

# HOLY CROSS LUTHERAN CHURCH



## SECOND SUNDAY IN LENT MARCH 1, 2026

*During Lent we journey with all those around the world who will be baptized at the Easter Vigil. In today's gospel Jesus tells Nicodemus that he must be born of water and Spirit. At the font we are given a new birth as children of God. As God made a covenant with Abraham, in baptism God promises to raise us up with Christ to new life. From worship we are sent forth to proclaim God's love for all the world.*

# Weekly Update



1090 Sterling Road, Herndon, VA 20170  
www.HolyCrossHerndon.org

*Sunday, March 1, 2026*

**VISITORS:** It is a joy to have you with us this morning. If you are looking for a church family, we hope you will consider Holy Cross. For more information, you can fill out a visitor form in the narthex, speak to an usher, or scan the QR code to the right.



**FAMILIES:** Children are always welcome at our worship services! There's also a small play area in the Narthex where you can hear the broadcasted service.

## WEEKLY PRAYER LIST

### OUR CONGREGATION

*Juliana Roe Beck | Bonnie Burton | Terry & Linda Butler | Joy Caveney  
Joel Flegal | Roy Geiger | Otto Jacobson | Rev. Pam Mitcham  
Reed Morgan | Mike Muller | Craig Reichow | Jeremy Shoop  
Tuula Toney | Cherie Weatherhead*

### THOSE SERVING IN THE MILITARY

*Riley Morgan | Thomas Newcomb | Collin Reichow*

### RELATIVES AND FRIENDS OF THE CONGREGATION

*Erin Barden (sister of Andrew Barden)  
Debbie Bowman (niece of Betty Skelton)  
Joy Brown (friend of Kate Flegal)  
Symphony Calvillo & her two boys (friend of Kate Flegal)  
Jane Campbell (friend of Cheryl Smith)  
Gianna Carter (granddaughter of Sam & Sharon Carter)  
Bruce Dudziak (friend of Jared Lem)  
Don and Liz Gober (friends of Craig Reichow)  
Jason Greenwalt (friend of Cheryl Smith)  
Madilyn Gross (cousin of Desirae Peral)  
Roseanne Heim (family member of Suzanne Flegal)  
Matt Kim (friend of John & Tammy Breene)  
Georgia Kirby and Cain Mason (friends of Cherie Weatherhead)  
Phyllis Krapf (wife of Dick Krapf)  
Don Kress (friend of Helen and Gary Wolfe)  
Dale, John, and Jeff MacPherson (friends of Jared Lem)  
Sue Mason (sister of Pam Darby)  
Sharon Massen & Dorie Miller (friends of Craig Reichow)  
Lisa Nolf and Laizu (friends of Jared Lem)  
Jim Pollock (godfather of Andrew Barden)  
Anne Marie Berardi Rabinowitz (friend of Tonya Elliott)  
Tracy Radican (daughter of former HCLC pastor, Pastor Harper)  
Dylan Roe (nephew of Mark & Jo Roe)  
John Smith (brother-in-law of Cheryl Smith)  
Nancy Swancutt (sister of Lynn Russo)  
Steven Swancutt (brother of Lynn Russo)  
Dianna and Bill Tilton (friends of Jared & Nannette Lem)  
Diana Todd (friend of the Russos)  
Michelle White (friend and coworker of Kate Flegal)  
Bernadette Stevenson Williams (friend of the Roe family)*

### THOSE IN MOURNING

*Family & friends of Shirley Beamer (friend of Pam Darby)  
Family & friends of Twyleah Mitcham (sister-in-law of Rev. Pam Mitcham)  
Family & friends of B. David Taylor (father of Catherine Taylor)*

## SERVING IN WORSHIP

Supply Pastor: Rev. Pam Mitcham  
Director of Music and Liturgy: Jeremy Shoop  
Sound Technician: Bob Thompson  
Video Technician: Sylvia Moran

### Serving March 1<sup>st</sup>: Second Sunday in Lent

Assisting Minister: Diana Virgo  
Reader: Vivian Jefferson  
Acolyte: TBD  
Greeter: Jared Lem

### Serving March 8<sup>th</sup>: Third Sunday in Lent

Assisting Minister: Kathy Makowski  
Reader: Kristin Andersen  
Acolyte: TBD  
Greeter: Jared Lem

## THIS WEEK'S SCHEDULE: MAR 1 – MAR 8

SU 1	9:00 am	Kingdom Kids & Angels ~ Choir Stall
	9:00 am	Adult Sunday School ~ Conference Rm
	10:00 am	Worship – Second Sunday in Lent
	11:00 am	Fellowship & Coffee ~ FH
	11:30 am	Stephen Ministry Training ~ Rm 202
	1:00 pm	Bldg. Use: Christian Missionary ~ FH
TU 3	6:30 pm	Fiber Arts Group ~ Conference Rm
	6:30 pm	Bldg. Use: Boy Scouts Troop 12
W 4	11:30 am	Lunch for the Soul ~ FH
	6:00 pm	Lent Midweek Dinner
	7:00 pm	Lent Midweek Worship
	7:00 pm	ELL ~ Education Wing
TH 5	7:00 pm	Choir Rehearsal ~ Sanctuary
	8:00 pm	Bell Rehearsal ~ Sanctuary
SA 7	8:00 am	Bldg. Use: Herndon's Women AA ~ Rm 204
	11:00 am	Bldg. Use: Called2Be 7 <sup>th</sup> Day Adventist ~ FH
SU 8	9:00 am	Kingdom Kids & Angels ~ Choir Stall
	9:00 am	Adult Sunday School ~ Conference Rm
	10:00 am	Worship – Third Sunday in Lent
	11:00 am	Fellowship & Coffee ~ FH
	11:30 am	H.U.G.S. Group ~ Conference Rm
	1:00 pm	Bldg. Use: Christian Missionary ~ FH

# HYMN MADNESS 2026



**Voting for our 2026 Hymn Madness kicks off today!** Each Sunday, the congregation will vote on hymn matchups as we sing our way toward crowning a *Champion* hymn on Easter Sunday, April 5. The participant with the most points will earn the honor of choosing the hymns for a Sunday this summer—plus musical bragging rights for the year! As we continue working toward our **Transition Fund goal**, we’re adding an extra layer of fun: **for every \$10 donated, you’ll receive an extra ballot vote that week.** Online voting will also be available each week under **“Current Links” on our website.**

## ADULT SUNDAY SCHOOL – LENT SESSION

Beginning February 22, the First Sunday in Lent, the adult Sunday School class will focus on the events leading up to and including the death of Jesus on the cross as described in the Gospel of John. The class meets at 9:00 in the Conference Room—all are welcome.

## LUNCH FOR THE SOUL – MARCH 4

We need your help to serve our neighbors in need through this caring ministry! Holy Cross provides lunch on the first Wednesday of every month, and your support in cooking, serving, or cleanup is always welcome. Our next opportunity to serve is on Wednesday, March 4<sup>th</sup>. Please consider joining us! You can sign up at: [perfectpotluck.com/YEEI1717](https://perfectpotluck.com/YEEI1717) or scan the QR code.



Daylight Saving Time begins **next Sunday, March 8.** Don’t forget to set your clocks forward one hour!

## LENT MIDWEEK DINNER CHURCH SERVICES WEDNESDAYS, FEB. 25 – MAR. 25, 6:00 PM

You’re invited to join us for midweek Lenten worship and fellowship! We will gather each Wednesday through March 25. The evening begins with **dinner and fellowship at 6:00 pm** in the Fellowship Hall, followed by **worship at 7:00 pm** in the Sanctuary. All are welcome as we share this meaningful season together.

## HOME COMMUNION

If you or a loved one is unable to attend worship due to illness, age, or mobility issues, and would like to receive Communion, you can schedule a visit by contacting the office at [Admin@HolyCrossHerndon.org](mailto:Admin@HolyCrossHerndon.org) or 703-437-1883.

## THANK YOU

Many thanks to all the wonderful volunteers who helped make our Shrove Tuesday/Mardi Gras Pancake Supper such a joyful and memorable celebration!

## TREASURERS REPORT – JANUARY 2026

<u>January 2026</u>	<u>Year to Date – 2026</u>
<b>Operating Fund</b>	<b>Operating Fund</b>
Income: \$ 16,775.48	Income: \$ 16,775.48
Expenses: \$ 25,838.61	Expenses: \$ 25,838.61
Net Balance: <b>- \$ 9,063.13</b>	Net Balance: <b>- \$ 9,063.13</b>

# 2026 HOLY CROSS HYMN MADNESS

# FIRST ROUND VOTING

CIRCLE YOUR WINNER FOR BOTH COLUMNS

Amazing Grace	<b>or</b>	How Great Thou Art	Now Thank We All Our God	<b>or</b>	Praise To The Lord, The Almighty
Abide With Me	<b>or</b>	Thine The Amen	Savior, Like A Shepherd Lead Us	<b>or</b>	What A Friend We Have In Jesus
Be Thou My Vision	<b>or</b>	Blessed Assurance	When I Survey The Wondrous Cross	<b>or</b>	O Sacred Head Now Wounded
Come Thou Fount Of Every Blessing	<b>or</b>	Crown Him With Many Crowns	Now, All The Vault Of Heaven Resounds	<b>or</b>	Joyful, Joyful, We Adore Thee
Eternal Father Strong To Save	<b>or</b>	Beautiful Savior	Jesus Christ Is Risen Today, Alleluia!	<b>or</b>	Christ The Lord Is Risen Today
Earth And All Stars	<b>or</b>	Holy, Holy, Holy	Holy God, We Praise Thy Name	<b>or</b>	Come, Thou Almighty King
How Firm A Foundation	<b>or</b>	I Love To Tell The Story	Doxology	<b>or</b>	Come, Ye Thankful People, Come
It Is Well With My Soul	<b>or</b>	Just As I Am	Peace Like A River	<b>or</b>	Children Of The Heavenly Father
Hark! The Herald Angels Sing	<b>or</b>	O Come, All Ye Faithful	Let Us Break Bread Together	<b>or</b>	I Am The Bread Of Life
Angels We Have Heard On High	<b>or</b>	Go Tell It On The Mountain	At The Lamb's High Feast We Sing	<b>or</b>	The Strife Is O'er
Christ Be Our Light	<b>or</b>	Canticle Of The Turning	Thine The Glory	<b>or</b>	Christ Is Alive! Let Christians Sing
Gather Us In	<b>or</b>	Lift Every Voice And Sing	Through The Night Of Doubt And Sorrow	<b>or</b>	Give Me Jesus
On Eagles Wings	<b>or</b>	Oh God Beyond All Praising	I Want Jesus To Walk With Me	<b>or</b>	Beneath The Cross Of Jesus
What Wondrous Love Is This	<b>or</b>	There Is A Balm In Gilead	Let All Mortal Flesh Keep Silence	<b>or</b>	Soul Adorn Yourself With Gladness
I Know That My Redeemer Lives!	<b>or</b>	The Church's One Foundation	Spirit Of Gentleness	<b>or</b>	Shall We Gather At The River
Built On A Rock	<b>or</b>	Lift High The Cross	For All The Saints	<b>or</b>	All Glory Laud And Honor

## **Holy Cross Lutheran Church Welcomes ALL!**

Holy Cross Lutheran Church joyfully affirms and celebrates that every person is a beloved child of God. We welcome all who are seeking God's boundless love and sustaining grace into full community with us at Holy Cross. As disciples of Jesus Christ, we commit ourselves to breaking down barriers and systems that divide God's children working to be a space committed to racial equality for God's people and to building a community where all are recognized as part of Christ's new creation.



We welcome you, and you are safe with us...  
 Whatever your race, ethnicity, or heritage;  
 Whatever your relationship status;  
 We welcome you, and you are safe with us...

Whatever your sex, gender identity, sexual orientation, or gender expression;  
 Whatever your socio-economic status;  
 We welcome you, and you are safe with us...

Whatever your age and life circumstance;  
 Whatever your physical and mental ability.  
 You are a beloved child of God, you are valued, and you are welcome here.

### **What to Expect in Worship**

Worship services can be intimidating for newcomers. While we try to make worship as accessible as possible for everyone, we know that some aspects can be confusing. Feel free to ask an usher or someone near you for help if you have any questions today. We are happy to help and want all voices to be included in praise to God.

Our worship style is traditional at Holy Cross. A full liturgy is used to focus our praise and prayers to God. Notes are included in the side gutter of the bulletin to explain why we use the various liturgical elements. Communion is celebrated every Sunday at Holy Cross. The table (altar) is not our table, but Christ's table. Just as Christ welcomes all, all are welcome to receive communion at Holy Cross. Pastor will give instructions on how we celebrate communion at that part of the service. Written instructions are also included at that point in the bulletin.

Throughout the year we emphasize each liturgical season differently to mark the passage of time. Liturgical texts change to reflect aspects of that season, some elements are removed or added to reflect the mood of that season, and colors used to decorate the chancel are changed to provide visual reminders of the current season.

*There is a hearing-assistance system (induction loop) in the Sanctuary for those with hearing impairments. Please ask an usher for instructions.*

# Holy Cross Lutheran Church

*Transforming the world & ourselves, together in community, fellowship, and faith.*

Second Sunday in Lent  
March 1, 2026 ~ 10:00 AM

*During Lent, the church prepares its catechumens for baptism, and it renews its members in the meaning of baptism. In the early third-century house church excavated in Dura Europas, Syria, a wall painting of the woman at the well was set near to a tub-sized font in a room dedicated to baptizing. So, on this Sunday we join with centuries of Christians to enjoy the narrative of the thirsty woman and so join with her to worship Christ, our living water.*



**WE GATHER**



## GREETING AND ANNOUNCEMENTS

### PRELUDE

*O Blessed Spring*

arr. Robert Buckley Farlee

*Please stand as you are able.*

## CONFESSION AND FORGIVENESS

Pastor: Blessed be the holy Trinity, † one God, who forgives all our sin, whose mercy endures forever.

Assembly: **Amen.**

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

*Silence is kept for reflection.*

Pastor: Gracious God,

Assembly: **have mercy on us according to your steadfast love.**

Pastor: For seeking worldly delights that deceive us and dishonor you: Gracious God,

Assembly: **have mercy on us according to your steadfast love.**

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

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

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

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

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

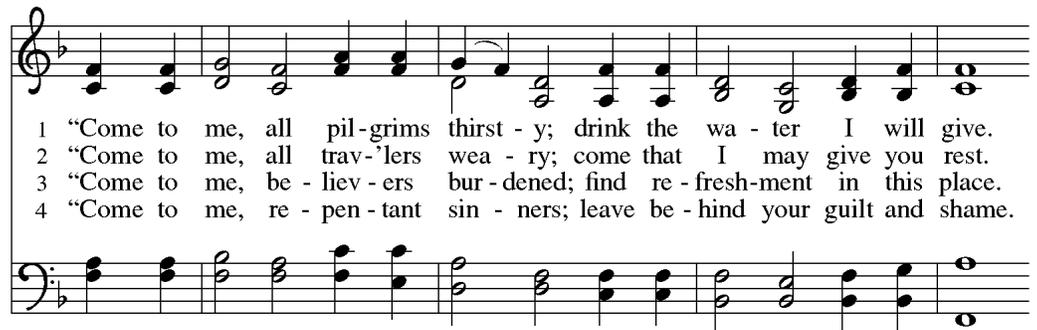
Pastor: God's steadfast love, grace, and forgiveness abound. Through faith, the free gift of God, you have been clothed in the righteousness of Christ. In the name of † Jesus Christ, your sins are forgiven. The Spirit of the One who raised Christ from the dead dwells in you, pours God's love into your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

In today's Gospel reading Jesus tells the Samaritan women, "Everyone who drinks of this water will be thirsty again, 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." It is from these words that inspired "Come to Me, All Pilgrims Thirsty." As we gather this morning, we rejoice in the gift of living water from Christ. As we continue our Lenten journey, we are comforted knowing that Jesus is always calling us and always has just enough water to renew us in His name.

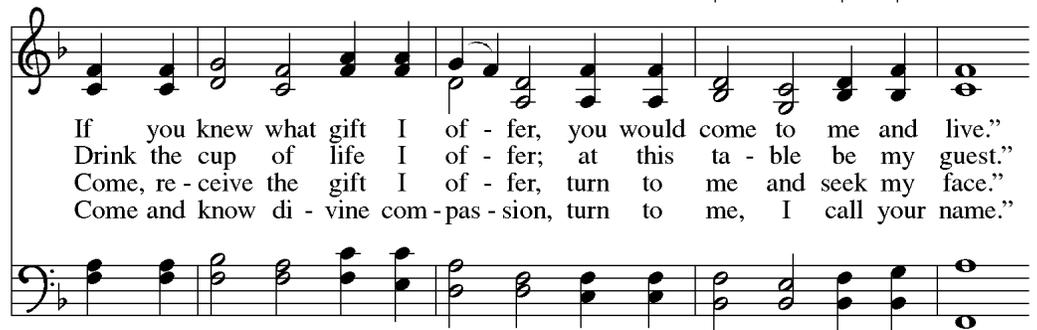
## GATHERING HYMN – Stanzas 1, 4 &amp; 5

(ELW 777)

## Come to Me, All Pilgrims Thirsty



1 "Come to me, all pil-grims thirst - y; drink the wa - ter I will give.  
 2 "Come to me, all trav-'lers wea - ry; come that I may give you rest.  
 3 "Come to me, be - liev - ers bur - dened; find re - fresh-ment in this place.  
 4 "Come to me, re - pen - tant sin - ners; leave be - hind your guilt and shame.

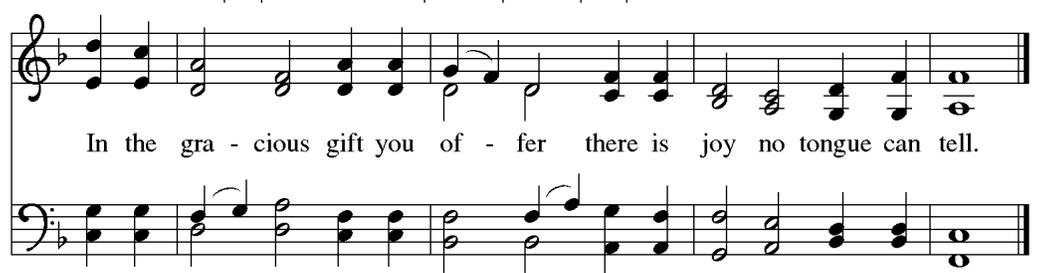


If you knew what gift I of - fer, you would come to me and live."  
 Drink the cup of life I of - fer; at this ta - ble be my guest."  
 Come, re - ceive the gift I of - fer, turn to me and seek my face."  
 Come and know di - vine com - pas - sion, turn to me, I call your name."

*Refrain*



Je - sus, ev - er - flow - ing foun - tain, give us wa - ter from your well.



In the gra - cious gift you of - fer there is joy no tongue can tell.

- 5 "Come to me, distressed and needy;  
 I would be your trusted friend.  
 Come and seek the gift I offer,  
 come, your open hands extend." *Refrain*
- 6 "Come to me, abandoned, orphaned;  
 lonely ways no longer roam.  
 Come and take the gift I offer,  
 let me make in you my home." *Refrain*

Text: Delores Dufner, OSB, b. 1939  
 Music: BEACH SPRING, *The Sacred Harp*, Philadelphia, 1844; arr. *Selected Hymns*, 1985  
 Text © 1992, 1996 Sisters of St. Benedict, 104 Chapel Lane, St. Joseph, MN 56374.  
 Arr. © 1985 Augsburg Fortress.

**GREETING**

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

Assembly: **And also with you.**

**KYRIE**

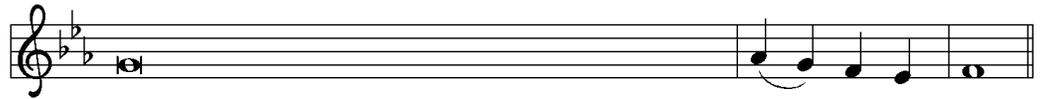
(Setting 1)



In peace, let us pray to the Lord.



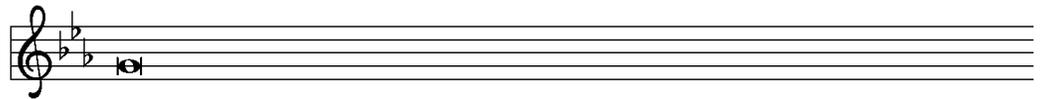
Lord, have mer - cy.



For the peace from above, and for our salvation, let us pray to the Lord.



Lord, have mer - cy.



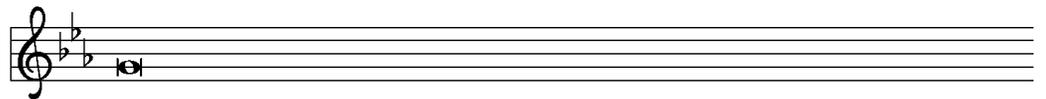
For the peace of the whole world, for the well-being of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this holy house, and for all who offer here their worship and praise,



let us pray to the Lord.



Lord, have mer - cy.



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



A - men, a - men.

*The prayer of the day is a shortened version of one attributed to the seventh-century Irish monk and missionary Columbanus. Calling God our fountain of living water, it uses language from John 4 to pray for “the beauty of your truth” coming to us through Christ.*

## PRAYER OF THE DAY

**Pastor:** Merciful God, the fountain of living water, you quench our thirst and wash away our sin. Give us this water always. Bring us to drink from the well that flows with the beauty of your truth through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Assembly:** Amen.

*Please sit.*



## WE HEAR GOD'S WORD



## LISTENING WITH CHILDREN'S EARS

### FIRST READING

Exodus 17:1-7

*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.*

**Reader:** A reading from the book of Exodus.

<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

*The narrative of Moses striking the rock is set as a parallel to the story of the Samaritan woman at the well. In both, God provides miraculous water. Like the Israelites, we too are journeying towards the water of life, quarreling along the way, yet requiring what only God can give. God is our water.*

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?”

Reader: Word of God, word of life.

Assembly: **Thanks be to God.**

*The lectionary continues its Lenten readings from Romans. The passage for this Sunday, with its strong language about sinners, is appropriate on the day that we consider the quarreling Israelites, the five-times-married Samaritan woman, and ourselves.*

**SECOND READING**

Romans 5:1-11

*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.*

Reader: A reading from Paul's letter to the Romans.

<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.

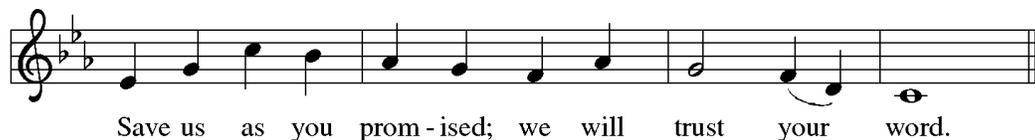
Reader: Word of God, word of life.

Assembly: **Thanks be to God.**

*Please stand as you are able.*

## GOSPEL ACCLAMATION

(Setting 1)



*Since at least the fourth century, the narrative of Jesus and the Samaritan woman has been used to explicate Christian baptism. Christ himself both provides and is the living water. In Lent we join with the Samaritan woman, seeking the living water of Christ and telling our neighbors of the one who quenched our thirst.*

## GOSPEL

John 4:5-42

*Jesus defies convention to engage a Samaritan woman in conversation. Her testimony, in turn, leads many others to faith.*

**Pastor:** The Gospel according to John the 4<sup>th</sup> chapter.  
**Assembly:** **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.”

Pastor:                   The Gospel of the Lord.  
**Assembly:**           **Praise to you, O Christ.**

*In John's telling, Jesus meets a Samaritan woman at Jacob's well in the heat of the day. Their conversation breaks nearly every social boundary of the time—Jew and Samaritan, man and woman, rabbi and outsider. Yet it is to her that Jesus first makes a clear declaration of his identity as Messiah. The hymn captures her transformation: from guarded stranger to bold witness. After encountering the "living water," she leaves her jar behind—an understated but powerful detail—and runs back to her town proclaiming, "Come and see!"*

*What makes this stanza especially striking is that the woman at the well becomes, in effect, the first evangelist in John's Gospel. Before the disciples fully understand who Jesus is, she is already inviting others into relationship with him. The hymn honors her not for perfection, but for courage. Her story reminds us that worship is not confined to one mountain or temple, but happens "in spirit and in truth."*

*Please sit.*

## SERMON

*Please stand as you are able.*

## HYMN OF THE DAY

(ELW 419)

### For All the Faithful Women *The Woman at the Well*



1 For all the faith-ful wom - en who served in days of old,  
2 Re - call the out - cast wom - an with whom our Lord con-versed:  
3 All praise to God the Fa - ther! All praise to Christ the Son!



to you shall thanks be giv - en; to all, their stor - y told.  
Christ gave her liv - ing wa - ter to quench her deep - est thirst.  
All praise to God the Spir - it, who binds the church as one!



They served with strength and glad - ness in tasks your wis - dom gave.  
Like hers, our hearts are yearn-ing; Christ of - fers us his word.  
With saints who went be - fore us, with saints who wit - ness still,



To you their lives bore wit - ness, pro-claimed your pow'r to save.  
Then may our lips be burn - ing to wit - ness to our Lord.  
we sing glad al - le - lu - ias and strive to do your will.

Text: Herman G. Stuempfle Jr., 1923–2007

Music: KUORTANE, Finnish folk tune

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## APOSTLES' CREED

Assisting Minister: With the whole church let us profess our faith,  
**Assembly:** **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;**

*Singing this stanza alongside John 4 allows us to hear her voice again—not as a footnote in someone else’s story, but as a faithful woman whose testimony still echoes. Like her, we come thirsty. Like her, we are met by Christ. And like her, we are sent back into our communities with something to say.*

*We pray for the greater church.*

*We pray for creation.*

*We pray for justice.*

*We pray for those in need.*

**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**

Assisting Minister: Reconciled by God’s mercy and sustained by God’s presence, let us pray for the world and its needs.

Assisting Minister: O God, when suffering arises, preserve your church. Give to pastors, deacons, bishops, and all servants of your gospel the endurance that produces character and the hope that will never disappoint. Hear us, O God.

**Assembly: Your mercy is great.**

Assisting Minister: When the waters run dry, sustain this earth. Send water to places languishing with drought. Bring relief to places damaged by floods. Hear us, O God.

**Assembly: Your mercy is great.**

Assisting Minister: When quarrels ensue, soften our hearts. Quell hostilities between peoples, and reconcile all humans across the lines of race, class, nationality, moral conviction, religion, and all else that divides or oppresses. Hear us, O God.

**Assembly: Your mercy is great.**

Assisting Minister: When your people thirst, satisfy their needs. Send water and food to all who need nourishment. Grant welcome to all who are excluded. Show your mercy to any in need, including those we name before you now (*the assembly offers names*). Hear us, O God.

**Assembly: Your mercy is great.**

*We pray for this congregation.*

*We remember the saints.*

*The sharing of THE PEACE is an ancient ritual that puts us right with our neighbors before we offer our gifts to God.*

Assisting Minister: When we gather to worship, send us your Spirit. Renew our hearts through the joyful noise we make and bless the work of our church musicians and musical ensembles. Hear us, O God.

**Assembly: Your mercy is great.**

Assisting Minister: O God, when death draws near, we rejoice in the promise of life with you. We remember all who have entered eternal rest, and we pray that you bring us the hope of sharing in your glory. Hear us, O God.

**Assembly: Your mercy is great.**

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

**Assembly: Amen.**

## THE PEACE

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

**Assembly: And also with you.**

*Please sit.*

## OFFERING

### MUSICAL OFFERING

*Please stand as you are able.*



**OFFERTORY****When I Survey the Wondrous Cross**

4 Were the whole realm of na - ture mine, that were a  
 pres - ent far too small; love so a - maz - ing,  
 so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1674–1748  
 Music: HAMBURG, Lowell Mason, 1792–1872

**OFFERTORY PRAYER**

Assisting Minister: 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.

Assembly: **Amen.**



**WE COME TO GOD'S TABLE**

**GREAT THANKSGIVING**

Pastor: The Lord be with you.

Assembly: **And also with you.**

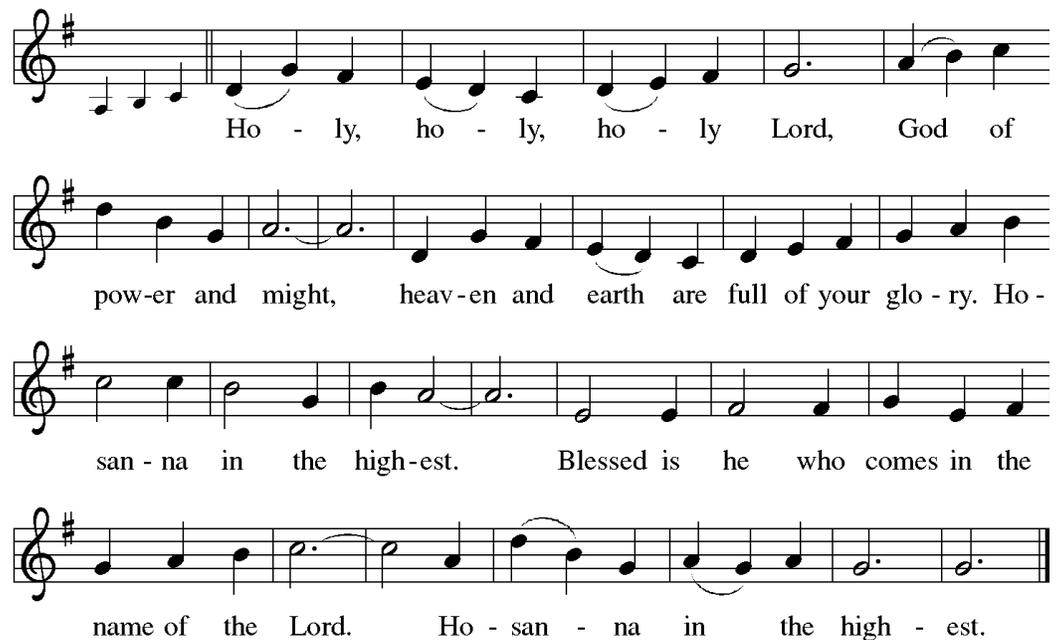
Pastor: Lift up your hearts.  
**Assembly: We lift them to the Lord.**

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

### PREFACE

Pastor: It is our duty and delight...  
 ...and join their unending hymn.

### SANCTUS (Setting 1)



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. Blessed is he who comes in the  
 name of the Lord. Ho - san - na in the high - est.

### WORDS OF INSTITUTION

#### LORD'S PRAYER

Pastor: Let us pray with confidence the prayer Jesus taught us.  
**Assembly: 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

**Pastor:** All who are hungry, come! The feast of grace is spread.

**Assembly:** **Thanks be to God.**

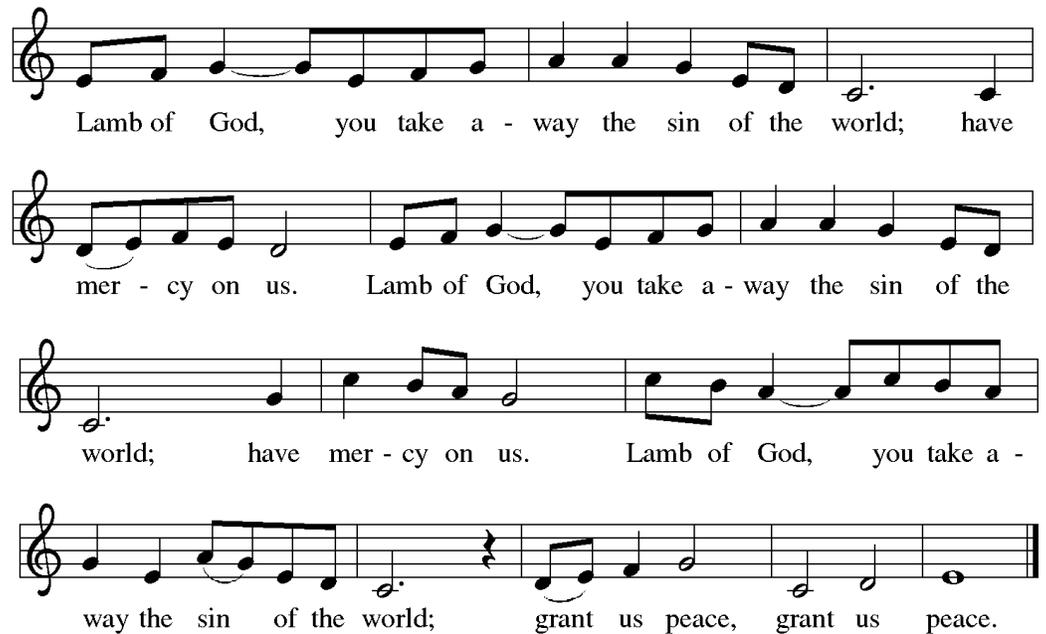
*Please sit.*

## DISTRIBUTION

*This is Christ's table of welcome. Jesus invites **all** who are hungry and thirsty for unconditional love and acceptance to come to God's banquet. The ushers will direct you forward at the appropriate time. Communion will be by station. The pastor will be in the center with the bread. All the bread we use here is gluten free. On either side will be someone with a tray of red wine and white grape juice. Empty cups can be placed in the basket on either side of the aisle. If you wish to receive a blessing instead of communion, cross your arms on your chest. The ushers will direct you forward.*

## AGNUS DEI

(Setting 1)



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, grant us peace.



*In Exodus 17, the Israelites quarrel in the wilderness, parched and afraid. God commands Moses to strike the rock at Horeb, and water gushes forth. The place is named Massah and Meribah—testing and quarreling—because the people doubt that God is truly among them. Water becomes the sign that the Lord has not abandoned them.*

*In John 4, another thirsty scene unfolds at a well in Samaria. Jesus offers the Samaritan woman “living water,” promising a spring that will well up to eternal life. Where the wilderness generation demanded proof, Jesus offers presence. Where Moses strikes the rock, Christ himself becomes the source.*

*“O Blessed Spring” draws these threads together. The hymn proclaims Christ as the rock from which salvation flows and as the spring that never runs dry. Its refrain—“O living water, never ending”—echoes both Horeb’s miracle and the well at Sychar. The wilderness thirst of Israel and the personal thirst of the Samaritan*

## DISTRIBUTION HYMN

(ELW 447)

### O Blessed Spring



1 O bless - ed spring, where word and sign em - brace us  
 2 Through sum - mer heat of youth - ful years, un - cer - tain  
 3 When au - tumn cools and youth is cold, when limbs their  
 4 As win - ter comes, as win - ters must, we breathe our  
 5 Christ, ho - ly Vine, Christ, liv - ing Tree, be praised for



in - to Christ the Vine: here Christ en - joins each one to  
 faith, re - bel - lious tears, sus - tained by Christ's in - fus - ing  
 heav - y har - vest hold, then through us, warm, the Christ will  
 last, re - turn to dust; still held in Christ, our souls take  
 this blest mys - ter - y: that word and wa - ter thus re -



be a branch of this life - giv - ing Tree.  
 rain, the boughs will shout for joy a - gain.  
 move with gifts of beau - ty, wis - dom, love.  
 wing and trust the prom - ise of the spring.  
 vive and join us to your Tree of Life.

Text: Susan Palo Cherwien, b. 1953  
 Music: BERGLUND, Robert Buckley Farlee, b. 1950  
 Text © 1993 Susan Palo Cherwien, admin. Augsburg Fortress.  
 Music © 1993 Robert Buckley Farlee, admin. Augsburg Fortress.



woman meet in the same gracious answer: God provides.

*Singing this hymn alongside these readings allows us to feel the continuity of God's mercy. From desert rock to village well to baptismal font, the water is one gift. In our own seasons of doubt or dryness, we are invited to trust again that the Lord is among us—and that the spring of Christ's life is still flowing.*

## DISTRIBUTION HYMN

(TFF 78)

## There Is a Fountain

1 There is a foun - tain filled with blood drawn  
 2 The dy - ing thief re - joiced to see that  
 3 Thou dy - ing Lamb, thy pre - cious blood shall  
 4 E'er since by faith I saw the stream thy  
 5 When this poor, fal - t'ring mor - tal tongue lies

from Im - man - uel's veins; and sin - ners, plunged be -  
 foun - tain in his day; and there have I, though  
 nev - er lose its pow'r till all the ran - somed  
 flow - ing wounds sup - ply; re - deem - ing love has  
 si - lent in the grave, then in a no - bler,

neath that flood, lose all their guilt - y stains: lose  
 vile as he, washed all my sins a - way: washed  
 church of God be saved, to sin no more: be  
 been my theme, and shall be till I die: and  
 sweet - er song I'll sing thy pow'r to save: I'll

all their guilt - y stains, lose all their guilt - y stains; and  
 all my sins a - way, washed all my sins a - way; and  
 saved, to sin no more, be saved, to sin no more; till  
 shall be till I die, and shall be till I die, re -  
 sing thy pow'r to save, I'll sing thy pow'r to save; then

sin - ners, plunged be - neath that flood, lose all their guilt - y stains.  
 there have I, though vile as he, washed all my sins a - way.  
 all the ran - somed church of God be saved, to sin no more.  
 deem - ing love has been my theme, and shall be till I die.  
 in a no - bler, sweet - er song I'll sing thy pow'r to save.

Text: William Cowper, 1731–1800

Music: CLEANSING FOUNTAIN, North American, 19th cent.

*Please stand as you are able.*

### POST-COMMUNION BLESSING

**Pastor:** May the body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

**Assembly:** **Amen.**

### POST-COMMUNION PRAYER

**Assisting Minister:** 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, bear witness to your love for all creation, through Jesus Christ, our Savior and Lord.

**Assembly:** **Amen.**

### SENDING OF COMMUNION

**Pastor:** Gracious God, you took the form of a servant, offering yourself as food, comfort, and strength to a sick and hurting world. Anoint with a servant heart those who take your word and sacrament to our siblings in their homes and in hospitals. Grant grace, mercy, healing, and hope to those who feast on your body and blood and receive your words of new life. May we all recognize that we have a place and a home in the body of our Lord Jesus Christ.

**Assembly:** **Amen.**



## WE ARE SENT FORTH TO SERVE



*We are sent out singing an old favorite, "Rock of Ages, Cleft for Me." Parts of this hymn take inspiration from the Exodus reading we heard today. Just as God took care of God's people in the desert by giving Moses the power to draw water from a rock, God will also take care of us. It is not because of any works we do, but simply because we are called as God's children.*

### SENDING HYMN

(ELW 623)

### Rock of Ages, Cleft for Me

1 Rock of A - ges, cleft for me, let me hide my - self in thee;  
 2 Not the la - bors of my hands can ful - fill thy law's de - mands;  
 3 Noth - ing in my hand I bring; sim - ply to thy cross I cling.  
 4 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood, from thy riv - en side which flowed,  
 could my zeal no res - pite know, could my tears for - ev - er flow,  
 Na - ked, come to thee for dress; help - less, look to thee for grace;  
 when I soar to worlds un - known, see thee on thy judg - ment throne,

be of sin the dou - ble cure; cleanse me from its guilt and pow'r.  
 all for sin could not a - tone; thou must save, and thou a - lone.  
 foul, I to the foun - tain fly; wash me, Sav - ior, or I die.  
 Rock of A - ges, cleft for me, let me hide my - self in thee.

Text: Augustus M. Toplady, 1740–1778  
 Music: TOPLADY, Thomas Hastings, 1784–1872

**BENEDICTION**

Pastor: God our tender parent, God the crucified one,  
God the reconciling Spirit, † bless you now and  
forever.

**Assembly: Amen.**

**DISMISSAL**

Assisting Minister: Go in peace. Care for others as God cares for  
you.

**Assembly: Thanks be to God.**

**POSTLUDE**

*Postlude in d minor*

by Johann Rinck

*As part of our continuous efforts to make worship  
more inclusive and sensory friendly, we ask that you  
refrain from applauding during worship and after the  
postlude.*

## FROM THE CLOUD OF WITNESSES

*[Gail Ramshaw, Words Around the Font (Chicago: Liturgy Training Publications, 1994), 56.]*

John's gospel says the Samaritan woman was invited to take all the water she needed. The early centuries of the church, and now we again, have seen in the Samaritan woman an image of us all. We all search in the wrong place for refreshment, lugging home water which gives out or goes bad; we continuously need more water; we are always somewhat thirsty, dirty or raw. We thought to find water there, down at the stream, and were surprised to find it here, directly before us. Turning around—the word is conversion—we find a water source we had not even imagined. Baptism, says the church, is this water source, this fountain of God, this conversation with Christ, this gift of self-knowledge, this sense of mission, this true religious rite, this conversion of life.

—Gail Ramshaw

*An Eastern Orthodox icon of Jesus and the woman at the well, who in legend is named St. Photina, makes clear that the church has connected the well of John 4 to baptism: in this depiction, the well is in the shape of a cross, as were some ancient fonts. One such cross-shaped font was in the church in Ephesus.*



## **THIS WEEK'S COMMEMORATIONS**

**George Herbert, hymnwriter, died 1633**

**Sunday, March 1, 2026**

An excellent scholar, Herbert served briefly in the English parliament, then became a parish priest. He was known for devoted care of his parishioners, as well as for writing poetry and hymns, including "Come, my way, my truth, my life." He died at age 40.

**John Wesley, died 1791; Charles Wesley, died 1788; renewers of the church**

**Monday, March 2, 2026**

These brothers led a revival originally intended to remain within the Church of England, one that involved frequent communion and advocacy for the poor. Except for a brief time in America, they worked in England. Charles was also a prolific hymn writer. After their deaths, their work led to the formation of the Methodist Church.

**Perpetua and Felicity and companions, martyrs at Carthage, died 202**

**Saturday, March 7, 2026**

Vibia Perpetua, a noblewoman, and Felicity, an enslaved woman, were catechumens at Carthage, northern Africa. They, with four other catechumens, had defied the Roman emperor who had forbidden conversions to Christianity, and were put to death in the amphitheater.

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There is a hearing-assistance system (induction loop) in the Sanctuary for those with hearing impairments. Please ask an usher for instructions.

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