



Central United Methodist Church

A Reconciling Congregation

Organized 1810—Incorporated 1822— Sanctuary completed 1867

March 26, 2023

Fifth Sunday in Lent

Women's History Month



OUR WELCOMING STATEMENT

Central United Methodist Church is a Reconciling Congregation. Regardless of your race, ethnicity, immigration status, gender identity, sexual orientation, socioeconomic situation, age, ability, belief, or background, whether you are single or partnered, you are God's beloved and you are welcome here.

OUR MISSION STATEMENT

We envision Central United Methodist Church as a vital, diverse, River of Life nurtured by the light of Christ, rooted deeply in and living the scriptures, a holy presence in the center of the City of Detroit, transforming individuals, institutions, and the world, advocating peace and justice in all we do.

* Indicates when to stand, if able in body or in spirit. **Please silence cell phones.

Hymnal Guide: UMH = The United Methodist Hymnal; TFWS = The Faith We Sing;

SOZ = Songs of Zion; WS=Worship & Song

PRELUDE

Bobbi Thompson

INTROIT

Standing on the Shoulders by Joyce Johnson Rouse Deaconess Anne Hillman

ACTS OF PRAISE

*CALL TO WORSHIP

HOST 1: We gather together—

ALL: the seekers, the dreamers, the shooting-star wishers, in hopes of seeing God.

HOST 2: We gather together—

ALL: the curious, the hungry, the loving, the lonely, in hopes of finding peace.

HOST 3: We gather together—

ALL: those who are thirsty and those with water to spare, in hopes of finding justice.

HOST 1: So come to the well, come to the table.

ALL: Come, let us worship God. Amen.

*OPENING HYMN

God of the Women

(Tune: *UMH #451*) words by Carolyn Winfrey Gillette

- 1. God of the women who answered your call, trusting your promises, giving their all, women like Sarah and Hannah and Ruth — Give us their courage to live in your truth.**
- 2. God of the women who walked Jesus' Way, giving their resources, learning to pray, Mary, Joanna, Susanna, and more — May we give freely as they did before.**
- 3. God of the women long put to the test, left out of stories, forgotten, oppressed, quietly asking: "Who smiled at my birth?" — In Jesus' dying you show us our worth.**
- 4. God of the women who ran from the tomb, prayed with the others in that upper room, then felt your Spirit on Pentecost Day — May we so gladly proclaim you today.**
- 5. O God of Phoebe and ministers all, may we be joyful in answering your call. Give us the strength of your Spirit so near That we may share in your ministry here.**

ACTS OF SHARING

GREETING

ANNOUNCEMENTS

Rev Dr. Jill Hardt Zundel

WOMEN'S HISTORY MONTH MOMENT

Christine Crawford

CHILDREN'S TIME

Deaconess Anne Hillman

ANTHEM

O Love by Elaine Hagenberg

INVITATION TO OFFERING

OFFERTORY

River in Judea

Music by Jack Feldman
Lyrics by Linda Marcus

***DOXOLOGY**

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

***PRAYER OF DEDICATION**

God of all creation, Holy is your name. May your justice come, may your will be done, on earth as it is in heaven. Give us today the bread we need and forgive us our sins as we forgive those who sin against us. Save us in the time of trial and deliver us from evil. For grace and forgiveness, glory and power are Yours, forever and ever. Amen.

(adapted by Rev. Barbara Lewis Lakin)

LITANY PRAYER FOR WOMEN & WATER

Written by Rebecca Wilson, 2023

ONE: God, you who set the waters into motion and hovered above them as creation came into existence, we gather immersed in your presence today. Our lives begin in a womb of water, that upon breaking ushers us into the world. Our bodies are comprised of and require water to survive. Our souls, hopes, and dreams are sustained by streams of living waters. Like deer at the river's edge panting for water we long for your spirit. We remember our maternal ancestors whose faith and journeys led them to streams, to rivers, to the town well to meet their daily needs, to secure nourishment and sustenance, to find and experience community, to encounter the Holy.

ONE: For Eve, born at the river where all life began, tending the garden and its crops, thirsty for knowledge and understanding,

ALL: we give thanks for women and for water.

ONE: For Sarah who traveled the desert heat leaving her family and following her husband to a new land, longing for a child; for Hagar, enslaved by Sarah's husband, thirsty for respect and liberation, for equality for her son,

ALL: we give thanks for women and for water.

ONE: For Rebekah, who quenched the thirst of a stranger, offering kindness and water to both him and his camels; for Leah and Rachel, sisters forced into competition by their father, ever thirsty for love and validation,

ALL: we give thanks for women and for water.

ONE: For Miriam, prophetess, teacher, and deliverer of Moses from the river, with dancing and singing leading her people across the Red Sea; for Lydia, a successful businesswoman, head of her household, first to be baptized and follow Christ in Europe, leading her family and neighbors to the healing riverside,

ALL: we give thanks for women and for water.

ONE: For Mary, a young unwed mother bravely birthing a messiah who in the waters of her womb heard the words of her freedom song; for the Samaritan Woman, who would one day offer Mary's son a drink of water, pouring out for us all a new and life changing story,

ALL: we give thanks for women and for water.

ONE: For generations of women who have birthed and bathed, and washed and waded in fresh, salty, murky, and clear waters; who have brought others along to healing streams and abundant wells; who understand water is a human right; who know that water is not for profit and flows to be accessible and safe for all; who care for water like they care for their own children,

ALL: we give thanks for women and for water.

ONE: For the women of Central, past and present who have molded and shaped our lives and inspired our passion and commitment for justice, whose names we lift up now; for future women of Central who will lead us to uncharted waters, to exciting places and opportunities,

ALL: we give thanks for women and for water. Amen.

***CENTERING HYMN**

Once a Woman Seeking Water

(Tune: *UMH # 605*) words by Carolyn Winfrey Gillette)

1. **Once a woman seeking water at a well not far from home met a thirsty, waiting stranger from a people not her own. Would she give a drink of water and respond to human need? Could she know the joy and wonder she, the giver, would receive?**
2. **She drew water for the thirsty; Jesus offered something more: living water, God's own mercy, love abundant, freely poured. One, a blessing for the body; one, a blessing for the soul! Both are gifts of our Creator — gifts that help to make us whole.**
3. **Still God's people carry water from their wells and mountain streams; still at rivers women gather, sharing labor, sharing dreams. Still a cup of water given in a dry and weary place is a blessing overflowing from the fountain of God's grace.**
4. **God, we ask your richest favor on the work we seek to do; may we gladly share clean water and your living water, too. May we see the face of Jesus, and how far your love extends, in the ones we call our partners — no more strangers, now our friends.**

CCLI 2815228

ACTS OF PROCLAMATION

***GOSPEL READING**

John 4:4-42 The Inclusive Bible

Cynthia Bradford

...this meant that he had to pass through Samaria. He stopped at Sychar, a town in Samaria, near the tract of land Jacob had given to his son Joseph, and Jacob's Well was there. Jesus, weary from the journey, came and sat by the well. It was around noon.

When a Samaritan woman came to draw water, Jesus said to her, "Give me a drink." The disciples had gone off to the town to buy provisions.

The Samaritan woman replied, "You're a Jew. How can you ask me, a Samaritan, for a drink?"—since Jews had nothing to do with Samaritans. Jesus answered, "If only you recognized God's gift, and who it is that is asking you for a drink, you would have asked him for a drink instead, and he would have given you living water."

"If you please," she challenged Jesus, "you don't have a bucket and this well is deep. Where do you expect to get this 'living water'? Surely you don't pretend to be greater than our ancestors Leah and Rachel and Jacob, who gave us this well and drank from it with their descendants and flocks?" Jesus replied, "Everyone who drinks this water will be thirsty again. But those who drink the water I give them will never be thirsty; no, the water I give will become fountains within them, springing up to provide eternal life."

The woman said to Jesus, “Give me this water, so that I won’t grow thirsty and have to keep coming all the way here to draw water.” Jesus said to her, “Go, call your husband and then come back here.” “I don’t have a husband,” replied the woman, “You’re right—you don’t have a husband!” Jesus exclaimed. “The fact is, you’ve had five, and the man you’re living with now is not your husband. So what you’ve said is quite true.”

“I can see you’re a prophet,” answered the woman. “Our ancestors worshiped on this mountain, but you people claim that Jerusalem is the place where God ought to be worshiped.” Jesus told her, “Believe me, the hour is coming when you’ll worship Abba God neither on this mountain nor in Jerusalem. You people worship what you don’t understand; we worship what we do understand—after all, salvation is from the Jewish people. Yet the hour is coming—and is already here—when real worshipers will worship Abba God in Spirit and truth. Indeed, it is just such worshipers whom Abba God seeks. God is Spirit, and those who worship God must worship in spirit and truth.”

The woman said to Jesus, “I know that the Messiah—the Anointed One—is coming and will tell us everything.” Jesus replied, “I who speak to you am the Messiah.” The disciples, returning at this point, were shocked to find Jesus having a private conversation with a woman. But no one dared to ask, “What do you want of him?” or “Why are you talking with her?”

The woman then left her water jar and went off into the town. She said to the people, “Come and see someone who told me everything I have ever done! Could this be the Messiah?” At that, everyone set out from town to meet Jesus. Meanwhile, the disciples were urging Jesus, “Rabbi, eat something.” But Jesus told them, “I have food to eat that you know nothing about.” At this, the disciples said to one another, “Do you think someone has brought him something to eat?”

Jesus explained to them, “Doing the will of the One who sent me and bringing this work to completion is my food. Don’t you have a saying, ‘Four months more and it will be harvest time’? I tell you, open your eyes and look at the fields—they’re ripe and ready for harvest! Reapers are already collecting their wages; they’re gathering fruit for eternal life, and sower and reaper will rejoice together. So the saying is true: ‘One person sows; another reaps.’ I have sent you to reap what you haven’t worked for. Others have done the work, and you’ve come upon the fruits of their labor.”

Many Samaritans from that town believed in Jesus on the strength of the woman’s testimony—that “he told me everything I ever did.” The result was that, when these Samaritans came to Jesus, they begged him to stay with them awhile. So Jesus stayed there two days, and through this own spoken word many more came to faith. They told the woman, “No longer does our faith depend on your story. We’ve heard for ourselves, and we know that this really is the savior of the world.”

ONE: Hear what the Spirit is saying to the Church.

ALL: Thanks be to God.

MESSAGE

Her Story: When Water Flows Both Ways

Rebecca Wilson

*CLOSING HYMN

I Love to Tell the Story

UMH #156

1. I love to tell the story of unseen things above, of Jesus and God's glory, of Jesus and God's love. I love to tell the story, because I know 'tis true; it satisfies my longings as nothing else can do. *(Refrain)*

(Refrain) I love to tell the story, 'twill be my theme in glory, to tell the old, old story of Jesus and God's love.

2. I love to tell the story; more wonderful it seems than all the golden fancies of all our golden dreams. I love to tell the story, it did so much for me; and that is just the reason I tell it now to thee. *(Refrain)*

3. I love to tell the story; 'tis pleasant to repeat what seems, each time I tell it, more wonderfully sweet. I love to tell the story, for some have never heard the message of salvation from God's own holy Word. *(Refrain)*

4. I love to tell the story, for those who know it best seem hungering and thirsting to hear it like the rest. And when, in scenes of glory, I sing the new, new song, 'twill be the old, old story that I have loved so long. *(Refrain)*

WORDS: Katherine Hankey, ca. 1868; MUSIC: William G. Fischer, 1869; CCLI 2815228

BENEDICTION AND SENDING FORTH

*BENEDICTION

Thank you to today's Guest Preacher, Rebecca Wilson and Hosts, Maureen Taylor, Elin Chambers and Mahja Zeon.



Please help us know you were here in worship today by scanning the QR code above with your phone. There is also a place for notes and prayer requests for the pastor.

Central United Methodist Church
23 East Adams, Detroit, Michigan 48226 ~ 313.965.5422
www.centralumchurchdetroit.org

Rev. Dr. Jill Hardt Zundel, Senior Pastor

Rev. Edwin Rowe, Pastor Emeritus

Deaconess Anne Hillman, Ph.D. Director of Children, Youth and Family Ministries

Margaret Reese, Music Director

Bobbi Thompson, Accompanist

Debra Cox, Office Administrator

Andrew Cox, Building Superintendent

Dave Wilson, Maintenance Manager

Yvette Meadows and Angela Blakeley, Receptionists

This service is live-streamed under CCLI STREAM PLUS 21469425.

LAND ACKNOWLEDGEMENT STATEMENT

Central United Methodist Church acknowledges that the building in which we carry out our collective life together occupies and is built upon land that is part of what was first known as Waawiyaataanong (“At the curved shores.”), the ancestral and contemporary homeland of the Three Fires Confederacy, but which is now referred to as Detroit. In 1807 the Ojibwe, Odawa, Potawatomi, and Wyandot nations granted use of these sovereign lands to the US government through the Treaty of Detroit. Central United Methodist Church affirms the continued Indigenous sovereignty over these lands and honors all tribes with a connection to Detroit. We commit ourselves to working together with our native brothers and sisters to advance equity in all dimensions of life and to promote a better future for the earth and all its peoples.

(Adopted by the Ministry Team -April 22, 2021)