
Zoom Meeting ID: **326 920 7504**

Call-in option: 1) Dial **646-568-7788** or **929-205-6099**, 2) Enter **326 920 7504 #** and 3) Press # for a participant's ID

Officiant Jesus said, "If anyone will come after me, let him deny himself, and take up his cross, and follow me."
Mark 8:34

Confession of Sins

Officiant Let us confess our sins against God and our neighbor.

All **We repent the wrongs we have done:**

We have wounded your love.

O God, heal us.

We stumble in the darkness.

Light of the world transfigure us.

We forget that we are your home.

Spirit of God, dwell in us.

Officiant Eternal Spirit, living God,
in whom we live and move and have our being,
all that we are, have been, and shall be is known to you,
to the very secret of our hearts
and all that rises to trouble us.
Living flame burn into us,
cleansing wind, blow through us,
fountain of water, well up within us,
that we may love and praise in deed and in truth.
Amen.

The Invitatory and Psalter

Officiant Eternal Spirit, flow through our being and open our lips,^{+(you may cross your lips with a right thumb)}

Celebrants **And our mouth shall proclaim your praise.**

All **Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be forever. Amen.**

Officiant The Lord is full of compassion and mercy: Come let us adore him.

Prayer of Mannasseh (abridged)

All **1 O Lord almighty and God of our ancestors:
you made the heavens and the earth in their glorious array.
2 All things quake with fear at your presence:
and tremble because of your power.
3 But your merciful promise is beyond all measure:
it surpasses all that our minds can fathom.
4 Lord you are' full of compassion:
long-suffering, and abounding in mercy.
5 And now O Lord I humble my heart:
and make my appeal, sure of your gracious goodness.
6 For you O Lord are the God of the penitent:
and in me you will show forth your goodness.**

Officiant The Lord is full of compassion and mercy: Come let us adore him.

The Lesson

Reader

A Lesson from *John 4:5-26*

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) 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.) 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."

Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. 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. God is spirit, and those who worship him must worship in spirit and truth." 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."

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?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him.

Reader

Hear what the Spirit is saying to the Church.

Celebrants

Thanks be to God.

Psalm 95

Venite, exultemus

All

1 Come, let us sing to the Lord; * let us shout for joy to the Rock of our salvation.

2 Let us come before his presence with thanksgiving * and raise a loud shout to him with psalms.

3 For the Lord is a great God, * and a great King above all gods.

4 In his hand are the caverns of the earth, * and the heights of the hills are his also.

5 The sea is his, for he made it, * and his hands have molded the dry land.

6 Come, let us bow down, and bend the knee, * and kneel before the Lord our Maker.

7 For he is our God, and we are the people of his pasture and the sheep of his hand. *

Oh, that today you would hearken to his voice!

8 Harden not your hearts, as your forebears did in the wilderness, *

at Meribah, and on that day at Massah, when they tempted me.

9 They put me to the test, * though they had seen my works.

10 Forty years long I detested that generation and said, *

"This people are wayward in their hearts; they do not know my ways."

11 So I swore in my wrath, * "They shall not enter into my rest."

Glory to the Father, and to the Son, and to the Holy Spirit: *

as it was in the beginning, is now, and will be for ever. Amen.

Reflection

Paul Yoon

We certainly know God is not stuck in one place. We know there's no one designated site to worship God. Yet, this isn't the case for both Jews and Samaritans. A major disagreement between them is over where God chose the dwelling site. The question at stake is "Where is God to be worshiped?" For Samaritans, it's Mt. Gerizim whereas for Jews it's Mt. Zion in Jerusalem. So, the meat of this quite feisty, contentious, and even humorous encounter between Jesus and the Samaritan woman in the lesson today centers around where God is and how God is worshiped according to Jesus.

God's presence is God's kingdom as we heard from last Sunday's lesson in which we were introduced to another encounter between Jesus and Nicodemus. Jesus in today's lesson goes further than the location of God as he denies both Mt. Gerizim and Mt. Zion as God's dwelling place and thus frees God from any limitation created by humans. No one person or site owns God. No monopoly on God. As God is boundless, our worship of God can become boundless. God can be present and worshiped anywhere anytime.

Unlocking God may help Jesus to redefine God as the Spirit or the Breath. This may be the reason why those who see the presence of God and live in the kingdom of God can and should be born of the Breath. What used to be from dust to dust is now from breath to breath. Recollect the moment when the risen Christ breathes on the disciples and says, "Receive the Holy Spirit." (John 20:22) Receive the Breath of God! How are we then to worship God who is the Breath? Let me rephrase this question. How are we to live with God who is the Breath so that God's presence is real in our lives, not just in one specific place?

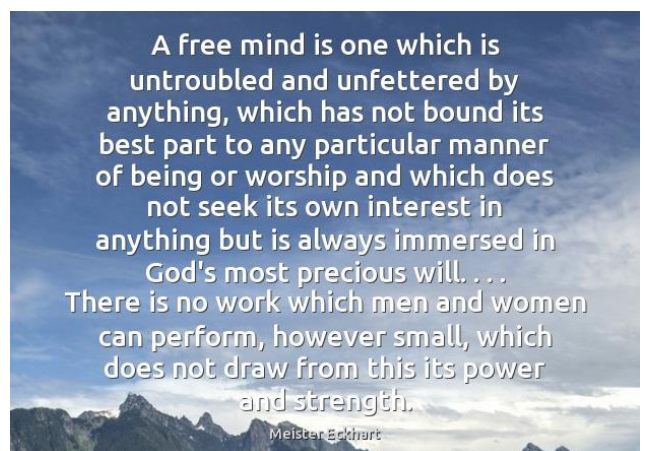
Jesus tells the Samaritan woman, "...those who worship him [God] must worship in spirit and truth." What does worshiping God in spirit and truth look like? This sounds like an instruction for proper worship yet is difficult to decipher what it actually means. What do "spirit and truth" mean? Let's keep in mind that these are the words translated into English from Greek. "Spirit" is from *pneuma*, πνεύματι, and "truth" is from *aletheia*, ἀλήθεια. "Pneuma" can be translated as breath or wind. For our case, let's go with "breath." For *aletheia*, we take a literal approach. To translate it as truth is an interpreted choice because there's no English word that means the same as *aletheia*. Its literal meaning is "un-forgetting" as a faculty of memory which is not merely remembering but intentionally holding something in mind and awakening to that which one cares the most.

With this newly adopted translation approach, Jesus' instruction of boundless worship based on the boundless presence of God becomes like this: "...those who worship God must worship in breath and unforgetting." Let's polish it a bit and simplify it: "Worship God through your breath with un-forgetfulness." In this approach, what matters is two-fold: 1) paying attention to the breath as the Breath of God coming in, which is how God is present bodily, and 2) discerning what to un-forget.

The first one is about changing our perception of breathing, not merely as the air coming in and out of the lungs but the Breath of God communing with us and giving us life. In both physiological and spiritual senses, every cell of the body is sustained by the breath.

The second principle of worship requires discernment. The act of un-forgetting is to discern what to keep in mind, what to recall, and remember intentionally. We recollect from the past skillful and unskillful actions to act in the present skillfully. While using our own breath as an anchor to be present to God's presence, our act of worship which is beyond time and space is to continue skillful actions and avoid unskillful ones. This may be what St. Paul means by "Rejoice always, pray without ceasing, give thanks in all circumstances." (1 Thessalonians 5:16-17) and "So, whether you eat or drink, or whatever you do, do everything for the glory of God." (1 Corinthians 10:31)

In this worship of God through breath with unforgetfulness, we live in the kingdom of God where all become anointed like the risen Christ. May we un-forget our breath through which God invites us to God's presence and kingdom.



The Apostles' Creed

All I believe in God, the Father almighty, creator of heaven and earth;

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

Officiant The Lord be with you.
Celebrants **And also with you.**
Officiant Let us pray, singing

**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 trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

The Supplication *Pray responsively.*

- V. For the hungry and the overfed
- R. **May we have enough.**
- V. For the mourners and the mockers
- R. **May we laugh together.**
- V. For the victims and the oppressors
- R. **May we share power wisely.**
- V. For the peacemakers and the warmongers
- R. **May clear truth and stern love lead us to harmony.**
- V. For the silenced and the propagandists
- R. **May we speak our own words in truth.**
- V. For the unemployed and the overworked
- R. **May our impression on the earth be kindly and creative.**

- V. For the troubled and the sleek
- R. May we live together as wounded healers.**
- V. For the homeless and the cosseted
- R. May our homes be simple, warm and welcoming.**
- V. For the vibrant and the dying
- R. May we all die to live.**

The Collect for Third Sunday in Lent

All **Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

For the Renewal of our Baptismal Covenant

Celebrant O God, you prepared your disciples for the coming of the Spirit through the teaching of your Son Jesus Christ: Make the hearts and minds of your servants ready to receive the blessing of the Holy Spirit, that they may be filled with the strength of his presence; through Jesus Christ our Lord. **Amen.**

For Transformation

Celebrant We pray you, Jesus, take the old water, our busy conscientious lives, and turn them into gospel wine, that everyone may see your life and thirst; for the glory of your holy name. **Amen.**

For the Will of God

Celebrant Jesus our Lord, you have taught us that judgement begins at the house of God; save us from our self-satisfaction, rigidity, and corruption, so that we may stand ready to do your will; for the glory of your holy name. **Amen.**

For the Light of Christ

Celebrant We praise you, God, that the light of Christ shines in our darkness and is never overcome; show us the way we must go to eternal day; through Jesus Christ our Lord. **Amen.**

For Unity

Celebrant Creator God, you have made us not in one mold, but in many: so deepen our unity in Christ that we may rejoice in our diversity. Call us together, call us to eat and drink with you. Grant that by your body and your blood we may be drawn to each other and to you. This we ask through Jesus Christ our Redeemer. **Amen.**

For Peace

Celebrant O God, it is your will to hold both heaven and earth in a single peace. Let the design of your great love shine on the waste of our wraths and sorrows, and give peace to your Church, peace among nations, peace in our homes, and peace in our hearts. **Amen.**

For those Facing Great Uncertainty

Celebrant God of the present moment, God who in Jesus stills the storm and soothes the frantic heart; bring hope and courage to those who wait in uncertainty. Bring hope that you will make them the equal of whatever lies ahead. Bring them courage to endure what cannot be avoided, for your will is health and wholeness; you are God, and we need you. **Amen.**

A General Thanksgiving

All **God of power,
may the boldness of your Spirit transform us,
may the gentleness of your Spirit lead us,
may the gifts of your Spirit
be our goal and our strength now and always.

Praise and glory to you creator Spirit of God;**

you make our bread Christ's body
to heal and reconcile
and to make us the body of Christ.
You make our wine Christ's living sacrificial blood
to redeem the world.
You are truth.
You come like the wind of heaven, unseen, unbidden.
Like the dawn
you illuminate the world around us;
you grant us a new beginning every day.
You warm and comfort us.
You give us courage and fire
and strength beyond our everyday resources.
Be with us Holy Spirit in all we say or think,
in all we do this and every day.

Father, may we who have received this sacrament
live in the unity of your Holy Spirit,
that we may show forth your gifts to all the world.
We ask this in the name of Jesus Christ.

Officiant
Celebrants

The divine Spirit dwells in us.
Thanks be to God.

Officiant

Our Lord Jesus Christ be with us to defend us,
within us to keep us,
before us to lead us,
beside us to guard us
and above us to bless us.
Amen.



Icon of Christ the Teacher, Ade Bethune, 1963

Saint Agnes Church
65 Union Ave, Little Falls, NJ 07424

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