

Holy Eucharist Rite III
Third Sunday in Lent
March 8, 2026, at 8:00 a.m.



Emmanuel Episcopal Church
of Orcas Island

WELCOME TO EMMANUEL!

We are glad you are here. Our mission at Emmanuel is to love God and God's creation, and our neighbors as ourselves. We are a reconciling, affirming, and inclusive Christian community striving through worship and prayer, study and formation, compassion and service, fellowship and community, to welcome all people just as God created them. We welcome you wherever you are on your journey of faith, and whether you are single, married, divorced, separated, or partnered. We welcome you regardless of your age, race, ethnicity, culture, gender, sexual orientation, gender expression, economic condition, physical condition, or mental ability. We believe that God delights in the diversity of creation, and so do we. We welcome you to our inclusive family; come share the journey.

A PRAYER FOR HEALING AND HOPE

O Great Spirit, God of all people and every tribe, through whom all people are related. Call us into the kinship of all your people. We give thanks for the Coast Salish peoples, especially the Lummi and Samish, and for their continued faithful care of these lands and waters. Grant us vision to see, through the lens of our Baptismal Covenant, the brokenness of the past, especially the Doctrine of Discovery that blessed conquest, sanctioned dispossession, and treated Indigenous peoples as less than fully human. Help us to listen to you and to one-another in order to heal the wounds of the present. Give us courage, patience, and wisdom to work together for healing and hope with all your people, now and in the generations to come. Mend the hoop of our hearts, and teach us to live in justice and peace; through Jesus Christ, who comes to all peoples, that all may live in dignity. Amen.

Adapted from the Indigenous Episcopal Ministry 2012 Lent resource: "Seeking God's Justice for All" p. 41.

~ MINISTERS FOR TODAY'S SERVICE ~

Presider ~ Fr. Berto Gándara
Eucharistic Minister ~ Kira Raven
Healing Ministry ~ Betsy Nelson
Lector 1 ~ Mary Polette
Lector 2 ~ Lori Oakes
Usher ~ George Eberle
Altar Guild ~ Sue Askevold

At the sound of the bell, please stand as you are able, as we chant

Holy Ground

♩=94

A B-7 A B-7 A B-7 A B-7

Come, come, come, come: Come to this place. Ar-ri-ve, ar-ri-ve as you are.

5 A B-7 A B-7 A B-7 A B-7

Come, come, come, come: Come to this place. Ar-ri-ve, ar-ri-ve as you are.

9 F#- B- E F#- A E A B-7

Fra-gile or strong, wound-ed or well, lost or found: This, this is Ho-ly Ground.

14 A B-7 A B-7 A B-7 A B-7

Come, come, come, come: Come to this place. Ar-ri-ve, ar-ri-ve as you

18 A B-7 A B-7 A B-7 A B-7 2

are. Come, come, come, come: Come to this place. Ar-ri-ve, ar-ri-ve as you

22 A B-7 F#- B- E F#- A

are. Soul fi-re bur-ning, Spir-it wind blow-ing: Life's ri-ver flow ing:

26 E A B- E

This, this is Ho-ly Ground. This is Ho-ly

29 A B- E rit. . . A B-

Ground. This is Ho-ly Ground.

OPENING ACCLAMATION

Celebrant

Bless - ed be the God of our sal - va - tion:

People

Who bears our burdens and for - gives our sins.

Presider Jesus said, “The most important of all the commandments is this: ‘The Lord YHWH, our God, is one!’ You are to love the Lord YHWH, your God, with every passion of your heart, with all the energy of your being, with every thought that is within you, and with all your strength. This is the great and supreme commandment. And the second is this: ‘You must love your neighbor in the same way you love yourself.’ You will never find a greater commandment than these.” *Mark 12:29-31 (The Passion Translation)*

Presider: Keeping in mind that ‘sin’ signifies missing our original goal: to be the image and likeness of God, let us acknowledge our sins.

Please kneel, as you are able, to observe a couple of minutes of silence.

The conclusion is signaled by the singing bowl and we all say together

God of all mercy,

**we confess that we have sinned against you,
opposing your will in our lives.**

**We have denied your goodness in each other,
in ourselves,**

and in the world you have created.

**We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.**

**Forgive, restore, and strengthen us through our Savior Jesus Christ,
that we may abide in your love and serve only your will. Amen.**

The Priest alone stands and says,

May the God of love visit you with mercy, forgive all your sins through the grace of Jesus Christ, heal you, strengthen you in all goodness, and, by the power of the Holy Spirit, keep you in eternal life.

People **Amen.**

Please stand as able to sing the Trisagion (the three Holy) as our Song of Praise in Lent.

Ho - ly God, Ho - ly and Might - y, Ho - ly Im -
 mor - tal One, Have mer - cy up - on us. Ho - ly God,
 Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy
 up - on us. Ho - ly God, Ho - ly and Might - y,
 Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Presider
All

Let us pray.
Enduring Presence,
goal and guide,
you go before and await our coming.
Only our thirst compels us
beyond complaint to conversation,
beyond rejection to relationship.
Pour your love into our hearts,
that, refreshed and renewed,
we may invite others to the living water
given to us in Jesus Christ our Lord. Amen.

WE PROCLAIM AND RESPOND TO THE WORD OF GOD

Chant

Listen, listen, wait in silence listening.
For the One from whom all mercy flows.

1st Lector: **A reading from the book of Exodus**

[17:1-7 NRSV^{ue}]

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. 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?” 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?”

So Moses cried out to the LORD, “What shall I do for this people? They are almost ready to stone me.” 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. 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. He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, “Is the LORD among us or not?”

After a period of silence, the reader says:

Hear what the Spirit is saying to God’s people.

People **Thanks be to God.**

1st Lector: **A retelling of Psalm 95.**

The Lector chooses the manner of praying the Psalm or Canticle and explains it to the congregation:

Direct Recitation: *prayed in unison.*

Antiphonal Recitation: *one side of the congregation and the other.*

Responsive Recitation: *the Lector alternating with the congregation.*

O come, let us sing to the Most High Creator of the Cosmos; let us make a joyful song to the Beloved!

Let us come to the Radiant One with thanksgiving, with gratitude let us offer our psalms of praise!

For the Beloved is Infinite, the Breathing Life of all. The depths of the earth belong to Love; the height of the mountains, as well. The sea and all that is in it, the dry land and air above were created by Love.

O come, let us bow down and give thanks, let us be humble before the Blessed One!

For the Beloved is Supreme, and we, blessed to be invited in friendship as companions along the Way!

O that today we would harken to the Beloved’s voice! Harden not your hearts, as in days of old, that you be not separated from Love.

Be not like those who hear the Spirit’s Voice and heed it not, thinking to be above the Teacher.

For life is but a breath in the Eternal Dance, a gift to be revered with trust, an opportunity to grow in spirit and truth, that in passing into new Life, you enter in the new Jerusalem.

2nd Lector: **A reading from the letter of Paul to the Romans**

[5:1-11 NRSV^{ue}]

Therefore, 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. And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, and endurance produces character, and character produces hope, 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.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely, therefore, since we have now been justified by his blood, will we be saved through him from the wrath of God. 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. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

After a period of silence, the reader says:

Hear what the Spirit is saying to God's people.

Thanks be to God.

Please stand as you are able, and let's chant to welcome the Gospel,

**The veil between worlds, it is opening
Sophia is calling our names
to listen to her wisdom
to gather 'round sacred flame.**

Lk 23:45

Prov 8:1ff

Prov 9:1ff

Mt 3:11

Presider: The Holy Gospel of our Savior Jesus Christ according to John

[4:5-42 NRSV^{ue}]

People: **Glory to you, Lord Christ**

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.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest?’ But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which

you did not labor. Others have labored, and you have entered into their labor.”

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.”

After a period of silence:

The Gospel of our Savior.

Praise to you Lord Christ.

We chant once more, “The Veil.”

We may be seated for the sermon.

THE SERMON

We keep a time of silence after the sermon.

Please stand, as able, when the Presider invites us to pray for the world and the church.

Faithful God of love, you blessed us with your servant Son so that we might know how to serve your people with justice and with mercy. We gather the needs of ourselves and others, and offer them to you in faith and love, seeking to be strengthened to meet them.

WE PRAY FOR THE WORLD AND THE CHURCH

The 2nd Lector leads the Prayers of the People.

Oh Great Mystery, Let us drink together from the well of peace, the well of unity, the only waters that can quench the yearning thirst of a divided humanity. The well is salty with tears shed for the shattered dreams and hopes of so many people throughout the ravaged world.

Let us worship in spirit and truth. We cry for those who equate power with destruction. May each tear become a prayer.

We beseech you, oh Mystery beyond Knowing, beyond understanding: May we pray earnestly for all those suffering because of war and social oppression of every kind.

And we pray for those inflicting it, for those who consciously violate human rights...together let our prayer be to find better ways to help, rather than hinder, to acknowledge the Other as a part of ourselves. Teach us to listen well to one another and to those whom we consider adversaries. Give us the

strength and wisdom to walk with Jesus with renewed fervor during this Lenten passage.

Our souls thirst for the living waters of peace and loving harmony.

Let us pray with one another, trusting that we are heard, and that together our holy intentions can make a difference, that hearts may be softened so that love can grow and eclipse the dark energies encroaching upon many lands.*[silence]*

Our souls thirst for the living waters of peace and loving harmony.

We thank you for the beauty of nature, the kindness of our community, the guidance of our spiritual leaders, Berto, Hugh, Phillip, Sean, and spiritual leaders everywhere who are doing their best to restore equanimity and justice. We pray for heads of state, that they may make wise decisions that nurture the earth and its living creatures. We pray that the winds will be gentle, that the spring rains will resolve the drought in so many places, and that crops may be sown and flourish for the benefit of all.

Our souls thirst for the living waters of peace and loving harmony.

We pray for those unable to pray—for those who do not know you—and for all who suffer from addictions, gender discrimination, abuse, confusion, and disabilities of all kinds. May we be agents of love and grace, sharing our resources freely to those in need. We pray especially now for those on our Parish Prayer List: **Bill & Jane... Heather... Jan... Cheryl... Ian...**

James... Dick... Renee... John ... Nick ... Sara...David... The Rev. Pam... Dart and Laura...Skipper...Cynthia & Bruce...Wes & Carol... Bruce... Helen...Diane...Chris...Lynn...Margaret...Sam...Nick... Maria...Ali...Debbie...Carol...And take a moment to add any special intentions not mentioned here, and a prayer for those with no one to pray for them.*[silence]*

Our souls thirst for the living waters of peace and loving harmony.

We pray for those who have died and those loved ones left behind and grieving them. May we all find new understandings, comfort, and peace.

Our souls thirst for the waters of peace and loving harmony.

Presider Shape us and transform us by your grace, that we may grow in wisdom and in confidence, never faltering until we have done all that you desire to bring your realm of shalom to fulfillment. **Amen.**

Those who are celebrating birthdays and anniversaries are invited to come forward. If you would like your name printed in the bulletin, please let the parish office know.

Presider Let us pray for those celebrating birthdays this week.

O God, our times are in your hand: Look with favor, we pray, on your servants Chris Bennett (3/10), and George Eberle (3/11) as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their life; through Jesus Christ our Lord. Amen.

Presider Let us pray for those celebrating anniversaries this week.

Grant, O God, in your compassion, that *(insert names)* may grow in forgiveness, loyalty, and love; and come at last to the eternal joys which you have promised through Jesus Christ our Lord. Amen.

ANNOUNCEMENTS & WELCOME OF VISITORS

Please be seated. If you are visiting us this morning, we warmly welcome you! You may introduce yourself if you would like. We invite you to join us at coffee hour after the service in Benson Hall. Sign up for our weekly eNews by scanning this QR code:



WE SHARE THE PEACE OF CHRIST

Please stand as you are able.

Presider The peace of Christ be always with you

People **And also with you.**

We share a sign of peace with those around. Please be mindful of other people's boundaries.

WE PREPARE THE ALTAR AND PRESENT OUR OFFERINGS

Offertory Sentence

When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.

Matthew 5:23-24 (NRSV^{ue})

The gifts of bread and wine and our offerings for our parish's support are placed on the offering plate. We thank you for your generous financial support. Checks may be made out to Emmanuel Parish. If you are not a pledging member, we invite you to consider making a yearly pledge to Emmanuel. Ask for a pledge card. You can also donate online at: <https://bit.ly/donateEmmanuel>



Please stand, as you are able, when the offering plate is brought forward and we sing

Praise God from whom all blessings flow;
praise God, all creatures here below;
praise God above, ye heavenly host;
Creator, Christ, and Holy Ghost.

Doxology: Old 100th

WE PRAY THE GREAT THANKSGIVING

Please stand as you are able.

Presider May God be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to God.**

Presider Let us give thanks to the One who created us.

People **It is right to give God thanks and praise.**

The Presider thanks God, on our behalf, for the goodness and beauty of creation and for the story of liberation, particularly in the life of Jesus Christ, and then invites us to chant.

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

The Presider continues praying, asking the Holy Spirit to transform us, along with the bread and wine, into the Body and Blood of Christ. Jesus' words from the Last Supper are spoken over the bread and wine.

The Presider will then invite us to respond to the memorial by saying,

Great is the mystery of faith.

Christ has died;

Christ is risen;

Christ will come again.

The Presider will now pray for the world and church, concluding with the doxology

Through Christ and with Christ and in Christ, in the u - ni - ty of the Ho - ly Spi - rit, to you be hon - or,
glo - ry, and praise, for ev - er and ev - er. A - MEN.

Presider And now, as our Savior Christ has taught us, we are bold to say,

**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 BREAKING OF THE BREAD

The Presider breaks the consecrated Bread, and a period of silence is kept.

✠ Lamb of God, both human and divine, taking away the sins of the world,

✠ **Have compassion on us.**

✠ Beloved, affirming the worth and beauty of creation,

✠ **Accept us in love forever.**

✠ Healer, carrying the pain and the sins of the world,

✠ **Give us and all creation your wholeness.**

✠ Pour mercy upon us,

✠ **Whisper your love, give us your peace.**

INVITATION FOR COMMUNION

Presider The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All are welcome to receive Christ's sacramental presence in Holy Communion. Our Catechism (BCP p. 860) says that what is required is that we examine our lives and commit to the transformation of our hearts and lives, striving to live in love with God, all people, and creation. If, for personal reasons, you feel you cannot receive Communion at this time, you are nonetheless welcome to come to receive a blessing; indicate this by crossing your arms over your chest. If you want to request the sacrament of Baptism, Confirmation, or Reconciliation/Confession, speak with one of our priests.

Receiving the Bread, the Body of Christ: *You can kneel or stand at the Communion rail, filling it from right to left. The tradition is to receive the Body of Christ, forming "a throne" with your hands, your*

two palms open, one on top of the other in a receptive position. To the minister's words, "the Body of Christ, the bread of heaven," it is customary to respond: Amen.

Receiving the Wine, the Blood of Christ: *If you wish to dip the Bread in the Wine, leave it in your hand, and the minister will come by to offer you the chalice. If you want to drink directly from the Chalice, consume the Bread before the minister arrives, and they will provide you with the cup to drink directly from; please guide and tip the chalice so you can drink comfortably. If you would not rather partake of the Blood of Christ, cross your hands over your chest. To the minister's words, "the Blood of Christ, the cup of salvation," it is customary to respond by saying: Amen.*

Receiving Communion in your pew: *If you would like the ministers to bring Communion to your seat, please let the usher know, and we will be glad to do so.*

Healing Ministry: *A healing minister will be available to pray for you or a loved one. They are seated towards the right of the altar rail, behind the priest's chair. Feel free to approach them and share your intentions.*

PRAYER AFTER COMMUNION

Presider Let us prayer.
All **God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

SOLEMN PRAYER OVER THE PEOPLE IN LENT

The Deacon or, in the absence of a deacon, the Presider says
Bow down before the Lord.

The people kneel, if able, or bow their heads, and the Presider says
Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Lord. **Amen.**

RECESSIONAL HYMN

**Prayer is resting in love, returning to love,
Trusting that love is the unceasing stream,
The unceasing stream.
Carrying us, guiding us; home,
Home to our hearts, and into this world.**

Presider Let us bless the Lord.
People **Thanks be to God.**



All are welcome to join us for fellowship and coffee in Benson Hall.

Please follow the group through the door on the right of the nave.

Please pray for those on our Parish Prayer List: Bill & Jane Newchurch, Heather Smith, Jan Koltun, Cheryl Danskin, Ian McDonald, James Hardman, Dick Thompson, Renee Hill, John Ehrmantraut, Nick Redfield, Sara Gerakaris, David Liebenberg, The Rev. Pam Tinsley, Laura and Sherwood (Dart) Botsford, and Skipper (James Lawrence) Botsford, Cynthia & Bruce Hubert, Wes & Carol Burger, The Rev. Bruce Freeman, Helen Menefee, Diane Gillespie, Chris, Lynn Jenssen, Margaret Black, Sam Staatz, Nick DiZinno, Maria Bullock, Ali Walker, Debbie Durand and Carol Wright.

- ◆ **Lent Prayer and Soup Ecumenical Gatherings at 5:30 pm on Wednesdays:**
 - March 11: Orcas' Adventist Fellowship at their church
 - **March 18: Emmanuel Episcopal Church Please sign-up for soup/bread.**
 - March 25: Orcas Island Community Church
- ◆ **The NFL halftime and its Meanings:** March, 14 at 5:30 p.m. in the Parish Hall.
- ◆ **Lenten Retreat on Hildegard of Bingen** March 21 from 10:00 a.m. until 3:00 p.m.
- ◆ **Orcas Rapid Response Team** meeting Saturday, March 28, 10 a.m. — 12 p.m. in the Parish Hall.

Calendar for This Week:

Sun	Mar 8	Daylight Savings Time Ends	Spring Forward!	
Sun	Mar 8	8 & 10 am	Eucharist Services	Church
Sun	Mar 8	9 am	Choir Rehearsal	Parish Hall
Sun	Mar 8	11:30 am	Peace Vigil	Main St.
Sun	Mar 8	2-6 pm	Help a family in Gaza	Parish Hall
Wed	Mar 11	12-2 pm	Peace Meditation-Letter Writing	Church/BH
Wed	Mar 11	5 pm	Inquirer's Group	Benson Hall
Wed	Mar 11	5:30 pm	Lenten Prayer and Soup	Adventists
Thu	Mar 12	12:15 pm	Lectio Divina	Benson Hall
Thu	Mar 12	1:00 pm	Book Club	Benson Hall
Thu	Mar 12	7:00 pm	Movie Night: Pauli Murray	Parish Hall
Fri	Mar 13	12:15 pm	Centering Prayer	Church
Fri	Mar 13	1 pm	Devotional Chanting	Retreat Room
Sat	Mar 14	5:30 pm	NFL Halftime Meanings	Parish Hall

Calendar for Next Week:

Sun	Mar 15	8 & 10 am	Eucharist Services	Church
Sun	Mar 15	9 am	Choir Rehearsal	Parish Hall
Sun	Mar 15	11:30 am	Peace Vigil	Main St.

Sun	Mar 15	2-6 pm	Tides of March event by Kwiaht	Parish Hall
Wed	Mar 18	12-2 pm	Peace Meditation-Letter Writing	Church/BH
Wed	Mar 18	5 pm	Inquirer's Group	Benson Hall
Wed	Mar 18	5:30 pm	Lenten Prayer and Soup	Parish Hall
Thu	Mar 19	12:15 pm	Lectio Divina	Benson Hall
Thu	Mar 19	1:00 pm	Book Club	Benson Hall
Thu	Mar 19	5:30 pm	Spiritual Development Group	Parish Hall
Fri	Mar 20	12:15 pm	Centering Prayer	Church
Fri	Mar 20	1 pm	Devotional Chanting	Retreat Room
Sat	Mar 21	10am-3pm	Lenten Retreat: Hildegard	Parish Hall

LENTEN RETREAT ON HILDEGARD OF BINGEN



**EMMANUEL EPISCOPAL CHURCH
PARISH HALL**

SATURDAY, MARCH 21 • 10AM – 3PM

BRING YOUR OWN LUNCH

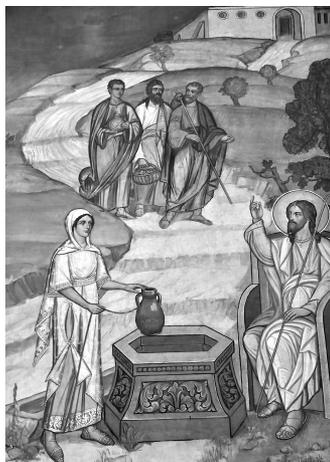
12-Step Meetings in Benson Hall

- Sundays at 5:30 pm AA open meeting, *(hybrid)*
- Mondays at 5:30 pm AA open meeting, *(hybrid)*
- Tuesdays at 1 pm AlAnon meeting, *(hybrid)*
- Tuesdays at 5:30 pm AA Women's meeting, *(hybrid)*
- Tuesdays at 7 pm AA Men's meeting, *(hybrid)*
- Thursdays at 5:30 pm AlAnon meeting, *(hybrid)*
- Fridays at 5:30 pm AA open meeting, *(hybrid)*
- Fridays at 7 pm AA open meeting *(in person only)*
- Saturdays at 8 am AA open meeting, *(hybrid)*

PHOTINI

The Samaritan Woman, c. 67

February 26



When Jesus passed through Samaria (John 4:3-42) he stopped at Jacob's Well in Sychar, a well that the patriarch Jacob had left to his son Joseph. Sitting by the well to rest, the Lord asked a Samaritan woman who came to the well to draw water to give him a drink. The request violated cultural taboos—a man speaking privately with a woman, and a Jew speaking to a Samaritan—anticipating the theological insight of Galatians 3:28. Their brief encounter is one of notable theological depth in which Jesus makes the first of several important “I am” statements in John's Gospel. The Samaritan woman had been married five times and was living with a man to whom she was not married.

Whether this was through her own fault or due to unfortunate circumstances beyond her control the text does not indicate. However, she has the distinct honor of being the first person to whom Jesus reveals his Messianic title and the first person to preach the gospel that Jesus is the Christ.

While unnamed in the Johannine text, Orthodox Christian tradition has it that the woman was baptized by the Apostles on the first Pentecost and given the name Photini, “the enlightened one” (Svetlana, in the Russian Church). Celebrated in the Orthodox Church as an Evangelist, “Equal to the Apostles,” a significant hagiography developed around her. She, her sisters, and her children are said to have been cruelly tortured and martyred at the command of the emperor Nero.

Over the centuries many churches have been built at the site of Jacob's Well, where Jesus held discourse with the Samaritan woman; the present church building within Bir Ya'qub Monastery was built in 1893 by order of the Greek Orthodox Patriarch of Jerusalem and consecrated to St. Photini.

O Almighty God, whose most blessed Son revealed to the Samaritan woman that He is indeed the Christ, the Savior of the World; Grant us to drink of the well that springs up to everlasting life that we may worship you in spirit and in truth through your Son, Jesus Christ our Lord. **Amen.**

from Lesser Feasts and Fasts 2024

~ Attributions for this service ~

This Rite II Eucharist follows the “*Order for Celebrating Holy Eucharist*,” pages 400-405 of the Book of Common Prayer. Permission was granted by Bishop Greg Rickel, pursuant to the 2015 General Convention resolution D050. We have petitioned our new Bishop, Phil LaBelle, for a renewal of this permission.

- Cover image: Cover image: Siemiradzki, Henryk, 1843-1902. Christ and the Samaritan Woman, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=54747> [retrieved March 3, 2026]. Original source: http://commons.wikimedia.org/wiki/File:Siemiradzki-Chrystus_i_Samarytanka.jpg
- Opening Hymn: “*Holy Ground*.” Words and music by Jean Farmer (Notan). *Used with permission.*
- The definition of ‘sin’ is taken from the glossary found in *The Philokalia: The Complete Text*, vol. 5, trans. G. E. H. Palmer et al. (Faber & Faber, 2024). 344.
- Trisagion S 100: “*Holy God*”. Setting: From *New Plainsong*; David Hurd (b. 1950).
- Collect Prayer from The Consultation on Common Texts, *Revised Common Lectionary Prayers* (Minneapolis: Fortress Press, 2002).
- Retelling of the Psalm from Nan C. Merrill, *Psalms for Praying*.
- Chants: “Listen, Listen” and “The Veil” taken from heatherhoustonmusic.com.
- Writers of the Prayers of the People: Antoinette Botsford, Jennifer Johnson-Fralick, Stewart Mehlman & Nancy Reas.
- “Eucharist Prayer” from Samuel Well and Abigail Kocher, *Eucharistic Prayers* (Grand Rapids: Eerdmans, 2016).
- Sanctus: S124. Setting: from *New Plainsong*; David Hurd (b.1950).
- Fraction anthem: S161. Setting: From *New Plainsong*; David Hurd (b. 1950).
- Closing Hymn: “*Prayer is*.” Words and music by Jean Farmer (Notan). *Used with permission.*

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NFL HALFTIME & MEANING

A Puerto Rican Cultural Reading



Saturday, March 14, 5:30–6:30 p.m.
Emmanuel Church Parish Hall

We'll watch the 2026 NFL Halftime Show together and then Fr. Berto, as a Puerto Rican, will offer a reading of what we've seen: the symbols, the storytelling, the visual "mythology", and what it reveals about identity, desire, memory, and belonging," bringing the lens of an island shaped by migration, music, empires, resilience, and joy—where culture is never only entertainment, but also survival, protest, and prayer in another key.

Emmanuel Episcopal Parish of Orcas Island

218-242 Main Street

PO Box 8

Eastsound, WA 98245-0008

parishoffice@orcsepiscopal.org

(360) 376-2352

website: <http://orcsepiscopal.org>

www.facebook.com/orcsepiscopal

<http://www.youtube.com/@EmmanuelOrcas>

~ **Office Hours** ~

Office hours: Tuesday through Friday, 9 am—1 pm

~ **Clergy** ~

The Rt. Rev. Sean Rowe (*Presiding Bishop and Primate*)

The Rt. Rev. Dr. Philip N. LaBelle, (*Bishop, Diocese of Olympia*)

The Rev. José Roberto Gándara-Perea, STL (*Rector*)

berto@orcsepiscopal.org

Cell 360-386-5282

The Rev. Hugh M. Grant (*Assistant Priest*)

hughmgrant@gmail.com

Cell 646-330-0920

~ **Vestry Members** ~

Class of 2027 ~ Lynn Baker (*Clerk*), Laura Doss, Betsy Nelson

Class of 2028 ~ Heidi Sophia Hudlet, Luann Pamatian

Class of 2029 ~ Sue Askevold, Margie Bangs (*Senior Warden*), Colin Ensminger-Stapp
(*Junior Warden*)

~ **Treasurer** ~

Stewart Mehlman

~ **Stewardship Committee** ~

Stewart Mehlman, Berto Gandara, Hugh Grant, Bill & Margie Bangs, Sarah Moore,
Cindy Wolf, Karen Blinn, & Jenny Hovelman.

~ **Diocesan Convention Delegates** ~

Delegates ~ Millie Novak and Tracey Smith

Alternates ~ Sally O'Brien and Luann Pamatian

~ **Employees** ~

Organist and Choir Director ~ Marianne Lewis

Parish Office Administrator ~ Kira Raven

~ **Independent Contractors** ~

Custodian ~ Tim Webster

Bookkeeper ~ Danelle Bregant