

Welcome to First Presbyterian Church of Boise

March 12, 2023 • 10:45 a.m.

*Bold-faced type are words the congregation speaks together.
The * invites you to stand in body or spirit.*

GATHERING

PRELUDE *O Man, Bewail Thy Grievous Sin, BWV 622* J. S. Bach

WELCOME This is the day the Lord has made.
Let us rejoice and be glad in it!

INTROIT *Bless Us, O God* Richard Shephard

*Bless us, O God, with a reverent sense of your presence,
That we may be at peace and may worship you with all our mind and spirit.
Through Jesus Christ our Lord. AMEN.*

CALL TO WORSHIP

We gather together—
the seekers, the dreamers, the shooting-star wishers, in hope of seeing God.
We gather together—
the curious, the hungry, the loving, the lonely, in hope of finding peace.
We gather together—
those who are thirsty and those with water to spare, in hope of finding justice.
So come to the well, come to the table.
Come, let us worship God. Amen.

***HYMN 4** *Holy God, We Praise Your Name* GROSSER GOTT

PRAYER OF CONFESSION

Holy God, we have been on every side of this story. We have been the one who is thirsty and in need of compassion, and we have been the one with a bucket and a deep well. So today we wonder: how often have we missed the opportunity to share water with our neighbors? How often have we forgotten that we have a bucket and the power to bring change? How often have we simply decided that justice and compassion were not worth the work? Forgive our fragile hearts and remind us that it was you who sat at that well in Samaria in the heat of the day. It was you. It is still you. With hope we pray, O Lord, have mercy on us... [Silent prayer, followed by:] Forgive us, O God, and move us to trust, that we may boldly live your grace and love; through Jesus Christ our Savior, Amen.

ASSURANCE OF GOD'S GRACE / PASSING THE PEACE

HEARING THE WORD

TIME FOR CHILDREN / CHILDREN'S CHAPEL

We invite children to come forward for a moment in worship designed for them. Following that, they may go to Children's Chapel and return to the worship service during the hymn following the sermon.

PRAYER FOR ILLUMINATION

God of conversation, We come to you today thirsty—thirsty for hope, thirsty for good news, thirsty for a glimpse of you. So today we pray, move in these words like a current. Give us the courage to wade into your story with open eyes and open hearts. Give us the courage to drink this moment in. We are listening. We are grateful. Amen.

FIRST LESSON: EXODUS 17:1-7

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



ANTHEM

Lonesome Valley

Jay Althouse

*Jesus walked this lonesome valley,
He had to walk it by Himself.
Oh, nobody else could walk it for Him,
He had to walk it by Himself.*

*When we walk this lonesome valley,
We won't walk it by ourselves,
No, Jesus is there; He'll walk beside us.
We won't walk it by ourselves.*

*In the valley I walk in a pasture so green
With a river so deep and so wide.
A valley more beautiful than I have ever seen.
I walk with the Lord as my guide.*

*When you walk your lonesome valley,
You won't walk it by yourself.
No, Jesus is there; He'll walk beside you.
You won't walk it by your self.*

SECOND LESSON: JOHN 4:5-42

Read along in your pew bible on page 864

REFLECTION ON THE WORD AND LIFE:

“We All Come Thirsty”

Third in a Six-Week Lenten Series, “Seeking”

RESPONDING TO THE WORD

Hymn (*see insert*) *Who Will Give Me a Drink?*



*AFFIRMATION OF FAITH

We believe that a glass of water given to us by a stranger can taste like justice. We believe that honest conversation has the power to change us. We believe that all God’s children have a voice and something to say. We believe that Jesus loves the outcast, the ignored, the shamed, and the abandoned. We believe in asking questions. We believe in curiosity. We believe in giving people a drink. May we be brave enough to give people a drink. Amen.

Minute for Mission: Kevin Dutcher, Camp Sawtooth

OFFERTORY

In His Presence
Emily Riley Ringers

Howard F. Starks

Scan this code using the camera on your smartphone and follow the instructions to make a secure donation to our ministries at ffcboise.org/donate, OR you can mail cash or check to the church office. Thank you for your support!



*DOXOLOGY

OLD HUNDREDTH

Praise God from whom all blessings flow;
Praise God, all creatures here below;
Praise God for all that love has done;
Creator, Christ, and Spirit, One. Amen.

PRAYERS OF THE COMMUNITY & LORD’S PRAYER

We invite you to fill out a written prayer request if you do not want to share a prayer concern aloud, if you put it in the donation box on the way out we will keep you and yours in prayer and follow-up as requested.

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.

SENDING

*HYMN 11

Source and Sovereign, Rock and Cloud

ABERYSTWYTH

*CHARGE AND BENEDICTION

*RESPONSE

God's Love

Richard Shephard

*God's love has been shed abroad in our hearts
Through the Holy Spirit he has giv'n us.
- Romans 5:5*

POSTLUDE

Praeludium in G Minor

Nicholas Bruhns

LEADING WORSHIP

Rev. Dr. Andrew Kukla, *Pastor* Ryan Dye, *Minister of Music*
FPC Chancel Choir Luann Fife, *Pianist* Brad Marshall, *Liturgist*
Emily Riley Ringers Susan Block, *Director*

Music Note: The Emily Riley Ringers

Emily and Don Riley were active members of First Presbyterian Church for many years. Emily's love of handbell music and Don's love for Emily resulted in their gift of the 3-octave set of handbells we currently use. It would have pleased Don greatly to have the bell choir named in recognition of Emily's many contributions to FPC.

Today's flowers are given by the Deacons to the Glory of God

*Copyright notice for images and text:
Throughout Lent our materials that guide us in worship come from Sanctified Arts LLC
Prayer and liturgy by Rev. Sarah A. Speed
Artwork: inspired by Genesis, "Wet Stones" by Camelle Beaugelin
Inspired by John 4, "Living Water" by Lauren Wright Pittman
A Sanctified Art LLC | sanctifiedart.org*

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We All Come Thirsty

ST. COLUMBA ("The King of Love My Shepherd Is")

Text: Anna Strickland (2022)

Music: Irish melody

We all come thirsty to the well to
Through dif-fer-ent churches our hands can reach to
We care for God's com-mun-i-ty Our

seek the li-ving wa-ter With wounds and
care and hold each oth-er ly There are no
mu-tual aid shared free-ly To all we

past we'd ra-ther hide But let-ting our hearts
stran-gers as for we they are ceive Our sib-lings, and sis-ters,
give as we re-ceive With grace and lov-ing

sof-ten-ers
bro-thers
deep-ly

Excerpts from the Artist Statements on today's bulletin artwork

wet stones, by Carmelle Beaugelin (Inspired by Exodus 17:1-7)

On a recent search to remedy dull kitchen knives, I found myself learning about wet stones. Sharpening a knife used to be called “whetting,” so to sharpen a blade was to “whet” it. Stones used for sharpening were called “whetstones,” or a “wet rock.” Natural whetstones are typically formed of quartz, but today can be formed into pumice stones from all kinds of materials. This interesting play on the words “wet” and “stone” led me to ask of this Exodus narrative, “In focusing on their perceived lack, how had the Hebrews’ trust in God begun to dull?”

In Exodus 17 we find the first encounter involving the Hebrews where a perceived lack of water, a necessary resource for survival, is in question. When collective despair and the threat of abandoning the journey to God’s promised land is aroused, God aids Moses in providing water from rocks along the way. This fear of scarcity dulled the once sharpened faith of the community to the extent that they longed for their former life in Egypt where water was abundant but sipped under the oppression of slavery. How is it that seeking freedom could cost so much?

Like the Hebrews in the wilderness, our fear of scarcity may cause us to struggle in our confidence in God’s provision as we seek our own promises along our life’s journey. In seeking to quench our thirst, like the figures in this image, perhaps we may find the provision of God in the grace of relief and from unexpected places that sharpen our faith.

living water, by Lauren Wright Pittman (Inspired by John 4:5-42)

In a quick Google image search of this story, I noticed that, in most of the art, Jesus and the Samaritan woman are almost never on the same level. In my piece, the positioning of Jesus and the Samaritan woman is inspired by the work of Karoline M. Lewis in her commentary on John. She introduces a fresh way of looking at this text, with a focus on their “mutuality of need.”⁵ Jesus needs water to drink, and the woman needs living water. She writes: “Jesus needs her to be a witness, and she needs Jesus to invite her into this new identity.”⁶

In this image, their body positioning is mirrored, with their eyes on the same plane. Where their arms overlap becomes a vibrant blue, creating a water drop with a dove in it, representing the living water that springs forth from their mutual need and relationship. Each of their clothing is patterned with the other’s need. In Jesus’ clothing are simplified “springs of water gushing up to eternal life” (John 4:14). In the Samaritan woman’s clothes, her water jar is positioned upright and poured out, representing her wrestling with whether she will interact with this man—and further, whether he is the awaited Messiah. The image is subtly divided in half by slight shifts in color value. There is a chasm between them socially, culturally, religiously, etc. Referencing a primary dispute between the Jews and the Samaritans, their places of worship are in the background: on the left is the temple in Jerusalem, and on the right is Mount Gerizim.

In the center is the Samaritan woman’s vessel. We are not told whether she fills the jar or gives Jesus water, however, we are told that she leaves the jar behind. Her need is not the water in the well; her need is for grounding in a new identity,⁷ and to be seen for who she really is. She needs to not be defined by the worst parts of her life, the number of her husbands, or others’ assumptions, but to be seen through the lens of mutual need—to be seen as one of the first witnesses of the Messiah,⁸ and now a vessel of living water herself.