Westminster Presbyterian Church

January 30, 2022
4th SUNDAY AFTER EPIPHANY

Welcome and Announcements — **Rev. Dr. Enikő Ferenczy**

Prelude — "Jesu, Joy of Man's Desiring" (Chorale from Cantata No. 147) — J.S. BACH /ARR. MARTHA POWELL SETCHELL

Let us open our hearts and minds to the rhythm of the gathering music as it centers us in God's presence for worship.

***Gathering Words** — **Linda Barbu**

*The * in the liturgy indicates that you are invited to stand in body or in spirit.*

Let all who yearn for connection,
all who hunger for justice and thirst for bodily renewal come and be replenished.
With hope and expectation, we bring all that our soul's desire.
Let everyone weary from isolation or overwhelmed by life's troubles come and find rest in God's care.
All those who come seeking community are received in Holy Embrace.
May the presence and provision of God be manifest among us that all may have what they need.
We come to give, we come to receive, we come to grow in love.

***Opening Prayer** — **Linda Barbu**

God Who Knows,
all that we experience is held in your care.
Nothing is hidden from you—not the burdens we bear in public
or the quiet pain felt only in secret.
Your love for us welcomes everything that aches.
With hearts open to your Spirit,
we bring all our hopes and fears to you.
Amen.

***Opening Hymn #634** — "To God Be the Glory" — TO GOD BE THE GLORY

Call to Confession — **Greg Barbu**

Walking the dog, reading a bedtime story, recycling newspapers – in every moment, in every place, God is there. Let us confess how often we do not see God in our lives, especially in how we live them. Join me, as we pray together, saying,

Prayer of Confession **Greg Barbu**

Loving God,
you come to us drawing us out of ourselves
to meet you in the midst of everyday life.

We confess that we have a lot of ideas about what you should do,
where you should be, who you should talk to,
and those lines look very much like ones we draw for ourselves.

We place people in boxes, so we know how to behave:
when to act like we know more than we do,
when to change our accents or our stance on issues out of self-interest,
when it's fine to dismiss or talk over or when to listen or when to flatter.

We create such categories based on
assumptions and stereotypes and old grudges and whitewashed history,
and rarely allow new facts or personal stories to change our minds.

Forgive us, O God, and give us the courage to reach across divisions
and find you there on the other side, offering us streams of living water.
We ask in the name of the One who disrupts the world with love, Jesus the Christ.
Amen.

Silent Confession

Assurance of Forgiveness **Greg Barbu**

Family of faith,
God meets us in the hard places.
The territories of struggle.
The sites of desperation.
The places of deepest need.
In our fears and our pain,

So rest in this promise:

The grace of Christ washes away all the boundaries
that we draw within our hearts and towards others.

Drenched in living water, we find deeper connection,
A new sense of community with God and one another.
Thanks be to God. Amen.

Musical Response "Evening Song" DANIEL GOTTLOB TURK

Prayer of Illumination **Rev. Dr. Enikő Ferenczy**

Reader's Theatre **Jesus and the Samaritan Woman** **Linda Barbu**
Based on John 4:3-28, 39-42 **Rev. Dr. Enikő Ferenczy**
Divine Gbagbo

Narrator:

Jesus and his disciples left Judea and returned to Galilee.
The trip took them through Samaria.
After a time, they came to the Samaritan village of Sychar,
near the field that Jacob gave to his son Joseph.
Jacob's well was there;
and Jesus, tired from the long walk,
sat down beside the well for a rest.
The disciples ventured off to look for provisions.
It was about noon, and before long
a Samaritan woman came to the well to draw water.
Jesus said to her,

Jesus:

Would you please draw some water for me, and give me a drink?

Narrator:

The woman was surprised,
for Jews usually refuse to have anything to do with Samaritans.

Samaritan Woman:

I can't believe that you, a Jew, would even speak to me,
much less ask me for a drink of water!

Jesus:

If you only knew the gift God has for you
and who you are speaking to!
Because if you did, you would ask me,
and I would give you living water.

Samaritan Woman:

Sir, you sit by this deep well,
a thirsty man without a bucket in sight.
Where would you get this living water?
Do you think you're greater than our ancestor Jacob,
who labored long and hard to dig and maintain this well
so that he would have clean water to share with his sons and daughters,
his grandchildren, and his livestock?

How can you offer better water than he and his family enjoyed?

Jesus:

Drink this water, and your thirst is quenched only for a moment.
You must return to this well again and again.
But the water I offer you is different.
I offer water that quenches thirst forever.
It becomes a fresh, bubbling spring within you,
giving life throughout eternity.
You would never be thirsty again.

Samaritan Woman:

Please, sir, give me this water!
Then I'll never be thirsty again,
and I won't have to keep coming here to get water.

Jesus:

Go and get your husband.

"Samaritan Woman"
I don't have a husband.

Jesus:

You are telling the truth.
You have had five husbands
and are currently living with a man you are not married to.

Samaritan Woman:

Sir, it is obvious to me that you are a prophet.
So tell me, why is it that you Jews insist
that Jerusalem is the only place of worship,
while we Samaritans claim it is here at Mount Gerizim,
where our ancestors worshiped?"

Jesus:

Woman, I tell you that neither is so.
The time is coming when it will no longer matter
whether you worship God on this mountain or in Jerusalem.
Believe this: a new day is coming—in fact, it's already here—
when the importance will not be placed on the time and place of worship
but on the truthful hearts of worshipers.
You worship what you don't know, while we worship what we do know,
for God's salvation in coming through the Jews.
God is spirit,
and God is seeking followers who worship God in spirit and in truth.

Samaritan Woman:

I know the Messiah is coming—the one who is called Christ.
When he comes, he will explain everything to us.

Jesus:

I am the Messiah!

Narrator:

Just then his disciples came back.
They were shocked to find him talking to a woman,
but none of them had the nerve to ask, "What do you want with her?"
or "Why are you talking to her?"

The woman went back to the town, leaving her water pot behind.
She stopped men and women on the streets
and told them about what had happened.
And because of her testimony, the village of Sychar was transformed—
many Samaritans heard and believed.
They approached Jesus and repeatedly invited him to stay with them,
so he lingered there for two days on their account.
And as he spoke to them, many more came to believe.
They began their faith journey because of the testimony of the woman at the well;
but when they heard for themselves,
they were convinced that Jesus was God's Anointed –
sent to save the world.

Sermon **Holy Conversations** **Rev. Dr. Enikő Ferenczy**

Hymn No. #626 "As the Deer" AS THE DEER

Sharing Joys and Concerns **Greg Barbu**

Prayer of the People **Greg Barbu**

We ask through the power of your Spirit and in the name of Jesus the Christ,
who taught us to pray, saying:

Our God in heaven, holy is your name.
Your kingdom come,
Your will be done, on earth as is 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.

*** Closing Hymn No. #744** "Arise, Your Light Is Come!" FESTAL SONG
Verses 1 and 4

***Benediction** **Rev. Dr. Enikő Ferenczy**

Postlude "Lobt Gott, ihr Christen" NIKOLAUS HERMAN/ARR. LANI SMITH BACH

The service continues with fellowship.

To assure the safety of all, currently we are not passing the offering plates. They are in the back of the sanctuary. We invite you to place your gifts there. Thank you for your generosity.

Note: The Gathering Words and Opening Prayer were adapted from *Enfleshed: Liturgy that Matters.* The Prayer of Confession was adapted from Rev. Teri Peterson. The Readers' Theater adapted from Thomas Nelson.

Music:	Piano	Mary-Marie Deauclaire
	Piano	Bob Iams
	Organ	Ken Shafer
Tech. Assistant/Event Steward		Tony Mendiola
Flowers		Lemoine Peart
Sunday Assistant		Lemoine Peart

Westminster Presbyterian Church

Pastor Rev. Dr. Enikő Ferenczy
Office Administrator Judy Mowrer
Minister of Music and Worship Arts Dr. Divine Gbagbo
Worship Accompanists Mary-Marie Deauclaire, Ken Shafer
AV Assistant/Event Steward. Tony Mendiola
Custodian Kara Akers

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Westminster Presbyterian Church strives to be a safe place for all people to worship regardless of ethnicity, creed, age, cultural background, gender identity, or sexual orientation.

ADORATION

634 To God Be the Glory



This American gospel song became popular in England in the late 19th century, then returned to this country in the mid-20th century with the Billy Graham crusades. Its continuing popularity may well be due to the freedom from subjective considerations in its praise of God.

TEXT: Fanny Jane Crosby, 1875
MUSIC: William Howard Doane, 1875

TO GOD BE THE GLORY
11.11.11.11 with refrain

Refrain


Praise the Lord, praise the Lord; let the earth hear his voice!
Praise the Lord, praise the Lord; let the peo - ple re - joice!
O come to the Fa - ther through Je - sus the Son,
and give him the glo - ry: great things he has done!

ADORATION

626 As the Deer



This praise chorus begins as a paraphrase of Psalm 42:1 and later incorporates parts of Psalm 28:7. In some early Christian communities, people chanted or sang Psalm 42 on their way to be baptized, and many early Christian baptisteries were decorated with deer drinking water.

TEXT and MUSIC: Martin J. Nystrom, 1984
Text and Music © 1984 Universal Music - Brentwood Benson Publishing

AS THE DEER
Irregular

Verses 1 and 4

DISCIPLESHIP AND MISSION

744 Arise, Your Light Is Come!



Echoing imagery from Isaiah 61:1–2 and other passages, this text was created as an inclusive-language alternative to an older hymn using this late 19th-century tune. Because it is a song of encouragement rather than a song of praise, it is not directed to God but to people.

TEXT: Ruth Duck, 1974
MUSIC: William H. Walter, 1894
Text © 1992 GIA Publications, Inc.

FESTAL SONG
SM
(this tune in a lower key, 815)