Karen Daily, Troy, Carol, Lynnette, & Mark.*

## Music Notes:

**Sandra Eithun**, M.M.Ed—is a graduate of Silver Lake College in Manitowoc, WI, with an emphasis in the Kodály teaching method, keyboard, and flute. She is currently on the faculty at Holy Family Conservatory of Music in Manitowoc, WI leading the handbell program there. She served as Director of Music Ministry, handbell director, children’s choir director, organist and choral accompanist at First Congregational United Church of Christ in New London, WI from 1992-2021. She directed the Silver Lake College Handbell Ensemble from 2009-2020, is an active member of the Handbell Musicians of America and has served on their Area VII Board of Directors. She has been commissioned to write music for many events and for numerous individual handbell ensembles. Most recently, she received the honor of being given the esteemed Donald E. Allured Original Composition Award for the 2020 Week of Handbells in Bay View, MI. She has over 600 pieces for handbells in publication as well as several sacred keyboard books and teaching collections for the incorporation of handbells in the music classroom.

**Cynthia Dobrinski** was an American composer and arranger of handbell music. She also worked as an instructor and conducted about 350 handbell workshops and festivals internationally. She graduated with a Bachelors and Masters Degree in organ performance from Texas Christian University and was a Fulbright Scholar and studied organ in Germany. Her creative compositional techniques put her in a class by herself as the leading handbell arranger and composer in the country with more than 175 works in print.

**Emily Maxson Porter** is Organist at St. Philip's Lutheran Church in Fridley, Minnesota. Previously, she has served as Organist, and Children's Choir Director at several churches in the Milwaukee area, in Toledo, and in Robbinsdale, Minnesota. She has also been Professor of Theory and Organ at Lynchburg College, in Virginia, and Asst. Professor of Organ and Theory at Concordia College in St. Paul. She has numerous published works, including anthems, vocal, choral, instrumental pieces, and larger organ works. Porter won the 2002 Holtkamp-AGO Award in Organ Composition, a prestigious prize including performance at the 2002 National AGO Convention. She earned a B.A. in Elementary Education, with a Minor in Music (organ study with Paul Manz), from Concordia College in St. Paul and earned a M.F.A. in Organ from the University of Minnesota.

**Elisabeth Jacquet** was born to a family of Parisian musicians in the mid-seventeenth century. Acclaimed as a child prodigy, she had the privilege of performing a number of harpsichord works for the Sun King, Louis XIV. While still a teenager, she was accepted as a musician for the French court, a position held until she married organist Marin de la Guerre in 1684. After her marriage, Elisabeth-Claude Jacquet de la Guerre continued to compose, teach music, and give concerts throughout Paris. Unlike many female composers in the early-modern era, Jacquet de la Guerre was recognized as an outstanding composer in her time, ranked just below Lully in Titon du Tillet's *La Parnasse françois*. While most of her works are for chamber ensembles (she was an early champion of the trio sonata), she did compose two remarkable stage works: a lost ballet (*Les jeux à l'honneur de la victoire*, 1691) and an opera (*Céphale de Procris*, 1694), believed to be the first opera by a woman in France.

## **Rehearsals for the St. Paul's Steelband**

The St. Paul's Steelband will be rehearsing on **Sundays from 2-4 pm**. If there are any questions, please feel free to reach out to Eleanor or catch her after service. There's no need to bring anything for the first rehearsal. For those of you that just want to watch and listen, you are free to stay for as long as you like. For more information, please contact Ellie: 330-400-8543.

## **Cathedral Concert Today**

Sunday, March 15<sup>th</sup>, 4:00 PM  
Organ Concert  
Dr. Abigail Haake  
Director of Music at St. Paul's

# Community Lenten Worship Services

Our theme this year is “Objects of the Passion.”

March 18th

Christ Lutheran

Rev. Oliver Kling

March 25th

First United Methodist

Rev. Tina Crog

## Adult Sunday School

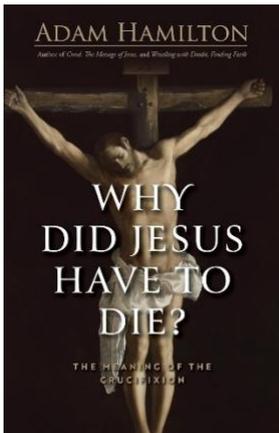
2<sup>nd</sup> Floor of the Parish Hall

### The Book of Ruth

“...Blessed be he by the LORD, whose kindness has not forsaken the living or the dead.” (Ruth 2:20)

During March we continue our study in the book of Ruth and notice the way God uses the kindness and care of others to show the Lord’s character and reveal God’s ultimate purpose of redemption through Jesus Christ. The faithfulness and compassion of these in the story inspire us to demonstrate the same. The class meets on the top floor of the Parish Hall at 11:30 each Sunday morning. An elevator is available for easy access.

Note: Due to the length of the service typical of Palm Sunday, there will be no class on March 29th.



## Thursday Morning Bible Study

Beginning February 5th

Why Did Jesus Have to Die?:

The Meaning of the Crucifixion

By Adam Hamilton

**When words fall short, the cross still speaks.**

Despite the crucifixion’s central place in Christian faith, the New Testament offers few clear answers about how Jesus’ death saves, or why, exactly, he had to die. The New Testament writers use a host of metaphors—ransom, sacrifice, reconciliation, victory—but never explain exactly how it works or why it had to happen this way.

What if that’s because we’ve been asking the wrong question? What if the cross isn’t a transaction to be explained, but a living Word from God meant to transform who we are and how we live?

## Capital Campaign Report

With joy and gratitude, we celebrate the completion of our new entrance and bathrooms—made possible by your faithful generosity. What a gift it is to see these improvements already serving our community!

Yet our work of caring for God’s house is not finished. Three pressing needs lie ahead: a \$125,000 replacement of the Parish Hall heating and cooling system, repairs to the Parish Hall window wells, and fixing a boiler leak in the Education Building. Through your continued giving, we can preserve this sacred space as a place of safety, welcome, and comfort for all who come through our doors. Together, we are ensuring that our church remains a living witness to God’s grace for generations to come.

## Download the St. Paul’s Phone APP

Go to your Google or Apple app store on your smart phone and download the “My Church” by Pushpay. It is a free download.

Open the app and search for St Paul’s by typing STPLC APP. Then click on the St Paul’s logo—that’s it.



## Assisted Hearing Devices Available

Four assisted listening devices are available at the sound system table in the back of the sanctuary at the beginning of worship. Please see Jim Johnson or John Stanko if you need assistance with these devices.



You can also use your smartphone to access the system. Go to your app store and download the **WaveCAST** app. Then connect to the sanctuary Wi-Fi: **Network:** sound media **Password:** Sound127

# Community Social Media Pages

Facebook & Instagram, Search “*Massillon Lutheran Churches*”

Facebook

“*St Paul’s Lutheran Church in Massillon*”  
or “*Cathedral Concerts at St Paul’s*”

## Sign up for Church Directory Photos: Just 3 Weeks Left

Sign up (or just show up!) for your new Church Directory photo.

Carol Butler will be in the back of the church before and after services to take your photo. It takes only a couple of minutes. We will be taking photos through March. You have the option of submitting a recent photo from the past year if you prefer.



## Easter Bags

Easter bags for our homebound members will be ready for delivery on March 22. They can be picked up outside the lounge.

## Forty Days of Giving

St. Paul’s would like to use our 40 Days of Giving to help educate girls in Sierra Leone. In total, it costs about \$348 to provide the opportunity for a vulnerable girl to stay in school for one academic year. St. Paul’s gift will make an immediate and lasting impact. Let’s see how many girls St. Paul’s can educate this year through our 40 Days of Giving.

**THE NEED IS GREAT, BUT YOUR CONGREGATION'S LOVE IS GREATER.**  
Poverty is the biggest barrier to education, yet education is the most powerful tool in fighting poverty.

**40 Days of Giving**

**GIRLS CAN'T WAIT! HELP US REACH 1,000 MORE GIRLS IN 2026.**

In total, it costs about \$348 to provide the opportunity for a vulnerable girl to stay in school for one academic year.  
Your congregation's gift can make an immediate and lasting impact:

- \$10,440 educates a classroom of 30 girls in Sierra Leone for a year.
- \$3,480 helps 10 girls in Sierra Leone receive education for a year.
- \$1,044 provides 3 girls in Sierra Leone with an education.

## Thank you to those serving today:

<b>Presiding Minister</b>	<b>Rev. Mark Kreemer</b>
<b>Director of Music</b>	<b>Dr. Abigail Haake</b>
<b>Assisting Minister</b>	<b>Scott Larson</b>
<b>Lector</b>	<b>Lynda Klein</b>
<b>Greeters</b>	<b>Greg &amp; Lynda Klein</b>
<b>Communion Assistants</b>	<b>Dwight Butler &amp; Jim Johnson</b>
<b>Sacristan</b>	<b>Lynda Klein</b>
<b>Ushers</b>	<b>Gary Collard, Chris Hall, Shane Jackson, &amp; Craig Maurer</b>
<b>Acolytes</b>	<b>Scott Larson, Thomas Haake</b>
<b>Soundboard</b>	<b>Jim Johnson</b>
<b>Video/Live-Stream</b>	<b>John Stanko</b>

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**HYMN OF THE DAY**                      There Is a Balm in Gilead                      ELW 614  
Public Domain

**SENDING SONG**                      In the Cross of Christ I Glory                      ELW 324  
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## Our “Other” at the Well

The woman at the well is a familiar text for many people. This image of Jesus standing at a well talking with a Samaritan woman is emblazoned in our visual and theological imaginations, but as with all Bible stories that we *think* we know, we might do well to take another look! Perhaps relegating this text to the simple moralism “be nice to people who are different” causes us to miss how deeply radical and difficult the message really is. We may assume this gospel simply urges us to stand with the marginalized, especially women. Yet while standing with marginalized women is a commendable action it can lead us, after doing so, to congratulate ourselves for being just like Jesus. A more critical and searching look at this text calls us to the reality that Jesus doesn’t just stand with *the other*, Jesus stands with *your other*, *your church’s other*. Your church’s “Samaritans” may be LGBTQ+ people, evangelicals, urban people, rural people, conservatives, liberals, the poor, the rich, the dying, or single parents. Your church’s Samaritans could very well be the key to this text. Because, like it or not, when we draw lines between ourselves and other people, Jesus is always on the *other* side of that line. So, communities and individuals who thirst for the living water would do well to look to who our own Samaritans might be. And when we find them, we should perhaps not be surprised to also find Jesus; a Jesus we thought was all our own but who, in reality, is the living water who comes to us in the strange and the stranger.

# Amazing Grace, How Sweet the Sound



1 A - maz - ing grace!— how sweet the sound— that  
2 'Twas grace that taught my heart to fear, and  
3 Through man - y dan - gers, toils, and snares I  
4 The Lord has prom - ised good to me; his  
5 When we've been there ten thou - sand years, bright



saved a wretch like me! I once was lost, but  
grace my fears re - lieved; how pre - cious did that  
have al - read - y come; 'tis grace has brought me  
word my hope se - cures; he will my shield and  
shin - ing as the sun, we've no less days to



now am found; was blind, but now I see.  
grace ap - pear the hour I first be - lieved!  
safe thus far, and grace will lead me home.  
por - tion be as long as life en - dures.  
sing God's praise than when we'd first be - gun.

Text: John Newton, 1725–1807, alt., sts. 1–4; anonymous, st. 5  
Music: NEW BRITAIN, W. Walker, *Southern Harmony*, 1835

# There Is a Balm in Gilead

*Refrain*



There is a balm in Gil-e - ad to make the wound - ed whole;



there is a balm in Gil-e - ad to heal the sin - sick soul.



- 1 Some - times I feel dis - cour - aged and think my work's in vain,
- 2 If you can - not preach like Pe - ter, if you can - not pray like Paul,
- 3 Don't ev - er be dis - cour - aged, for Je - sus is your friend;

*Refrain*



but then the Ho - ly Spir - it re - vives my soul a - gain.  
you can tell the love of Je - sus and say, "He died for all."  
and if you lack for knowl - edge, he'll ne'er re - fuse to lend.

Text: African American spiritual

Music: BALM IN GILEAD, African American spiritual

# In the Cross of Christ I Glory



1 In the cross of Christ I glo - ry, tow'r - ing  
2 When the woes of life o'er - take me, hopes de -  
3 When the sun of bliss is beam - ing light and  
4 Bane and bless - ing, pain and plea - sure, by the



o'er the wrecks of time. All the light of  
ceive, and fears an - noy, nev - er shall the  
love up - on my way, from the cross the  
cross are sanc - ti - fied; peace is there that



sa - cred sto - ry gath - ers round its head sub - lime.  
cross for - sake me; lo, it glows with peace and joy.  
ra - diance stream - ing adds more lus - ter to the day.  
knows no mea - sure, joys that through all time a - bide.

Text: John Bowring, 1792–1872

Music: RATHBUN, Ithamar Conkey, 1815–1867