

St. Paul United Church of Christ

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Rev. Becky Strang-Senior Pastor

Roland Dicke-Council President

Welcome to St. Paul UCC, we are glad you are here!!

Whether you are worshipping online or in person, your presence increases our joy as we praise our loving Savior. May every blessing be yours.

January 30, 2022

Fourth Sunday After Epiphany

Worship Leaders

Ministers

Rev. Becky Erb Strang

Tatum Temple

Carla Topp

Connie O'Neill

Tracy Oldiges

Jim Strang

The Congregation

Senior Pastor

Guest Speaker

Liturgist

Organist

Sr. Deacon

Chancel Choir/Music Director

PLANTING SEEDS: JUNIOR/SENIOR HIGH YOUTH GROUP

Each week in worship we will give an update of ministries and missions at St. Paul Church throughout the rest of the year. The theme of these moments focus on planting, growth and harvest—serving as a reminder that God plants seeds in our hearts, nurtures the growth and celebrates at the harvest. *May our sons in their youth be like plants full grown, our daughters like corner pillars, cut for the building of a palace. (Psalm 144:12)* Youth ministry is an anchor here at St. Paul United Church of Christ. Well over a decade ago, the congregation created a Youth Ministry

Endowment—to fund staffing for youth ministry. For seven years, Katie Jackson served as our youth minister. Dee Schroer served as our Associate Pastor for about four years and currently Abby Bushman is our Ministry Associate—keeping track of Sunday School and youth ministries. Our junior and senior high youth groups meet on Wednesday evenings beginning with a meal at 6:30. Formal youth group activities run from 7:00-8:00 p.m. We offer Bible studies, current events, outreach to the community, games and opportunities to listen to our young people. If you would like to be part of our youth groups—either as a youth or as an adult leader, please see Abby Bushman or Pastor Becky

WELCOME SONG

No Matter

J=120

The musical score is written in 4/4 time with a tempo of quarter note = 120. The key signature has two flats (Bb and Eb). The lyrics are: "No mat-ter who, no mat-ter what no mat-ter where you are on the jour-ney of life; you're wel-come, wel-come in this place. No mat-ter who, no mat-ter what, no mat-ter where you are on the jour-ney of life: ac-cept-ed, wel-comed by God's grace. grace." The chords are: F, Dm, Gm7, C, F, F7, Bb, G7, F, Dm, G7, Gm7, C7, F, Dm, Gm7, C7, C, F, F.

CALL TO WORSHIP

(A Wee Worship Book by Wild Goose Publications, Iona Community)

Leader: In the beginning before time, before people, before the world began,

People: God was.

Leader: Here and now among us, beside us, enlisting the people of earth for the purposes of heaven,

People: God is.

Leader: In the future, when we have turned to dust and all we know has found its fulfillment,

People: God will be.

Leader: Not denying the world, but delighting in it, not condemning the world, but redeeming it, through Jesus Christ, by the power of the Holy Spirit,

People: God was, God is, and God will be. Let us worship God!

HYMN OF PRAISE

Come, Christians, Join to Sing

JESUS CHRIST

Come, Christians, Join to Sing

87

The musical score is written in G major and 4/4 time. It consists of four systems of music, each with a vocal line and a bass line. The lyrics are arranged in three parts. The first system includes three verses. The second system continues the lyrics. The third system includes the lyrics 'Let all, with heart and voice, be - fore his throne re - joice; Christ is our Guide and Friend; to us he'll con - de - scend; On heav - en's bliss - ful shore his good - ness we'll a - dore,'. The fourth system concludes with the lyrics 'praise is his gra - cious choice: Al - le - lu - ia! A - men! his love shall nev - er end: Al - le - lu - ia! A - men! sing - ing for - ev - er - more, "Al - le - lu - ia! A - men!"'. Chord symbols are placed above the vocal line in each system.

1 Come, Chris - tians, join to sing Al - le - lu - ia! A - men!
2 Come, lift your hearts on high, Al - le - lu - ia! A - men!
3 Praise yet our Christ a - gain, Al - le - lu - ia! A - men!

loud praise to Christ our King; Al - le - lu - ia! A - men!
let prais - es fill the sky; Al - le - lu - ia! A - men!
life shall not end the strain; Al - le - lu - ia! A - men!

Let all, with heart and voice, be - fore his throne re - joice;
Christ is our Guide and Friend; to us he'll con - de - scend;
On heav - en's bliss - ful shore his good - ness we'll a - dore,

praise is his gra - cious choice: Al - le - lu - ia! A - men!
his love shall nev - er end: Al - le - lu - ia! A - men!
sing - ing for - ev - er - more, "Al - le - lu - ia! A - men!"

CALL TO CONFESSION

Leader: We break open the shells of our lives in the presence of God's love. We come now in confession.

PRAYER OF CONFESSION (in unison)

Divine Healer, so often we get focused on today's problems that we forget the big picture. We forget that you have promised to always be here guiding and protecting us, and that all things work out for good for those who love you. Our trust falters, and we take matters into our own hands but soon realize that things are out of control. When that happens, bring us back to you. Help us remember you are always here loving us and providing for us so that whatever comes our way, we will face it together. Amen

SILENT CONFESSION

ASSURANCE OF PARDON

Leader: God welcomes us, like a mother scooping up her lost child, like a father embracing his prodigal offspring. We are encouraged to learn from that forgiveness, to offer it to ourselves and others again and again. In Christ Jesus, you are forgiven.

People: Thanks be to God!

GLORIA PATRI

734

Glory Be to the Father

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of B-flat major (two flats) and 4/4 time. The score consists of three systems of music. Each system has a vocal line and a piano accompaniment line. The lyrics are: 'Glo - ry be to the Fa - ther, and to the Son, and to the Ho - ly Ghost; as it was in the be - gin - ning, is now, and ev - er shall be, world with - out end. A - men, A - men.' Above the vocal line, various chords are indicated, such as Eb, Bb7sus, Bb7, Eb, Bb/D, Bb, Eb, Bb/D, Eb6, Bb/F, F7, Bb, Bb7, Eb, Ab/Eb, Eb, Bb, Bb7, Bb7, Eb, Eb, Bb/Ab, Eb, G, Fm7/Ab, Eb, Bb, Gm/Bb, Bb7, and Eb.

WORDS: Gloria Patri, 2nd c.
MUSIC: Henry W. Greatorex (1813-1858)

GREATOREX
Irregular

PASTORAL PRAYER, SILENT PRAYER, AND THE LORD'S PRAYER.

Leader: Let us pray. Today, O God, we lift up to you our world greatly in need of your love. We pray for our nation. We pray for our community. We pray for our neighbors. We pray for our congregation. SILENCE

Leader: Our souls thirst for you, O God. Satisfy our longing with true refreshment rather than fleeting pleasures. Teach us how to offer this life-giving water to others. Renewing God,

People: Hear our prayer.

Leader: Our souls thirst for you, O God. Droughts parch one part of the earth, while melting oceans and flood waters drown another. Show us the folly of our greed and shortsightedness, and make us part of the solution to heal our struggling planet. Renewing God,

People: Hear our prayer.

Leader: Our souls thirst for you, O God. Show us the places where we have been blind to your vision, and give us the wisdom and courage to dismantle what divides us from others. Renewing God,

People: Hear our prayer.

Leader: Our souls thirst for you, O God, and your life-giving water is exactly what a suffering world needs. Pour it out upon us and all those who need an extra measure of your grace, your healing power, your gentle touch. Renewing God,

People: Hear our prayer.

Leader: Our souls thirst for you, O God. You have revived your tired servants of all generations and sustained them with your bountiful love. Keep us steadfast until that day when we join our brothers and sisters by the water of life in your heavenly home. Renewing God,

People: Hear our prayer.

Leader: Come to us, Lord Jesus. Heal us. Speak to us. Challenge us. Comfort us. Remind us we belong to you. It is your prayer we pray together....**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.**

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.

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!"

RESPONSE

When I Behold the Son

Word and Music by
J. L. Salt(er)

When I Behold the Son

Every week When I be - hold the Son, the Lamb of God, my
1/30 "Wom - an, would you please give to me a drink?" "But

heart wants to sing, "O Lord of ev - 'ry - thing,
why ask of me? To me you should not speak!"

change me like you changed the wa - ter in - to wine!
"If you ask, it's liv - ing wa - ter I would give."

Fill me with light so I'll be yours for all time!
"Lord, give this wa - ter to me so I may live!"

I want you all to picture this in your heads. You're in a busy subway, and there's a man playing the violin in the subway station. Do you go about your day and head to your next destination, or do you take the time to listen to the man playing the instrument?

About fifteen years ago, a famous violinist by the name Joshua Bell, conducted the following experiment. All he did was put on an old baseball cap, took his violin, and played inside a busy subway for an hour to see what would happen. Being that he was famous, one may think he would be recognized right away, right? I mean, even if the name isn't one that sounds familiar; he was this child prodigy and has won three Grammy awards for his work as a violinist. Surely enough, people would recognize him when he played in a busy subway.

Wrong. When this man played his violin in the busy subway, only one person recognized him. Just a handful would even stop listen to him play. It's crazy to think about when this man is well known in classical world of music.

But people were in a rush. People chose to ignore him and push him aside, thinking nothing of him. In a day in age where we feel the need to get to one place to the next without any stops, it's an easy thing to do. That does not mean it's right.

Looking back at the scripture for today's reading, the woman at the well was very hesitant with Jesus when she first came face to face with him. Now, back in that time, Samaritans and Jews did not like each other. They would avoid one another at all costs. As you can imagine, when Jesus spoke to this woman, it was a bit unheard of. He asks her a simple question, for a drink of water from the well. Her immediate response is a question, one that makes it seem in disbelief. She is pushing him away. Would this have happened if he were a Samaritan like her, if he was someone that she was more familiar with?

That's the thing. Jesus doesn't appear in ways that we would expect. And despite being very different from the Samaritan woman, he still shows her love. He could have easily answered her question of, "why would you want me to give you a drink?" with a simple, "you're right. Sorry for bothering you," and walks away. But he doesn't. Jesus continues the conversation and shows her the way of being compassionate towards

others. He does this because Jesus loves everyone. He wants us to share that love with one another. Just because someone is different doesn't mean we should shove them to the side and keep going about our day. Instead, we should take the time to get to know one another and show love.

How does this connect with that story of the violinist I was talking of earlier? Think of it this way. Imagine if you were one of those people at that subway station, passing this violinist. Do you take the time to listen and enjoy the music, or do you simply ignore? While this may not happen often where we're from, I want to challenge you all to choose love this week. Don't show any prejudices you may have, but rather, find what you can do to show love, to include those who are different. Who knows, you may find that there is more in common than what meets the eye.

WE RESPOND WITH OUR GIFTS

OFFERING INVITATION: God tells us over and over in the Bible not to be afraid. Our gifts we offer to God through the ministries and missions of St. Paul Church are one way that we trust God even in a world that keeps telling us to be afraid. We let go of thinking that we are on our own, and live each day in graceful dependence on God. Let us gather our gifts together and offer them to God in gratitude and praise.

DOXOLOGY

PRAYER OF DEDICATION (in unison)

Holy God, you desire that we love and accept those who are the same and those who are different from us. Help us to appreciate the gifts we all bring to your table. Accept these gifts we bring today and use them to further unify our world, for the sake of Jesus. Amen.

HYMN OF SENDING

Sent Forth by God's Blessing

712 Sent Forth by God's Blessing

Unison
N.C.

F C/E F Dm Gm/Bb C C/E

1 Sent forth by God's bless - ing our true faith con - fess - ing, the
2 With praise and thanks - giv - ing to God ev - er liv - ing, the

F F/A Bb F/C C7 F N.C.

peo - ple of our God from this dwell - ing take leave. The
tasks of our ev - ery - day life we will face. Our

F C/E F Dm Gm/Bb Gm Gm/Bb C C/E

ser - vice is end - ed, O now be ex - tend - ed the
faith ev - er shar - ing, in love ev - er car - ing, em -

F F/A Bb F/C C7 F

fruits of our wor - ship in all who be - lieve. The
brac - ing God's chil - dren of each tribe and race. With

WORDS: Omer Westendorf (1916-1998)

MUSIC: Welsh folk tune; harm. Leland Sateren (1913-)

Words © 1964 World Library Publications

Music Harm. © 1972 Contemporary Worship 4: Hymns for Baptism and Holy Communion (Admin. Augsburg Fortress)

ASH GROVE
6.6.11.6.6.11.D.

seed of the teach - ing, re - cep - tive souls reach - ing, shall
your grace you feed us, with your light now lead us: u -

blos - som in ac - tion for God life and for we all. God's
nite us as one in this life that we share. Then

grace did in - vite us, and love shall u - nite us to give
may all the liv - ing with praise and thanks - giv - ing give

work for God's king - dom and that an - swer the call.
hon - or to Christ and that name which we bear.

BENEDICTION: The grace of God, deeper than our imagination; the strength of Christ, stronger than our need; and the communion of the Holy Spirit, richer than our togetherness; guide and sustain us today and in all our tomorrows. Amen.

BENEDICTION RESPONSE *Pass the Love*

Pass the Love

$\text{♩} = 95$

The musical score is written in treble clef with a key signature of one flat (Bb) and a 4/4 time signature. The tempo is marked as quarter note = 95. The lyrics are: "Love our God, ev-'ry day, praise with joy go-ing on your way. Pass it on, t'all you meet, ev-'ry day in— ev-'ry way. Love our Ho-ly God. Pray with hope each day. Bless the Ho-ly Name. Praise our— God." The guitar chords are: F, Gm7, F, Gm7, F/A, F/Bb, Gm9, C7; F, Gm7, F, Gm7, F/A, F/Bb, Gm9, G7, C; Fmaj7, Dm, F/G, F/C; Am7, Dm7, Gm7, F/C, C7, F.

Love our God, ev - 'ry day, praise with joy go - ing on your way.

Pass it on, t'all you meet, ev - 'ry day in — ev - 'ry way.

Love our Ho - ly God. Pray with hope each day.

Bless the Ho - ly Name. Praise our — God.

PASSING THE PEACE OF CHRIST

POSTLUDE