

WELCOME TO...

The Presbyterian Church of
Saint David

March 23, 2014



ANOTHER WISHING WELL

Gathering: *In the quietness of this place, surrounded by the all-pervading presence of God, our hearts whisper: Keep fresh before us the moments of our high resolve, that in fair weather or in foul, in good times or in tempests, in the days when the darkness and the foe are nameless or familiar, we may not forget that to which our lives are committed. Keep fresh before us the moments of our high resolve. Amen.* (Adapted from *Meditations of the Heart*, Howard Thurman)

Hymn: As longs the hart 25

*God of Living Water, you call us to come and drink. So why do we sit here and complain that there is not enough water? You call us to strike the rocks of our world and let your Living Water flow. But we do not trust enough that the spring is there. We want to find the water on our own, using our own wisdom. You call us to share the Water of Life with the world around us. But we believe that the water is limited, not abundant and so we are tempted to save it for ourselves. For all the times we turn away from your Water, for all the times we sully the Water by misusing it, for all the times we let others go thirsty instead of offering a drink, **Forgive us we pray.** (...time of silent prayer...) *The Water of Life flows with abundance to fill us with hope, to cleanse us of our guilt, to float us to a new life. Washed in the Living Water, we are forgiven and set free to live abundant life. Thanks and praise to God. Amen.*
~ written by Rev Gord,*

Hymn: You thirsty ones (1-3) 190

Scripture: **John 4:1-42**

Conversation and questions: “The conversation we’re eavesdropping on this week is the longest one Jesus has with anyone (and it’s with a woman, not a religious leader). Jesus is talking about a “water” that will satisfy the deepest longings of her soul, and she, understandably, is thinking about how heavy that clay jar is each day on her way home--but before long, much sooner than Nicodemus--she grasps that this person, this stranger, this “other” is bringing her something even more central to her

wellbeing and more necessary for her very life than water itself: the living water of God's grace and acceptance of her, just as she is."

Focus Questions

1. How are Nicodemus and the woman at the well similar? How do they differ?
2. If "salvation" is healing, what needed to be healed in the Samaritan woman, and in her people?
3. What needed to be healed in the disciples, who came upon the scene?
4. What needs to be healed in your community, in your family, in your own spirit?
5. What barriers do you experience to healing for yourself and for others?

Hymn: You thirsty ones (4-5) 190

Invitation: *From olden times comes to us this meal of bread and wine. On the night before his passing, Jesus and his friends were gathered around table. He had spoken of God who wants to save the world: of the cross that must be carried; of the beaker that should be emptied; of the - joy awaiting the faithful . Now he spoke of the sacrifice that would be made: Of the communion in His love, stronger than death. The bread, made of grain, would be broken. As his body would be broken and die. The wine, pressed from grapes, would be shed. And his blood would be shed. Those who had joined the meal, knew the significance of the secret. They understood the darkness of betraying love, the grief of sacrificing for love, the power of communion in a love stronger than death; the peace for those who remember his love. The meal of the bread and the wine is the communion in this love we behold in Jesus and in which we share through him. The communion with those far away, the communion with those near and the communion with those who will succeed us. Friends in faith and love, we are invited to this communion meal. Come and celebrate together.*

Hymn: I hunger and I thirst (1-3) 198

Prayer of Thanksgiving: *The Lord is here. God's spirit is with us. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give thanks and praise.*

We thank you for the common gifts of the earth. We thank you for providing for our every need. This bread is a sign of hope, it holds a story of dying and rising, of breaking and sharing, of nourishment and strengthening, of being more than enough. For this we give you thanks, gracious God.

This fruit of the vine is a sign of hope, it holds a story of dying and rising, of pouring and sharing, of refreshment and renewal, of being more than enough. For this we give you thanks, gracious God.

This sacrament reminds us that God can fill the deepest hunger and quench the greatest thirst. For this we give you thanks, gracious God.

This is both the story of who and what we are and the greater story of which we are a part – the ongoing story of God's reign and life on earth. For this we give you thanks, gracious God.
(CONTINUE IN PRAYER)

Hymn: I hunger and I thirst (4-5) 198

Communion

Prayer following communion: Thanks be to you, O God, for your presence and your purpose, for your loving kindness and your steadfast Spirit. May the blessings of this table strengthen our faith, increase our generosity and unify our hearts, for we pray in the name of Jesus, the Risen One. Amen.

Hymn: Now let us from this table rise 556