

March 8, 2026 + 10:30 A.M.

Third Sunday of Lent

We Join in Worship

Liturgist: Jean Smith

*If you need extra space for a wheelchair or walker, or if you have young children with you, please feel free to make use of our Prayground, the extra space across the aisle from the sound booth.*

PRELUDE He Who Would Suffer God to Guide Him

Newmark/Winkworth

WELCOME

CHORAL INTROIT

ANNOUNCEMENTS

\*THE PEACE OF CHRIST

\*CALL TO WORSHIP (Adapted from *Psalms* 121)

Leader: We lift up our eyes to the mountains—from where will our help come?

**ALL: Our help comes from the LORD, who made heaven and earth.**

Leader: The LORD will not let our feet be moved; the LORD who keeps us will not slumber.

**ALL: The LORD who keeps us will neither slumber nor sleep.**

Leader: The LORD is our keeper; the LORD is our shade at our right hands.

**ALL: The sun shall not strike us by day, nor the moon by night.**

Leader: The LORD will keep us from all evil; the LORD will keep our lives.

**ALL: The LORD will keep our going out and our coming in from this time on and forevermore.**

\*OPENING HYMN: “Guide Me, O Thou Great Jehovah” (281)

INVITATION TO CONFESSION:

Leader: In his letter to the Romans, Paul writes, “Since we are justified by faith, we have peace with God through our Lord Jesus Christ, 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.” With the assurance of that grace, let us confess our sins.

PRAYER OF CONFESSION (unison)

**God of living water, we lift our voices up to confess unto you. We confess that we have not been good stewards of water, that most precious gift of your Creation. Over the years we have overused it and over-polluted it. We have taken it for granted while others across the world have faced scarcity. We have quietly allowed oil, acid, and plastic to overtake aquatic ecosystems. We have warmed the planet in a way that has robbed water from the poorest among us. Forgive us for making others thirsty. Forgive us for making the planet thirsty. In the name of Jesus Christ, your beloved Son, we pray. Amen.**

KYRIE

**Lord, have mercy upon us.**

**Christ, have mercy upon us.**

**Lord, have mercy upon us.**

## ASSURANCE OF PARDON

Leader: Friends, hear the good news! God proves God's love for us in that while we still were sinners Christ died for us.

ALL: **In Jesus Christ we are forgiven! Thanks be to God!**

## GLORIA PATRI

**Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.**

STATEMENT OF FAITH: (from *A Brief Statement of Faith*)

**In a broken and fearful world the Spirit gives us courage to pray without ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask idolatries in Church and culture, to hear the voices of peoples long silenced, and to work with others for justice, freedom, and peace. In gratitude to God, empowered by the Spirit, we strive to serve Christ in our daily tasks and to live holy and joyful lives, even as we watch for God's new heaven and new earth, praying, "Come, Lord Jesus!"**

<b>We Hear God's Word</b>
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## EMBODIED WORD FOR DISCIPLES OF ALL AGES

PRAYER FOR ILLUMINATION: (Unison)

**Saving Spirit, as you led Jesus into the wilderness and gathered the wild beasts and angels to surround him, gather us around your Word and lead us into your wisdom that we might be equipped to follow your Son on this Lenten path. Amen.**

HEBREW BIBLE LESSON: *Exodus 17:1-7*

EPISTLE LESSON: *Romans 5:1-11*

GOSPEL LESSON: *John 4:5-30*

SERMON *Living Water from the Rock*

MUSICAL MEDITATION *No Rose Bloomed in Gethsemane*

<b>We Respond in Faith</b>
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## PRAYERS OF THE PEOPLE AND THE LORD'S PRAYER

**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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.**

## CHORAL RESPONSE

## OFFERING INVITATION

Leader: Jesus said, "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." Let us give our pledges, tithes, and offerings so that we may quench physical and spiritual thirst in the world. Please place your offering in the plate as it is passed. If you are worshiping from home, please mail in your checks or use our online giving option on the website. Now let us practice stewardship as we listen to today's offertory.

OFFERTORY *O Lord My Rock, in Desperation*

Mary Hammond

**\* DOXOLOGY:**

**Praise God, from whom all blessings flow;  
Praise God, all creatures here below;  
Praise God, above, ye heavenly host;  
Praise Father, Son, and Holy Ghost. Amen!**

**\*PRAYER OF DEDICATION: (Unison)**

**God of living water, we dedicate these gifts to you and your Creation. Let your wisdom flow through us as we use them to help quench the thirst of your children. We pray through Jesus Christ, the source of the water of eternal life. Amen.**

**We Go Into the World**

**\* CLOSING HYMN: "O Love, How Deep, How Broad, How High" (83)**

**BENEDICTION**

**CHORAL BENEDICTION**

**POSTLUDE**

Rock of Ages, Cleft for Me

Toplady/James Ward

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\* So that we can properly greet people who come to the building during Sunday morning worship, Door A will be the only unlocked external door during the worship service.

**PEEK AT THE WEEK:**

**SUNDAY 3/8:** DAYLIGHT SAVING TIME BEGINS  
THIRD SUNDAY OF LENT  
Adult Study – 9:00 AM  
Worship in Person & Online – 10:30 AM  
Soup Sale

**MONDAY 3/9:** GA – 6:30 PM  
Al-Anon – 7:00 PM

**TUESDAY 3/10:** Private Flute Lessons 2-8 PM (FH)  
Mission – 6:00 PM  
Stewardship/Finance – 6:30 PM  
AA – 7:30 PM

**WEDNESDAY 3/11:** Trustees – 10:00 AM  
Private Flute Lessons 2-8 PM (FH)  
Lenten Study 7-8 PM (Zoom)  
GA – 7:00 PM

**THURSDAY 3/12:** Choir – 7:00 PM

**SATURDAY 3/14:** Cook for Shelter – 1:00 PM  
AA – 6:30 PM

**SUNDAY 3/15:** CANTATA

## ANNOUNCEMENTS

- **SOUP SALE AFTER WORSHIP** Pick up a delicious meal and support our general fund! It's great all around!
- **LENTEN CANTATA DURING WORSHIP ON MARCH 15<sup>TH</sup>!** Our choir has been hard at work preparing this beautiful production of *The Weeping Tree*. Please join and invite others for this meaningful and moving worship service!
- **SAVE THE DATES!** On May 1st and 2nd we will be having a Rummage Sale. Watch the announcements in the coming weeks for more information on how you can contribute and help make it a success.
- **RUMMAGE SALE PLANNING MEETING** Come join us on Wednesday, March 11<sup>th</sup>, and Wednesday, March 25<sup>th</sup>, as we plan for the rummage sale. We will meet in the meeting room in the old sanctuary. All are welcome to attend!
- **TIME TO ORDER EASTER FLOWERS** Hyacinths, lilies, and tulips are \$10.00 each, and the deadline for ordering is *Sunday, March 15, 2026*. You may also make a donation in lieu of flowers. Please fill the order form in the narthex and include money or check and either drop off or mail to the church office at: 8727 Delaware Street, Highland, IN 46322.
- **LENT PRAYER ACTIVITY STATIONS** Lenten Prayer Stations are set up in the church library room (across from the church office) and in the narthex. The prayer stations are appropriate for all ages, so you are encouraged to share this space with the children, youth and adults in your life. The prayer stations are available on Sundays before and after worship, and during regular church office hours (Mon. –Thurs., 8 am to noon). If you cannot come to the church and would like an at-home version of the stations, please contact Heather Casiano at [hcasiano@fpchighland.org](mailto:hcasiano@fpchighland.org), or call the church office.
- **LENT DEVOTIONAL BOOKLET** The Ministry of Faith Development is once again providing a Lenten devotional booklet. This year's devotional is titled "Discipleship in a Divided Age," from the Presbyterian Outlook, and guides readers to journey through Matthew's Gospel to discover how Jesus leads us toward humility, courage, compassion and faithful discipleship amid the fractures of our age. We have a few extra printed copies in the narthex for those who prefer a printed version and do not have access to a printer.
- **LENTEN STUDY AND PRACTICE WITH PASTOR TYLER** Once again, Pastor Tyler will be leading us in a special Lenten Study and Practice during the season of Lent. Join in each Wednesday of Lent, Feb. 25 - April 1, from 7-8 pm online on Zoom (During our usual BYOB time). This year's theme is "I Lift My Eyes Up to the Mountains." *Psalms* 121 is a powerful salve in times of great challenge and need. We will explore it and other mountain passages as we seek hope and healing. All are welcome! The sessions will be recorded for those who would like to participate but cannot make the live sessions on Wednesdays. The Zoom link is sent out via email weekly; if you are not currently receiving this email and would like to, please contact Kristen in the church office.
- **ONE GREAT HOUR OF SHARING PC(USA) SPECIAL OFFERING** We will be participating in this offering throughout Lent, with our fish banks to come back Easter Sunday. In doing so, we create possibility for people forced to flee their homes in search of safety. We support recovery efforts when disasters devastate communities. We empower partners to build sustainable futures. We walk alongside our siblings to work for more just immigration laws and processes. Our gifts show people they are not alone and that people they don't know see them and care enough to respond.
- **"THE BIBLE IN TODAY'S WORLD"** class meets on Sunday mornings from 9-10 am in the middle classroom (across from Pastor Tyler's office). This group is reading through the book, "A is for Alabaster" by Anna Carter Florence. Each week is independent of the other weeks, so come as you are able. If you need a book, or for any other questions, contact Heather Casiano.
- **FOLLOW US ON SOCIAL MEDIA!** If you don't already follow us on Facebook and Instagram, please start doing so [@firstpchighland](https://www.facebook.com/firstpchighland) on both Facebook and Instagram.
- **INTERESTED IN BECOMING A MEMBER OF FPCH?** You are always welcome here, whether a member or not! If you are interested in joining as a member, though, we would love to have you! Please talk to Pastor Tyler if you would like to learn more.

**Opportunities to serve as the HEART, HANDS, and FEET of Jesus Christ:**

- **BLESSING BOX** Please continue to place items in the Blessing Box and take items if you are a person in need! Items most commonly donated: Canned goods with pull tabs, socks, toilet paper, non-perishable foods, small snacks, toiletries, baby wipes and diapers. Please check expiration dates!
- **HELP STOCK OUR PANTRY!** Please pick up a beautifully decorated grocery bag in the narthex and fill it to help the church's food pantry.

**Prayer List**

Anthony	Rita Stroncsek
Brady Vanes	Keren, Zuriel, and Gedeon
George Griner	Edna Cruz
Guy Hendricks	Charlie
Bill and Anettia Holmes	Jerry & Rena Martinez
David Markley	Nicole
David Kingen	Greg
Diana and Ray Mendoza	Pastor Jane
Janet Orem	Mary Ellen Edeus
Cindy Waltz and Sister	Jane and David
Yvonne Suroviak	Flora R.
Georgette Sknerski	Tyler Gall
Jakob Holden	Phil
Denise Matthys	Luana Sulkowski
Jan Oprea	Sonny Buono
Florance Cody	Shannon Sutton
Kathy & Chuck Pumnea	Robin
Laura Buono Domsic	Eunice
The Windstrups	Betsy
Rick Parker	David
Gary Everhart	Trina & Scott
Darlene O'Brien	Joe & Kathy
Doug & Sue Matthews	Breanne Polan
Janet Terpstra	Tammy
Glen Nahler	Alex
Tom	Ben
David Hamblin	Mike Kelly
Jana Tolley	Sue Heth
Larry & Bonnie Perryman	Ron Toren
Delta Rose	Tony
Winnie Owen	Mildred
Breeanne	Neal
Mom Bechtler	Rita
Victor	Carolyn
Marian Clayton	Leroy Fassett
Ella P	Barb
Melissa J.	

### **Exodus 17:1-7**

17 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. 2 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?" 3 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?" 4 So Moses cried out to the Lord, "What shall I do for this people? They are almost ready to stone me." 5 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. 6 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. 7 He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

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

5 Therefore, 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.

### **John 4:5-30**

<sup>5</sup> So he 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."<sup>18</sup> 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.

### **Living Water from the Rock**

*Exodus 17:1-7; Romans 5:1-11; John 4:5-15*

Last week we heard about how the snakes attacked the Israelites out in the desert wilderness because they had all run out of water—both the snakes *and* the Israelites. Thankfully Moses was able to lift high the bronze serpent and heal those bitten, just as we are able to lift high the cross and bring healing with the anointing oil of Jesus! Well, that was by no means the only time that those Israelites experienced thirst out in that desert wilderness. It was a hardship they had to face from the get-go. There is a reason that I keep clarifying that the wilderness was a *desert*! Right after they were blessed by manna from heaven, they started complaining that there was not enough water to drink. Not only that, but they complained with what would be a frequent refrain throughout their years of wandering: “Why did you bring us out of Egypt?” Water was absolutely their most desperate need, there at the very foundation of Maslow’s pyramid. But there was much more at stake here! The Israelites were expressing their fear of the transformation that lay ahead of them if only they would trust and follow God. They were seeking to crawl back into the comfort of the life that they knew, even when the life that they knew was horrific enslavement. Oh yes, the familiar is a powerful magnet no matter how oppressive the familiar is.

O, but the power of God! God was not going to let the temptation of the stagnant status quo pull the Israelites back and away. God heard their cry and responded. God empowered Moses to perform a miracle with his staff (by the way, read up on Moses’ staff sometime...it was a one-of-a-kind conduit of wonder-working power!). There on Mount Horeb, Moses struck a rock with his staff, and water came out. It was water that would give them basic survival, and it was water that would allow them to journey forth into transformation. For, no one but the living God could bring water from the rock, and so it was the living God who led them! They would, of course, continue being human. And so they would, of course, complain many more times about how life back in Egypt had been better. Oh yes, we humans are expert complainers! But they would not turn back. They kept going on because they had this water from the rock.

Aha! Water from the rock! *Psalm 62* has this beautiful line: “*For God alone my soul waits in silence; from God comes my salvation. God alone is my rock and my salvation!*” Yes, that water was from God our Rock! That water of survival, that water of transformation from the life that was to the life that could be, that water sprang forth from the rock on Mount Horeb, and it sprang forth from our Rock and our Salvation!

Generations upon generations later, our Rock and our Salvation became flesh and dwelt among us and learned what it meant to experience traumatic realities like hunger and thirst. He himself spent forty days hungry and thirsty in the desert wilderness. Then he began his public ministry, going about the countryside around Judea. Following the example of his beloved cousin brother John, his disciples began baptizing people, making water a central focus of their mission. This water-based mission started to anger the Pharisees, so Jesus decided that it was time for them to make their way back to Galilee, their home base, their place of safety. During the journey through another *desert* terrain, he grew increasingly tired and thirsty. He stopped in the city of Sychar right at the base of yet another mountain—Mount Gerizim. It was Samaritan city, and thus a city in which he would be an outsider, a foreigner, an immigrant without documentation. It was about noon, the hottest time of the day, and so he went to the local well to rest and to quench his thirst. It was Jacob’s well—Jacob son of Isaac, Jacob nephew of Ishmael son of Hagar.

Jesus' disciples all went into the city to buy food, so Jesus rested alone. But he was not the only one who was thirsty that day. A woman came to draw water, and Jesus said to her, "Give me a drink." This woman had of course come to draw water for herself and for her household. In Eastern Orthodox traditions she has been given the name Photini, meaning "the luminous one." As a Samaritan, she would have been outside of Jesus' and his disciples' community and mission. You see, the Samaritans and Jews were once the same people. Over the centuries they built up distinct communities, though, with each claiming to be the true Israelites, the true people of God. They had separate but very similar holy scriptures. And their biggest dispute was over the holiest place upon which to worship God. The Jews argued that the Temple Mount in Jerusalem was that place. The Samaritans argued that Mount Gerizim in Samaria was that place. As is so often the case, those closest to each other have the ability to cause the most harm to each other, and so the Jews and Samaritans had deep animosity and hatred towards each other. That's why it was such a powerful thing later on for Jesus to tell a story of a good Samaritan saving a Jew on the road!

And so Photini was of a religious and ethnic group despised and otherized by Jesus' religious and ethnic group. As their conversation progresses, it becomes clear that she also would have been ostracized by her own community because she was a woman who had had many husbands and was currently with a man to whom she was not even married. You can imagine the horrible names she would have been called by the village gossips, *las chismosas*, and religious leaders. You can imagine why she had to go to the well to fetch water in the heat of the day when nobody else was supposed to be around, not in the cool early morning hours like the other women. She was cast to the margins, despised by those around her. On that fateful day she went to the well thirsty...for water to survive, of course, and as it would turn out, for something more. She thirsted for her own transformation, to move on from a life of oppression into a life of truly living. And she thirsted for the transformation of the entire society—of a stagnant status quo stuck in religious and ethnic nationalist separation. Unbeknownst to her when she went to the well that day, she would meet the one who could cause that transformation to spring forth as living water, she would meet God her Rock and her Salvation in the flesh!

She didn't recognize this at first, though. First, she had to deal with her own biases. You see, that oppressive status quo was front and center in her mind and her perspective. And yet, she had the courage to speak up and speak to this stranger. Even when recognizing their differences from each other, the racial, religious, and gendered "otherness" forming a wall between them, she said, "How is it that you, a Jewish man, ask a drink of me, a woman of Samaria?" Thus began one of the most significant conversations in all of Scripture—significant because it was started by a courageous woman speaking up, significant because it was forbidden, significant because it defied the divisions that ruled society, significant because it blew up the walls constructed to keep God's children away from each other.

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." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "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." 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." Later in their conversation, Photini would name him Messiah, and Jesus would reveal his true nature to her. 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." Jesus said to her, "I am he, the one who is speaking to you."

And Photini was not the only one who experienced transformation that blessed day! Because of this conversation, this thirsty interaction over water in which he was recognized and revealed, Jesus learned that he must open up to all, that he must see all, that he must offer living water to all, even the Samaritans, those most

despised siblings. His mission would not be one of creating some supreme religious or ethnic nation as so many of his countrymen expected in a messiah—as so many people still try to claim the Christ for even in this country today. No, the mission of *this* messiah of *The Messiah* would be one of bringing living water to all—living water that would flow across borders, living water that would flow through cracks in walls, living water that would cause the weapons of war to rust and the ships of war to be swept away, living water that would bring healing to the nations upon its currents, living water that would sustain migrants upon their journeys through desert wildernesses, living water that would wipe out trauma and wash away blood and tears, living water that would transform individual hearts and entire communities in such a way that no child’s life is ever considered expendable because of race or religion or gender or country of origin or citizenship status. Yes, this is the living water from the Rock!

As John writes, “Many Samaritans from that city believed in him because of the woman’s testimony, ‘He told me everything I have ever done.’ So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. 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.’”

During this season of Lent, as we make our journey to the cross with Jesus, may we remember all those who suffer because they are thirsty physically and spiritually. May we recognize the ways in which ourselves still thirst for transformation. May we drink of that living water even when doing so means risking the stagnant status quo of our lives. And may we remember that as Jesus hung on the cross, feeling most acutely the full suffering and pain of humanity, one of the last things he said, was, “I thirst.” I am sure that in that moment he was recalling that world changing conversation with a world changing woman in Samaria, seeking once more a humanity in which water and life are shared freely, a world built not around walls, weapons, and wars, but a world built around wells.

*All who are thirsty*

*All who are weak*

*Come to the fountain*

*Dip your heart in the stream of life*

*Let the pain and the sorrow*

*Be washed away*

*In the waves of God’s mercy*

*As deep cries out to deep (we sing)*

*Come Lord Jesus come.*

Amen.

William Williams, 1745

Stanza 1 trans. Peter Williams, 1771

Stanzas 2-3 trans. William Williams, 1772

John Hughes, 1907

1. Guide me, O Thou great Je - ho - vah, Pil - grim through this  
 2. O - pen now the crys - tal foun - tain, Whence the heal - ing  
 3. When I tread the verge of Jor - dan, Bid my anx - ious

bar - ren land; I am weak, but Thou art might - y; Hold me  
 stream doth flow; Let the fire and cloud - y pil - lar Lead me  
 fears sub - side; Death of death, and hell's de - struc - tion, Land me

with Thy power - ful hand; Bread of heav - en, bread of heav - en,  
 all my jour - ney through; Strong de - liv - erer, strong de - liv - erer,  
 safe on Ca - naan's side; Songs of prais - es, songs of prais - es

Feed me till I want no more, Feed me till I want no more.  
 Be Thou still my strength and shield, Be Thou still my strength and shield.  
 I will ev - er give to Thee, I will ev - er give to Thee.

# 83 O Love, How Deep, How Broad, How High

DEO GRACIAS LM

Attr. Thomas à Kempis (1380-1471)

Trans. Benjamin Webb and John Mason Neale, 1851; alt.

"The Agincourt Song," England, c. 1415

Based on E. Power Biggs, 1947

Arr. Richard Proulx (b. 1937)

*Fanfare (may be introduction, interlude, and conclusion)*

1. O love, how deep, how broad, how high, How  
2. For us bap-tized, for us He bore His  
3. For us to e - vil power be - trayed, Scourged,  
4. For us He rose from death a - gain; For  
5. All glo - ry to our Lord and God For

pass - ing thought and fan - ta - sy, That God, the Son of  
ho - ly fast and hun-gered sore; For us temp-ta - tions  
mocked, in pur - ple robe ar - rayed, He bore the shame-ful  
us He went on high to reign; For us He sent the  
love so deep, so high, so broad: The Trin - i - ty whom

God, should take Our mor - tal form for mor-tals' sake.  
sharp He knew, For us the tempt - er o - ver - threw.  
cross and death, For us gave up His dy - ing breath.  
Spir - it here To guide, to strength - en, and to cheer.  
we a - dore For - ev - er and for - ev - er - more.