



**GRACE LUTHERAN CHURCH**

**OF SOUTH BURNABY, BC**

**EVANGELICAL LUTHERAN CHURCH IN CANADA**

7283 Nelson Avenue, Burnaby, BC V5J 4C2

Phone: 604-433-1515

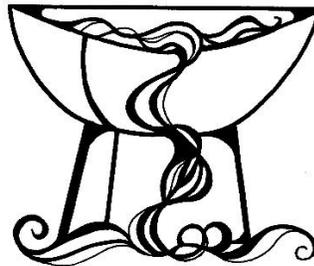
Website: [www.graceburnaby.com](http://www.graceburnaby.com)

Email and e-transfers: [office@graceburnaby.com](mailto:office@graceburnaby.com)

Pastor's email: [pastor@graceburnaby.com](mailto:pastor@graceburnaby.com)

Facebook: [GraceLutBurnaby](https://www.facebook.com/GraceLutBurnaby)

Youtube: [@graceburnaby](https://www.youtube.com/@graceburnaby)



**Third Sunday in Lent**

**March 8, 2026**

**ELW Holy Communion, Setting Three**

In today's gospel the Samaritan woman asks Jesus for water, an image of our thirst for God. Jesus offers living water, a sign of God's grace flowing from the waters of baptism. The early church used this gospel and those of the next two Sundays to deepen baptismal reflection during the final days of preparation before baptism at Easter. As we journey to the resurrection feast, Christ comes among us in word, bath, and meal—offering us the life-giving water of God's mercy and forgiveness.

*We at Grace Lutheran Church strive to reflect and proclaim the love of God shown to us by Jesus Christ through the Holy Spirit by providing an inclusive and supportive environment through loving care and community service.*

A warm welcome to all who are worshipping with us in person or online! We appreciate your contribution to the community today: with your voice, your presence, and just the blessing that you are. May you be nurtured by God's Word, empowered by the love of Christ, and stirred by the wisdom of the Holy Spirit in this service this day, for the sake of God's mission in the world.

Grace Lutheran Church worships, prays, and serves on the traditional and unceded lands and territories of the hə́nqəmíṇəm̓ (Musqueam) and Sk̓w̓x̓wú7mesh (Squamish) speaking peoples.

## GATHERING

### CALL TO WORSHIP

We gather this day in worship, to sing to the Lord, to shout for joy to the rock of our salvation, to come before our God with thanksgiving. For our God is great and majestic, and has made all things found in creation. And so we together listen for God's voice, heed God's wisdom, and hear God's call, that we see and recognise God present with us in this church, in our community, and throughout our lives, through Jesus Christ our Lord. **Amen. Thanks be to God.**

**GATHERING SONG:** Come to Me, All Pilgrims Thirsty (#777), vs 1,2,5,6

### GREETING

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

**KYRIE** (p. 138)

### PRAYER OF THE DAY

Lord God, you give to us the living water that not only quenches our thirst for righteousness, but it satisfies our souls. Reveal to us the channels you have carved through our community and all of creation, that we might travel on them as vessels of your love, proclaiming your justice, through Jesus Christ. **Amen.**

## WORD

### FIRST READING: Exodus 17:1-7

A reading from Exodus.

*Because the thirsty Israelites quarreled with Moses and put God to the test, Moses cried out in desperation to God. God commanded Moses to strike the rock to provide water for the people. The doubt-filled question—“Is the LORD among us or not?”—received a very positive answer.*

<sup>1</sup> From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink.

<sup>2</sup> The people quarreled with Moses and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” <sup>3</sup> But the people thirsted there for water, and the people complained against Moses and said, “Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?” <sup>4</sup> So Moses cried out to the LORD, “What shall I do for this people? They are almost ready to stone me.” <sup>5</sup> The LORD said to Moses, “Go on ahead of the people and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile and go. <sup>6</sup> I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel. <sup>7</sup> He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, “Is the LORD among us or not?”

The word of the Lord.

**Thanks be to God.**

### PSALM: Psalm 95

<sup>1</sup> Come, let us sing to the LORD;

let us shout for joy to the rock of our salvation.

<sup>2</sup> **Let us come before God's presence with thanksgiving  
and raise a loud shout to the LORD with psalms.**

<sup>3</sup> For you, LORD, are a great God,

and a great ruler above all gods.

<sup>4</sup> **In your hand are the caverns of the earth;  
the heights of the hills are also yours.**

<sup>5</sup> The sea is yours, for you made it,  
and your hands have molded the dry land.

<sup>6</sup> **Come, let us worship and bow down,  
let us kneel before the LORD our maker.**

<sup>7</sup> For the LORD is our God, and we are the people of God's pasture and the sheep of God's hand.  
Oh, that today you would hear God's voice!

<sup>8</sup> **"Harden not your hearts,  
as at Meribah, as on that day at Massah in the desert.**

<sup>9</sup> There your ancestors tested me,  
they put me to the test, though they had seen my works.

<sup>10</sup> **Forty years I loathed that generation, saying,  
'The heart of this people goes astray; they do not know my ways.'**

<sup>11</sup> Indeed I swore in my anger,  
'They shall never come to my rest.'"

## **SECOND READING: Romans 5:1-11**

A reading from Romans.

*Though we often hear that God helps those who help themselves, here Paul tells us that through Jesus' death God helps utterly helpless sinners. Since we who had been enemies are reconciled to God in the cross, we now live in hope for our final salvation.*

<sup>1</sup> Since we are justified by faith, we have peace with God through our Lord Jesus Christ,  
<sup>2</sup> through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. <sup>3</sup> And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

<sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. <sup>8</sup> But God proves his love for us in that while we still were sinners Christ died for us. <sup>9</sup> Much more surely, therefore, since we have now been justified by his blood, will we be saved through him from the wrath of God. <sup>10</sup> For if while we were enemies we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. <sup>11</sup> But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The word of the Lord.

**Thanks be to God.**

## **GOSPEL ACCLAMATION (p. 142)**

### **GOSPEL: John 4:5-42**

The holy gospel according to John.

**Glory to you, O Lord.**

<sup>5</sup> [Jesus] came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there, and Jesus, tired out by his journey, was sitting by the

well. It was about noon.

<sup>7</sup> A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." <sup>8</sup> (His disciples had gone to the city to buy food.) <sup>9</sup> The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) <sup>10</sup> Jesus answered her, "If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

<sup>11</sup> The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? <sup>12</sup> Are you greater than our ancestor Jacob, who gave us the well and with his sons and his flocks drank from it?" <sup>13</sup> Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup> but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

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

<sup>27</sup> Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" <sup>28</sup> Then the woman left her water jar and went back to the city. She said to the people, <sup>29</sup> "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" <sup>30</sup> They left the city and were on their way to him.

<sup>31</sup> Meanwhile the disciples were urging him, "Rabbi, eat something." <sup>32</sup> But he said to them, "I have food to eat that you do not know about." <sup>33</sup> So the disciples said to one another, "Surely no one has brought him something to eat?" <sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me and to complete his work. <sup>35</sup> Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. <sup>36</sup> The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. <sup>37</sup> For here the saying holds true, 'One sows and another reaps.' <sup>38</sup> I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

<sup>39</sup> Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." <sup>40</sup> So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. <sup>41</sup> And many more believed because of his word. <sup>42</sup> They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

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

## SERMON

Living God, through your Word and your Spirit, may we hear the good news that you bring, that we might believe in and in turn, proclaim the same good news to all the world that you so love, through Jesus Christ. Amen.

So as per my normal-ish practice, I started my sermon preparations for today by looking back at my past sermons on the same text and/or day of the church calendar to see what nuggets of wisdom I can steal... I mean plagiarize... I mean borrow from myself. Don't worry, I always give them back. But as you probably know by now, today is the 3rd Sunday in Lent of Lectionary Year A, so I went back 3 years of our 3-year Lectionary cycle into my archived sermons and pulled out the last 3rd Sunday in Lent of Lectionary Year A sermon, dated March 12, 2023, and gave it a quick read. And you know what I found? My sermons don't age very well at all.

But I'm a glutton for punishment, so I went back another 3 years to the prior 3rd Sunday in Lent of Lectionary Year A, and before I could even read it, I saw the date for it. It landed on March 15... of 2020. And a flood of memories and a bit of emotion hit me.

Now if you can remember back that far, that was the first day we started streaming our worship services online here at Grace. Not because we're a super innovative and forward-thinking bunch... or I should say, not only because we are... but also because that day was the first day we suspended our in-person services because of this obscure global pandemic that was raging globally in pandemic-y proportions. Gosh it seems like forever ago now, doesn't it? But we still see the effects of it, the aftermath, the stark changes that happened to us and all around us. Because if we're honest, things really have not been the same since.

I mean, how we saw the situation changed how we saw each other. How we saw each other changed how we lived as a community. How we lived as a community changed, in a way, who we are. I'm not just talking about us here in this congregation, but all around our society, this country, much of the observable world was deeply affected by the pandemic, whether we liked it, acknowledged it, or admitted to it or not.

Before the pandemic, it was like we were all finally making progress. We were learning to work together. We were moving forward toward a better world. But then it was almost like a switch was hit with the pandemic and people suddenly were so divided, families were torn and split, walls between "us" and "them" were put up and fortified. And even now, six years after the fact, it seems to me that feelings toward others are still hardened, darkened, and more jaded than ever before. The damage was done and it appears irreversible.

The pandemic really did a number on us, huh? All these broken relationships, these broken families and communities, these broken people who we've lost respect for and/or who have lost respect for us. It wasn't always like this, was it?

Actually, maybe it was, if the stories in our bibles have anything to say about it. Throughout scripture we see division in families, like Cain and Abel, Jacob and Esau, even Mary and Martha at one point. We see nations against nations, with Israel being in the middle of course facing exile after exile and occupation after occupation, causing drastic changes in borders and political landscape of the region. And we also see religious group against religious group, as seen today's gospel reading with how the Jews and Samaritans saw, regard, and treat each other.

Just for a quick recap, these two groups didn't get along because during one of the exiles, some "pure" Jews associated with some "not as pure" non-Jews and created what was seen as an abomination of a people group. Basically, the Samaritans were half-breeds that looked different, sounded different, and worshipped the same exact God different. And thus started this multi-generational feud that really at its core could only be labelled as racism.

And we see it throughout the story from our gospel lesson today.

Not just racism, but sexism, classism, and a bit of religious piety for good measure. It was essentially a mess. And in the middle of it all, was Jesus. Resting by the well. Soaking up the rays. Asking for a drink.

But of course, as we just talked about, this was a no-no. A Jew fraternizing with a Samaritan. A priest chatting with a commoner. A single man asking a favour from a single woman... at the most romantic spot in the land of Jacob's well, no less. Bow chicka wow wow.

See, we here in the 21st Century Western society wouldn't get all these nuances, because we're far removed and we don't care about the historical beef between these groups or the cultural norms that were seen as proper morals and ethics. But this story would have evoked strong emotions in the early readers. The scandal of the whole episode would have been so dirty that they'd want to bathe afterwards. The very words and insinuations would have left such a taste in their mouths that the purest well water couldn't wash it out. The thought of such an interaction should have been so hair-pullingly infuriating...

...but also very telling.

Because what really was so infuriating about this story? What is so wrong with a man who was weary from walking in the heat asking a woman for some water? Why was it seen as so bad that she came to the well at noon when sun was at its hottest and the people at the well would be most scarce? Why was so much shame thrown her way for having lost so many husbands? We in our modern times frame the story differently and miss the emotion that is supposed to be tied to it. We don't get the scandal. This story isn't the rage bait that it once was.

But in the climate from whence this story came? It would be unheard of. This woman had everything going against her and a laundry list of reasons why she shouldn't be given the time of day. All that she is, where she comes from, her very identity is enough for the disciples to just wish this episode to come to a swift conclusion, so they could wash their hands of it and be on their way.

But Jesus doesn't end it, not in the way they would have hoped at least. Instead, Jesus informs, reforms, and transforms this woman and her whole life. He teaches and proclaims truth. He reveals to her a new way to see things, a new purpose in life, a new identity that is not bound with conformity or nonconformity to societal norms, not trapped by what side of the tracks she was born or the size of her bank account, not set by her circumstance, the labels that we assigned to her, or how the general populace would assume about her.

Jesus proclaims her as a child of God.

As with all of us, while we might be more comfortable in drawing lines, defining who is welcomed as “us” and who is to be avoided as “them”, and discerning how wrong they could be in contrast to how right we absolutely are, God removes the stereotypes, the biases, the reasons for prejudice and reveals to us all how we are all included at the well, we are all welcomed into the family, we are all called to be people of God: diverse in culture, tradition, and expression; and united not necessarily in perspective, opinion, and interpretation, but in community, relationship, and God’s love as shown to us all through Jesus Christ.

So we aren’t meant to keep drawing those lines. We aren’t made to be separated by whatever reason we want to be separated by. We aren’t molded in God’s image so we could tarnish others. Rather, we are brought together by God’s grace, welcomed by God’s mercy, and given the living water of our salvation by God’s love.

So even though our division through our stubbornness runs deep throughout history, we continue to be called by God to live as one. Even though we classify each other by criteria that are more excuses to hate than anything else, God continues to bring us together and reconcile us by the Spirit. Even though we try to draw these lines and point these fingers, God will continue to forgive, heal, and save. Now and always.

As continue in this season of Lent, may our reflections of self lead not just to repentance, but to recognition of who we are and whose we are as God’s own beloved people in the world. Thanks be to God. Amen.

**HYMN OF THE DAY:** I Heard the Voice of Jesus Say (#611)

**CREED** (p. 105)

Together with all of God’s people, let us confess the Christian faith with the Apostle’s 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.**

**PRAYERS OF INTERCESSION**

Nourished and strengthened to participate in God’s ways of righteousness and peace, let us pray for the church, the world, and all those in need. Each petition will end with, “Lord, by your

everlasting mercy,” and you all may respond with **hear our prayer**. Lord, by your everlasting mercy, **hear our prayer**.

O God, we sing to you and shout for joy as you are the rock of our salvation. You provide for our needs and you fill us with a sense of justice. May all that we do serve as a proclamation of your grace and truth. Lord, by your everlasting mercy, **hear our prayer**.

O God, we come before you with thanksgiving and praise, for you are great in your faithfulness and love. Strengthen our ministry and service, that our presence in this neighbourhood be a testament to your grace. We lift in prayer our neighbouring faith communities; those who use this building for worship, work, and play; our partners Anglican Church of Canada and Moravian Church in Canada; and our bishops, rostered leaders, congregations, and ministries of the ECIC. In particular, we pray for St. Paul’s Lutheran Church in Prince Rupert, and the pastors and leaders that serve them; and for Our Saviour Lutheran Church in Richmond, and their pastor Christoph Reiners. Lord, by your everlasting mercy, **hear our prayer**.

O God, your presence is seen throughout creation and we come before you with thanksgiving for all that you have made and entrusted to us. May our stewardship of this planet be strengthened and pleasing to you, that the natural beauty of this world be preserved and kept for the generations to come. Lord, by your everlasting mercy, **hear our prayer**.

O God, you are a great God and the great ruler above all gods. Grant wisdom to the rulers of this world: the politicians, leaders, and people of influence, that they govern and lead with grace and justice. We pray especially the areas of the world that face war, violence, and political turmoil, that your peace might break through the darkness and bring the light of your love to all. Also we pray for the continued support of those that we’ve sponsored to come into our country: Abraham Barhane; Solyana Amanuel; and Filimon Abraha; as well as for those who have not yet arrived: Maekele Kiflu, Selam Haile, and their children; and Meri Gabramikael. Lord, by your everlasting mercy, **hear our prayer**.

O God, we are the people of your pasture and the sheep of your hand, and you lead us to still waters. Be with all among us who are sick, who mourn, or who feel lonely, that your love can still shine through all our lives. Especially we pray for Bryan and Chona; Ron, Tess, and Mineko; Greg; Bev and family; John and Betty; Sukhwant; Pastor Kristen; Laura; Kandie; Will; Chris; Larry; Walter; Piet; Kelly; Betty; Ngan Kew (nan CUE); Matt; Patty; Sarasawathi (SAR-ah-sa-WAH-tee); and all those we name aloud or quietly in our hearts at this time... Lord, by your everlasting mercy, **hear our prayer**.

O God, by your grace and love you welcome us all into your kingdom and lead us into your rest with all the saints of all times and places. May their lives of faith always serve as inspiration to us, that we might in turn serve as inspiration for those who come after us. Lord, by your everlasting mercy, **hear our prayer**.

Into your hands, O God, we commend all for whom we pray, trusting in your living waters, given to us by Jesus Christ our Lord. **Amen**.

**PEACE** (p. 143)

The peace of Christ be with you always.

**And also with you.**

## MEAL

### **DIALOGUE** (p. 144)

The Lord be with you.

**And also 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**

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, almighty and merciful God,  
through our Savior Jesus Christ;  
who opens our eyes to the truth of your love,  
and joins us with all the choirs of angels,  
the church on earth and the hosts of heaven,  
in praising your name with this unending hymn:

### **HOLY, HOLY, HOLY** (p. 144)

#### **THANKSGIVING AT THE TABLE**

Blessed are you, O God of the universe, for all that you have done and continue to do in and around our lives and community. You meet us where we are and you lead us to partake in your living water, refreshing our souls and filling our hearts with your love and grace. And when the time was right, you send to us your Son Jesus, to show us the ways of your eternal and everlasting forgiveness and mercy.

For on the night that he was betrayed, your Son Jesus sat with his friends for a meal, where he took the bread, gave thanks, broke and shared it and said, "Take and eat, this is my body broken for you. Do this for the remembrance of me."

Then after they ate, he took the cup, gave thanks, and gave it to them to drink from saying, "This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me."

It is through this bread and cup that we see you, O God, providing for our every need for life, love, and community, even as we proclaim this mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

So it is to you, O God, that all honour and glory belong, for all that you are for the world, past, present, and future, and all that you give us through your benevolence and love through Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

## **LORD'S PRAYER** (p. 145)

Gathered together by the proclamation of our faith, let us pray as Jesus taught us.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins  
as we forgive those  
who sin against us.**

**Save us from the time of trial  
and deliver us from evil.**

**For the kingdom, the power,  
and the glory are yours,  
now and forever. Amen.**

## **INVITATION TO COMMUNION**

Taste and see, the elements of God's living Word.

**Thanks be to God.**

## **COMMUNION**

**COMMUNION HYMNS:** Lamb of God (p. 146)

Eat This Bread, Drink this Cup (#492)

Eat This Bread (#472)

## **PRAYER AFTER COMMUNION**

Compassionate God, you have again fed and nourished us with this bread of heaven and cup of life, that we be sustained in our Lenten pilgrimage and strengthened for your service, through Jesus Christ our Lord. **Amen.**

## **SENDING**

### **BLESSING**

May God's steadfast love bless you and keep you,  
God's favour shine upon you and bring you grace,  
God's living water spring up within you and fill your hearts with faith and peace.  
**Amen.**

**SENDING SONG:** As the Deer Runs to the River (#331)

### **DISMISSAL**

Go in peace, worship God in all you say and do.

**Thanks be to God.**