

Trinity Lutheran Church
Created to Praise
August 17, 2025
10th Sunday after Pentecost

140 N 7th Ave
West Bend, WI
262-334-2125

PRAYER BEFORE WORSHIP

*Come to us, Holy Spirit of God,
through the walls of division and the hardness of our hearts.
Come to us, Holy Spirit of God,
in the untamed wind and the breath of lovers.
Come to us, Holy Spirit of God,
in ever expanding circles of grace and peace.
Come to us, Holy Spirit of God,
and bring us into the unending love of the Trinity.
Amen.*

GATHERING MUSIC

PASTORAL WELCOME AND ANNOUNCEMENTS

TRINITY WELCOME

NEW MEMBER WELCOME

Roy and Judy Dricken
Sponsors: Paul and Rae Bauman

Lori Hassig
Sponsor: Hazel Griffin

Sherie Kruse
Sponsors: Howard and Marcia Vrankin

Laura Muther
Sponsors: Nancy & Pat Hanvey

Danielle Paswaters and Manual Jones
Sponsor: Nate Shubat

Heather Peters
Sponsors: Rick and Sue Gilbertson

Rachel Squibb
Sponsors: Pat & Nancy Hanvey

THOUGHTS FOR THE DAY

"Isn't it amazing that we are all made in God's image, and yet there is so much diversity among his people?"
— **Desmond Tutu**

"When you're finally up on the moon, looking back at the earth, all these differences and nationalistic traits are pretty well going to blend and you're going to get a concept that maybe this is really one world and why the hell can't we learn to live together like decent people?"
— **Frank Borman**

*"He drew a circle that shut me out—
Heretic, a rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!"*
(Edwin Markham, 1852-1940)

CALL TO WORSHIP (stand)

Leader: We come to worship, not as perfect beings, but as imperfect people seeking God's grace and love.

All: We acknowledge our differences and our shared humanity, and we welcome all who seek to know God.

Leader: Let us be reminded that God's love is wide enough to embrace every one of us, just as we are.

All: May we find acceptance and belonging in this community of faith.

PRAISE SONG

"Come Just As You Are"

1. Come just as you are; Hear the Spi - rit call.
2. Come just as you are; Hear the Spi - rit call.

Come just as you are; Come and see, come, re - ceive;
Come just as you are; Come, re - ceive Christ the King;

Come and live for - ev - er. Life ev - er -
Come and live for - ev - er more. *Song Ending*

last - ing, and strength for to - day; Taste the Liv - ing
Wa - ter, and nev - er thirst a - gain. *(repeat verse 2)*

OUR CONFESSION PRAYER

We confess that we have not lived out your call to share in abundant life and unconditional love. We believe that you have the power to turn us around to a more inclusive way of living, so we ask you to do that. We ask you to give us the courage to change. Amen.

CONFESSION RESPONSE

"Grace Alone"

1. Ev - 'ry pro - mise we can make, ev - 'ry prayer and step of faith,
2. Ev - 'ry soul we long to reach, ev - 'ry heart we hope to teach,
Ev - 'ry dif - f'rence we will make is on - ly by His grace.
Ev - 'ry - where we share His peace is on - ly by His grace.
Ev - 'ry moun - tain we will climb, ev - 'ry ray of hope we shine,
Ev - 'ry lov - ing word we say, ev - 'ry tear we wipe a - way,
Ev - 'ry bless - ing left be - hind is on - ly by His
Ev - 'ry sor - row turned to praise is on - ly by His
grace. Grace a - lone which God sup - plies, strength un - known He will pro
vide. Christ in us, our Cor - ner - stone, we will go forth in grace a
1. lone. 2. lone. We will go forth in grace a - lone.

CHILDREN'S MESSAGE (sit)

THE GOSPEL

John 4:1-42 (The Message)

¹⁻³ Jesus realized that the Pharisees were keeping count of the baptisms that he and John performed (although his disciples, not Jesus, did the actual baptizing). They had posted the score that Jesus was ahead, turning him and John into rivals in the eyes of the people. So Jesus left the Judean countryside and went back to Galilee.

⁴⁻⁶ To get there, he had to pass through Samaria. He came into Sychar, a Samaritan village that bordered the field Jacob had given his son Joseph. Jacob's well was still there. Jesus, worn out by the trip, sat down at the well. It was noon.

⁷⁻⁸ A woman, a Samaritan, came to draw water. Jesus said, "Would you give me a drink of water?" (His disciples had gone to the village to buy food for lunch.)

⁹ The Samaritan woman, taken aback, asked, "How come you, a Jew, are asking me, a Samaritan woman, for a drink?" (Jews in those days wouldn't be caught dead talking to Samaritans.)

¹⁰ Jesus answered, "If you knew the generosity of God and who I am, you would be asking *me* for a drink, and I would give you fresh, living water."

¹¹⁻¹² The woman said, "Sir, you don't even have a bucket to draw with, and this well is deep. So how are you going to get this 'living water'? Are you a better man than our ancestor Jacob, who dug this well and drank from it, he and his sons and livestock, and passed it down to us?"

¹³⁻¹⁴ Jesus said, "Everyone who drinks this water will get thirsty again and again. Anyone who drinks the water I give will never thirst—not ever. The water I give will be an artesian spring within, gushing fountains of endless life."

¹⁵ The woman said, "Sir, give me this water so I won't ever get thirsty, won't ever have to come back to this well again!"

¹⁶ He said, "Go call your husband and then come back."

¹⁷⁻¹⁸ "I have no husband," she said.

"That's nicely put: 'I have no husband.' You've had five husbands, and the man you're living with now isn't even your husband. You spoke the truth there, sure enough."

¹⁹⁻²⁰ "Oh, so you're a prophet! Well, tell me this: Our ancestors worshiped God at this mountain, but you Jews insist that Jerusalem is the only place for worship, right?"

²¹⁻²³ "Believe me, woman, the time is coming when you Samaritans will worship the Father neither here at this mountain nor there in Jerusalem. You worship guessing in the dark; we Jews worship in the clear light of day. God's way of salvation is made available through the Jews. But the time is coming—it has, in fact, come—when what you're called will not matter and where you go to worship will not matter.

²³⁻²⁴ "It's who you are and the way you live that count before God. Your worship must engage your spirit in the pursuit of truth. That's the kind of people the Father is out looking for: those who are simply and honestly *themselves* before him in their worship. God is sheer being itself—Spirit. Those who worship him must do it out of their very being, their spirits, their true selves, in adoration."

²⁵ The woman said, “I don’t know about that. I do know that the Messiah is coming. When he arrives, we’ll get the whole story.”

²⁶ “I am he,” said Jesus. “You don’t have to wait any longer or look any further.”

²⁷ Just then his disciples came back. They were shocked. They couldn’t believe he was talking with that kind of a woman. No one said what they were all thinking, but their faces showed it.

²⁸⁻³⁰ The woman took the hint and left. In her confusion she left her water pot. Back in the village she told the people, “Come see a man who knew all about the things I did, who knows me inside and out. Do you think this could be the Messiah?” And they went out to see for themselves.

³¹ In the meantime, the disciples pressed him, “Rabbi, eat. Aren’t you going to eat?”

³² He told them, “I have food to eat you know nothing about.”

³³ The disciples were puzzled. “Who could have brought him food?”

³⁴⁻³⁵ Jesus said, “The food that keeps me going is that I do the will of the One who sent me, finishing the work he started. As you look around right now, wouldn’t you say that in about four months it will be time to harvest? Well, I’m telling you to open your eyes and take a good look at what’s right in front of you. These Samaritan fields are ripe. It’s harvest time!

³⁶⁻³⁸ “The Harvester isn’t waiting. He’s taking his pay, gathering in this grain that’s ripe for eternal life. Now the Sower is arm in arm with the Harvester, triumphant. That’s the truth of the saying, ‘This one sows, that one harvests.’ I sent you to harvest a field you never worked. Without lifting a finger, you have walked in on a field worked long and hard by others.”

³⁹⁻⁴² Many of the Samaritans from that village committed themselves to him because of the woman’s witness: “He knew all about the things I did. He knows me inside and out!” They asked him to stay on, so Jesus stayed two days. A lot more people entrusted their lives to him when they heard what he had to say. They said to the woman, “We’re no longer taking this on your say-so. We’ve heard it for ourselves and know it for sure. He’s the Savior of the world!”

MESSAGE *“Crossing Boundaries and Opening Circles”* **Pastor David Schoob**

THE MESSAGE RESPONSE (Stand) "God of the Movements and Martyrs"

1. God of the move - ments and mar - tyrs, God of the pow - er - less
 2. Now it's our turn to do jus - tice, hum - bly we rise to the
 3. God of the cir - cle that holds us, God of the ones pushed a -

child, God give of the hurt strength and the hope - less and un - rec - on - ciled,
 day, we will reach out to the wis - dom to walk in your way.
 way, we will reach out to the neigh - bors, in your name we'll say:

- God of the just and the faith - ful, - God of the night and the
 - Gath - er the loaves and the fish - es, - share un - til all have been
 No mat - ter your creed or your coun - try, no mat - ter the hue of your

day, - God of the whole of cre - a - tion, in your name we
 fed, - walk in com - pas - sion and mer - cy, by love we'll be
 skin, your age, who you love, or the bod - y your soul was born

pray; - Man - y have fol - lowed the sav - ior -
 led, - stand - ing in cir - cles sur - round - ing,
 in, no mat - ter the plac - es you're bro - ken, no

in - to the face of the storm, - strength - ened by long gen - er -
 all hold - ing hands while we pray, when pow - ers bear down on the
 mat - ter the things you have done, - lay down that weight on the

a - tions, by love they were formed. In base - ments of tall stee - pled
 help - less, we'll stand in the way. - God of the worn and the
 al - tar, a new day's be - gun. - You are a child of the

church - es, in shadows of fen - es and walls, in al - leys and hall - ways of
 wound - ed, - let us be healed by the truth, when door - ways are blocked, we will
 mak - er, - you are be - lov - ed and known, - [join us in work of the

pow - er, they an - swered your call.
 low - er our friends through the roof.
 kin - dom, we wel - come you home.] Repeat last phrase v. 3



THE OFFERING Please remember that your offerings of money, time and talents enable Trinity to "share the love and promise of God" through its ministries.

THE PRAYERS

P: As God's people called to love one another, let us pray for the needs of the church, the human family, and all of creation.

(Petitions end: "God of mercy"; "Hear our prayer.")

P. All these things and whatever you see that we need, grant us, O God, for the sake of Christ, who died and rose again, and now lives and reigns with you and the Holy Spirit, one God, forever and ever.

THE COMMUNION SENTENCES

One: The Lord is with you.

All: And also with you.

One: In this meal we receive new life.

All: God come and fill us.

One: The bread and the wine are the body and blood of Jesus

All: offered so that we might have life.

One: The meal strengthens you to share the good news,

All: We need this strength.

One: The Lord is with you.

All: And also with you.

Leader: Let us rejoice as we hear the words that remind us of God's greatest gift of love.

In the night in which he was betrayed, our Lord Jesus took bread and gave thanks and broke it and gave it to his disciples saying, "Take and eat, this is my body given for you, do this in remembrance of me."

Again after supper he took the cup and after giving thanks he gave it to them all to drink saying, "This is the new covenant in my blood, shed for you and for all people for the forgiveness of sins. Do this in remembrance of me."

THE LORD'S PRAYER

Our Father in heaven, hallowed be your name. Your kingdom come, Your will be done, on earth as it is in heaven. Give us today our daily bread and 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.

THE DISTRIBUTION OF THE FAMILY MEAL

All who celebrate Jesus Christ as Lord and Savior are invited to commune today.

*When you receive the bread, you may either dip the wafer
in the first chalice of wine or the second chalice of grape juice*

Please indicate to the pastor if you need a gluten free wafer.

(We also have individually packaged gluten free wafer/wine.)

COMMUNION SONGS

"All Are Welcome"

All are wel - come friend and stran - ger at the ban - quet
of the Sav - ior All are wel - come All are wel - come here.

1. From the wo ones - man who who comes cry - ing
2. From the ones to man who feel for - got ten
3. Go in - to the streets and cit - ies

leav - ing tears at Je - sus' feet
those who sense their place - is gone
to the farms and fam - i - lies

To the man who knows the right way
To the ones who live in hun - ger
Tell a - bout the sple - did ta - ble

but here God's can you - not be - see long.
mer - cy.

“Build Us a Table”



1. Walls mark our bound-ries and keep us a - part;
 2. Walls make us sure who is in and who's out;
 3. Once we were stran-gers, di - vid - ed, a - lone.

walls keep the world from our eyes and our heart.
 walls keep us safe from all ques - tion and doubt,
 Hate and dis - trust built a wall stone by stone.

Ta - bles are round, mak - ing room for one more,
 but at a ta - ble in o - pen ex - change
 Now at a ta - ble the bread that we share

wel - com - ing friends we had not known be - fore. So
 new ties are formed as our lives re - ar - range. So
 joins us to Christ in a cir - cle of care. So

build us a ta - ble and tear down the wall! Christ is our host. There is

room for us all! Build us a ta - ble and tear down the wall!

Christ is our host. There is room for us all!

THE COMMUNION BLESSING

THE SENDING OUT

Leader: Let us go forth from this place, striving to know all of our brothers and sisters in the same way as God does.... the God to whom in life and death we belong. May we see and celebrate the gifts of all, as we see the wonder of how God weaves all gifts into the tapestry of life in God's kingdom.

All: **Amen.**

THE SENDING SONG “For Everyone Born a Place at the Table” vs 2-5

2. For wom - an and man, a place at the ta - ble,
 3. For young and for old, a place at the ta - ble,
 4. For just and un - just, a place at the ta - ble,
 5. For ev - ery - one born, a place at the ta - ble,

re - vis - ing the roles, de - cid - ing the share,
 a voice to be heard, a part in the song,
 a - bus - er, a - bused, with need to for - give,
 to live with - out fear, and sim - ply to be,

with wis - dom and grace di - vid - ing the pow - er,
 the hands of a child in hands that are wrin - kled,
 in an - ger, in hurt, a mind - set of mer - cy,
 to work, to speak out, to wit - ness and wor - ship,

for wom - an and man, a sys - tem that's fair. (Verse 3)
 for young and for old, the right to be - long. And
 for just and un - just, a new way to live. (Verse 5)
 for ev - ery - one born, the right to be free. And

God will de - light when we are cre - a - tors of jus - tice and
 joy com - pas - sion and peace; yes,
 God will de - light when we are cre - a - tors of jus - tice, jus - tice and joy.

THE DISMISSAL

Leader: Go in peace. Serve the Lord.

People: Thanks be to God.

Following worship, please join us in the Heritage Room for a coffee hour.

WE THANK OUR WORSHIP ASSISTANTS

Pastors: Pastor David Schoob, Pastor Cristy Schoob

Worship Assistant: Linda Amacher

Ushers: Charlotte, Lincoln, and Kennedy Butzler

Reader: Greg Griffin

Communion Set Up: Sue Kesy

Communion Servers:

Vocalists: Paul Anderson, Tony Brodzeller,
Rick Gilbertson, Greg Griffin

Keyboard: Hazel Griffin

Video: Heather Peters **Audio:** Bryan Schlosser

Counters: CarlEda Skinkis, Ron Hinzpeter

Coffee Hour: Cyndee Bruder, Marcia Vrankin

Trinity Lutheran Church is located on the original and ancestral homelands of the Ho-Chunk and Potawatomi people. As such, we wish to give thanks for their presence here since time immemorial. We also recognize and honor all our Indigenous siblings who have and continue to call this land their home. It is our sincere desire that this acknowledgement initiates an ongoing instructive, and constructive journey toward respect, truth and healing regarding colonialism, the church community, and inclusivity for all children of the Great Spirit. We commit ourselves as God's children to pray for our indigenous siblings, to pray for God's blessings on them and for strength for them and for us as we work together for justice, dignity, respect and peace for all the diverse people of the land.

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