ST. BRENDAN THE NAVIGATOR

Deer Isle Maine

Our **Mission** is to **love, praise**, **welcome,** and **serve**:
· to **love** one another as Christ loves us,
· to **praise** God in all things,
· to **welcome** and affirm all persons,
· to **serve** the needs of one another and of those
on the island, the peninsula, and throughout the world.

Elaine Hewes, Pastor in Charge
The Rev. Dr. Jennifer Reece, Celebrant
Connie Mayo, Music Director

Third Sunday in Lent
A Spring in the Desert
March 8, 2026

The Gathering of the Community

Celebrant: We acknowledge that the land we now occupy is the ancestral home of the Wabanaki People. We grieve the history of greed and violence that led to their loss of life, land, language and culture.
Congregation: **We pray for the courage to find ways to support our indigenous neighbors who still face injustice and prejudice. May we always remember, as do the Wabanaki peoples, that the Earth does not belong to us; rather, we belong to the Earth.**

The service begins with the ringing of the bell three times.

Prelude: *Nun komm' der Heiden Heiland* J. S. Bach

Silence is begun and ended with a ring of the bell.

Opening Hymn 148 *Creator of the earth and skies (vss. 1,3,4 in back of bulletin)*

Celebrant: As a deer longs for water brooks, so our souls long for you, O Lord.
Congregation: **In the desert of our brokenness and fear, grant us not what we may want, but what we need to live lives of justice, love and peace.**

Celebrant: Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these."

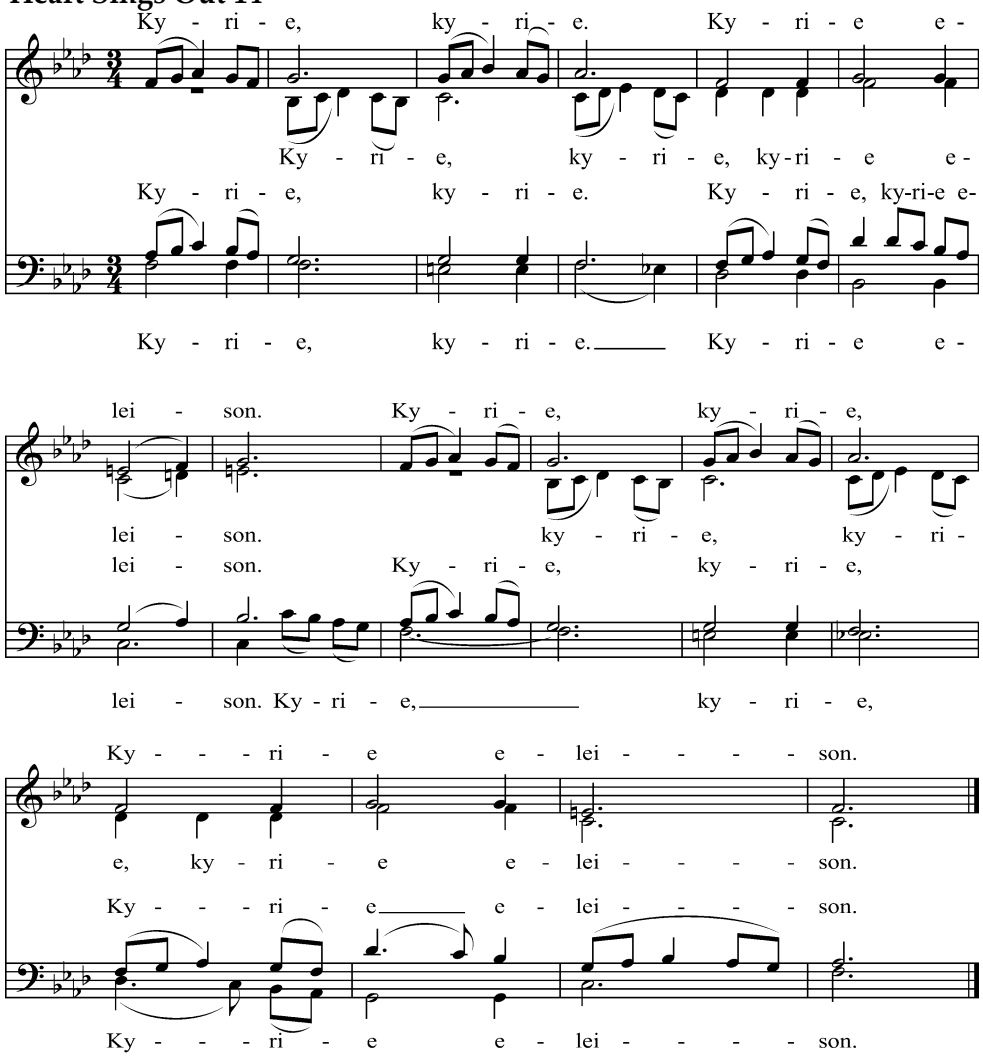
Let us confess our sins against God and our neighbor.

Celebrant and Congregation: **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

Celebrant: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

Congregation: **Amen.**

Kyrie: My Heart Sings Out 14



Words: from The Book of Common Prayer (1979) of the Episcopal Church USA.
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The Collect of the Day

Celebrant: May God be with you.

Congregation: **And also with you.**

Celebrant: Let us pray

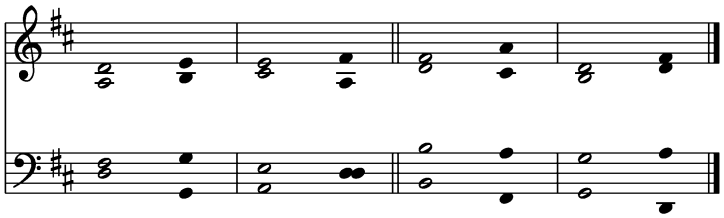
Merciful God, the fountain of living water, you quench our thirst and wash away our sin. Give us this water always. Bring us to drink from the well that flows with the beauty of your truth through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.
Congregation: **Amen.**

The Proclamation of the Word

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. 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 with 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?"
Reader: Hear what the Spirit is saying.
Congregation: **Thanks be to God.**

Psalm 95 **S-415**

Jerome Webster Meachen
(b. 1930)



O come, let us sing to the Lord; *
let us make a joyful noise to the rock of our sal-vation! ‖
Let us come into his presence with thanks-giving; *
let us make a joyful noise to him with songs of praise!

A For the Lord is a great God *
and a great King above all gods.
A In his hand are the depths of the earth; *
the heights of the mountains are his also. ‖
B The sea is his, for he made it, *
and the dry land, which his hands have formed.

O come, let us worship and bow down; *
let us kneel before the Lord, our Maker! ‖
For he is our God,
and we are the people of his pasture and the sheep of his hand. *
O that today you would listen to his voice!

Do not harden your hearts, as at Meribah, *
as on the day at Massah in the wilderness, ‖
when your ancestors tested me *
and put me to the proof, though they had seen my work.

For forty years I loathed that gene-ration *
and said, "They are a people whose hearts go astray,
and they do not regard my ways." ‖
Therefore in my anger I swore, *
"They shall not enter my rest."

Second Lesson: Letter to the Romans 5:1-11
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 sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, 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 then, now that we have 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.
Reader: Hear what the Spirit is saying.
Congregation: **Thanks be to God.**

Sequence Hymn 692 *I heard the voice of Jesus say (in back of bulletin)*

The Gospel: John 4:5-42
Celebrant: The Holy Gospel of our Savior Jesus Christ according to John
Congregation: **Glory to you, O 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."
Celebrant: The Gospel of Christ.
Congregation: **Praise to you, O Christ.**

Sermon The Rev. Dr. Jennifer Reece

Silence will be commenced and ended with the sounding of a bell.

Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,

God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Prayers of the People

Leader: In peace, we pray to you, Lord God.

Silence

Leader: For all people in their daily life and work;
Congregation: **For our families, friends, and neighbors, and for those who are alone.**

Silence

Leader: For this community, our nation and the world;
Congregation: **For all who work for justice, freedom and peace.**

Silence

Leader: For the just and proper use of your creation;
Congregation: **For the victims of hunger, fear, injustice and oppression.**

Silence

Leader: For all who are in danger, sorrow, or any kind of trouble;
Congregation: **For those who minister to the sick, the lonely and the stranger among us.**

Silence

Leader: For the peace and unity of the Church of God;
Congregation: **For all who proclaim the Gospel, and all who seek the Truth.**

Silence

Leader: For our Presiding Bishop Sean, and our Bishop Thomas, and for all bishops and other ministers;
Congregation: **For all who serve God in the Church.**

Silence

Leader: For all who are searching for your healing waters in the desert of their lives;
Congregation: **For those in need of healing of mind, body or spirit.**

Silence

Leader: We thank you, Lord, for all the blessings of this life;
Congregation: **For all those gifts that bring us joy, open our hearts and give us courage.**

Silence

We pray for all those who have died, trusting that they are held in your eternal grace. We pray for those who grieve.

Silence

Leader: Please add your prayers and thanksgivings.

All are invited to add their own prayers here.

Are there any people on Zoom who would like to add their prayers and thanksgivings?

Leader: All these things we ask, O Lord, trusting that you meet us always in the desert of our lives, offering the healing waters of your love and grace.

The Peace
Celebrant: Peace within yourself.
Peace with Creation.
Peace with you who are with us remotely today.
Peace with one another.
The peace of Christ be always with you.
Congregation: **And also with you.**

The people exchange the peace.

<u>The Holy Eucharist</u>

Offertory Hymn WLP 727 *As panting deer desire the waterbrooks (in back of bulletin)*

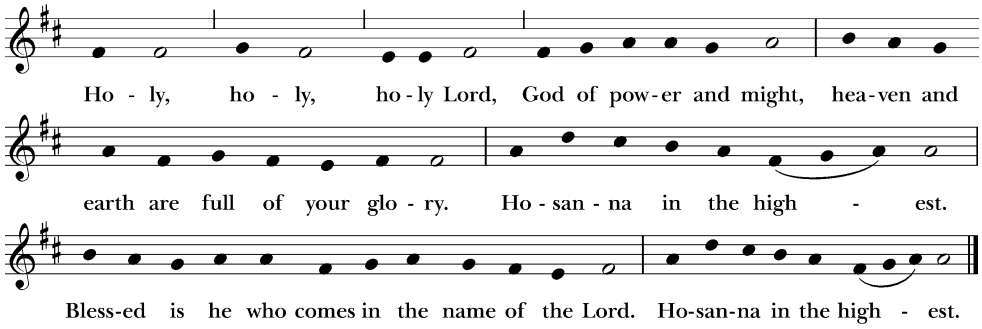
The Great Thanksgiving
Celebrant: The Lord be with you.
Congregation: **And also with you.**
Celebrant: Lift up your hearts.
Congregation: **We lift them to the Lord.**
Celebrant: Let us give thanks to the Lord our God.
Congregation: **It is right to give our thanks and praise.**

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus S-124



Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

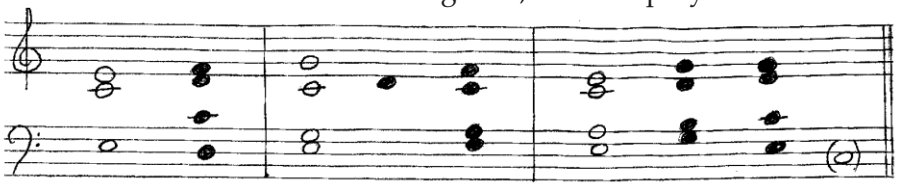
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever.

Amen.

Celebrant: As our Savior Christ has taught us, we now pray:



Our father in heaven hallowed be your name
Your kingdom come
Your will be done on earth as in heaven

Give us today our daily bread
Forgive our sins as we forgive those who sin a-gainst us
Save us from the time of trial and de-liver us from evil

For the kingdom, the power
And the glory are yours
Now and for-ever, A-men.

Fraction Anthem

We break this bread to share in the Body of Christ.

Celebrant and Congregation: **We who are many are one body, for we all share in the one bread. United by the power of the Holy Spirit in our midst, we acknowledge the Holy Sacrament of communion and the fullness of Christ's presence in the gifts of the bread and the wine and in countless other ways in our lives. As a community of faith, nothing can separate us from the love of God nor are we separated from one another.**

The gifts of God for the people of God …

Those gathered at St. Brendan receive the bread and wine.

Celebrant: And now may the Presence of Jesus, in whatever form it has come to you this morning, nourish you in grace, comfort you in love, and inspire you to be Christ's presence in the world.

Post Communion Prayer

Gracious and Holy One, you have met us in our desert places, and have fed us with the bread and wine of your incarnate presence. Send us forth now in the power of your Spirit, that all might know the healing waters of your grace and love. Amen.

The Blessing

May God the Creator find you in your desert places.
May God the Redeemer lead you to the spring of life.
May God the Spirit fill you with courage and hope for the living of these days,
and may you know it to be all joy.
In the name of the Father, the Son and the Holy Spirit.
Congregation: **Amen.**

Sending Hymn 690 *Guide me, O thou great Jehovah (vss. 1,2, in back of bulletin)*

Postlude: *Freu dich sehr, o mein Seele* George Bohm

Announcements

Dismissal

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GIVING OUR PRIORITIES SHAPE (GPS) ACTION ITEM

LOVE IN ACTION

Lenten practice? How to respond with hope, gratitude, compassion, and love in the midst of very unsettling, unprecedented times of misuse of power, absence of truth-telling, disregard of common good, democratic and constitutional norms**. Practice resistance** to the forces of fear, violence, and war that are swirling around our country and world.

The practices below are partially taken from the wonderful Red Hat Story shared in our **March 1 Navigator** under **News from Near and Far.**

Resistance is…
speaking freely and without fear, whether in public demonstration or to your inner group of friends
refusing simplistic language that pits groups against each other
taking a break from media when it stokes your fear and anger
getting to know your neighbor, especially those unlike yourself
not losing hope that there is some good in this world and it's worth fighting for
joining with Sunset Congregational Church friends on Thursdays at 3 PM
for a Vigil emphasizing loving kindness and a peaceful point of view
57 Church St (Route 15)

This Lent, pick one form of resistance to practice throughout Lent,
or try a different one each week

CALENDAR

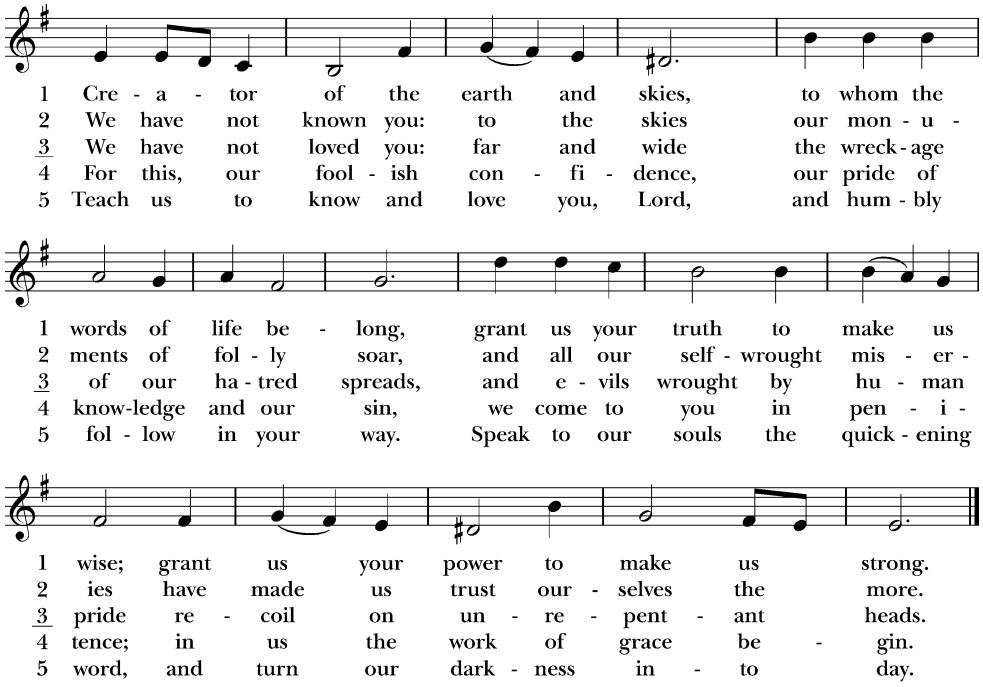
All services and meetings will be held both in-person and via Zoom unless otherwise designated.

Monday, March 9	4:30 p.m. Meditation/Silent Prayer (Zoom)
Wednesday, March 11	10:00 a.m. Meditation/Silent Prayer (in person) 10:30 a.m. Bible Study 12:30 p.m. Outreach Ministry meeting 3:45 p.m. Choir rehearsal 5:00 p.m. Lenten Vespers – Cathy Washburn, reflector
Saturday, March 14	9:00 a.m. Women's Breakfast at Stonecutters Kitchen
Sunday, March 15	9:30 a.m. Gathering at the Meditation Garden 10:00 a.m. Holy Eucharist with Pastor Elaine Hewes presiding 11:30 a.m. "Coffee & Tea with a Ministry" – Outreach

Looking Ahead

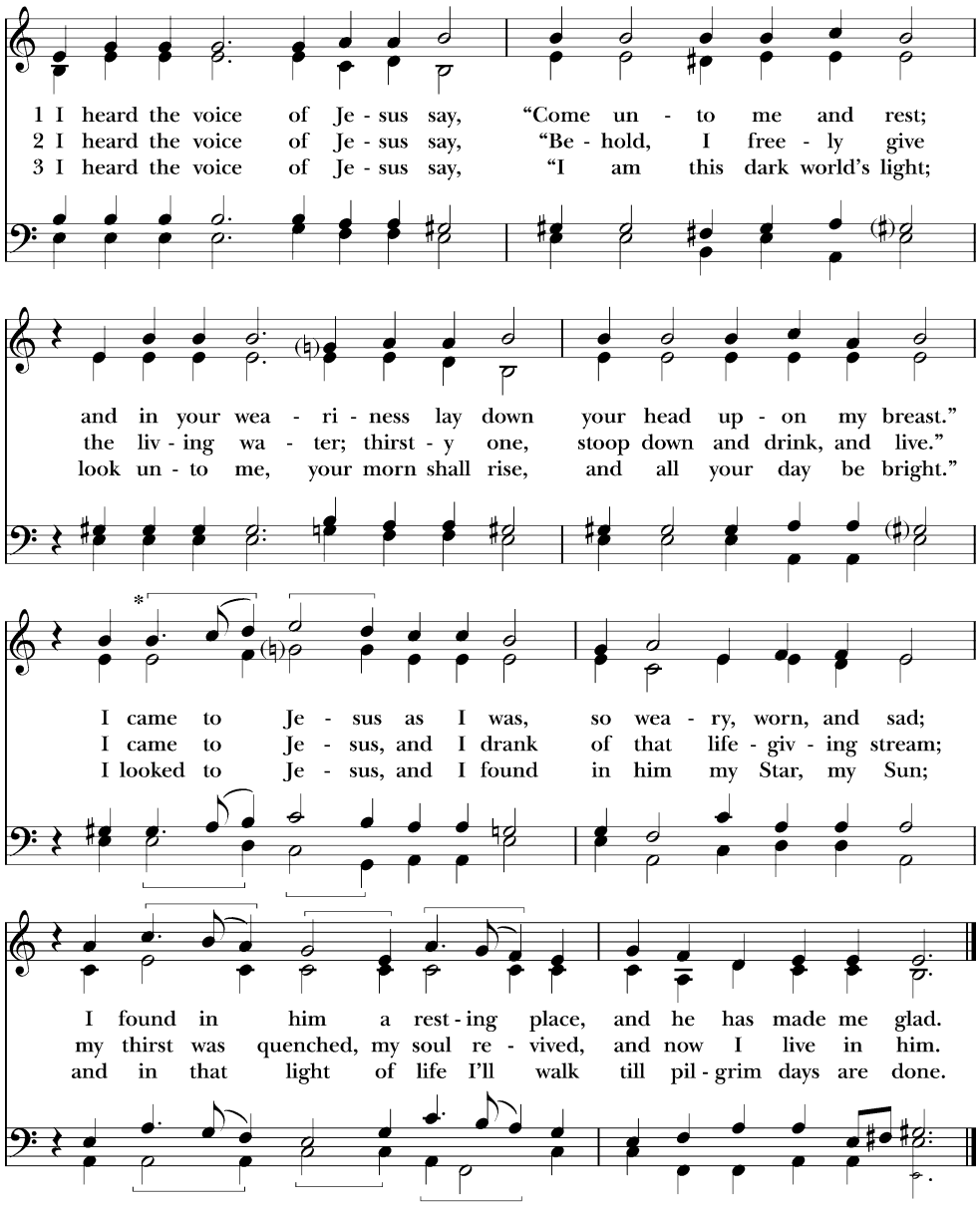
Wednesday, March 18 & 25	5:00 p.m. Lenten Vespers - Reflectors are Carl Woodard, and Dwight Staples

Creator of the earth and skies *The Hymnal 1982,* #148



Words: David W. Hughes (1911-1967), alt. By permission of J. Donald P Hughs. Music: *Uffingham*, melody and bass Jeremiah Clarke (1670-1707), alt.; harm. *Songs for Liturgy and More Hymns and Spiritual Songs*, 1971.

I heard the voice of Jesus say *The Hymnal 1982,* #692



**The bracketed notes are to be treated as triplet groups.*

Words: Horatius Bonar (1808-1889), alt. Music: *The Third Tune*, Thomas Tallis (1505?-1585?); ed. John Wilson (1905-1992).
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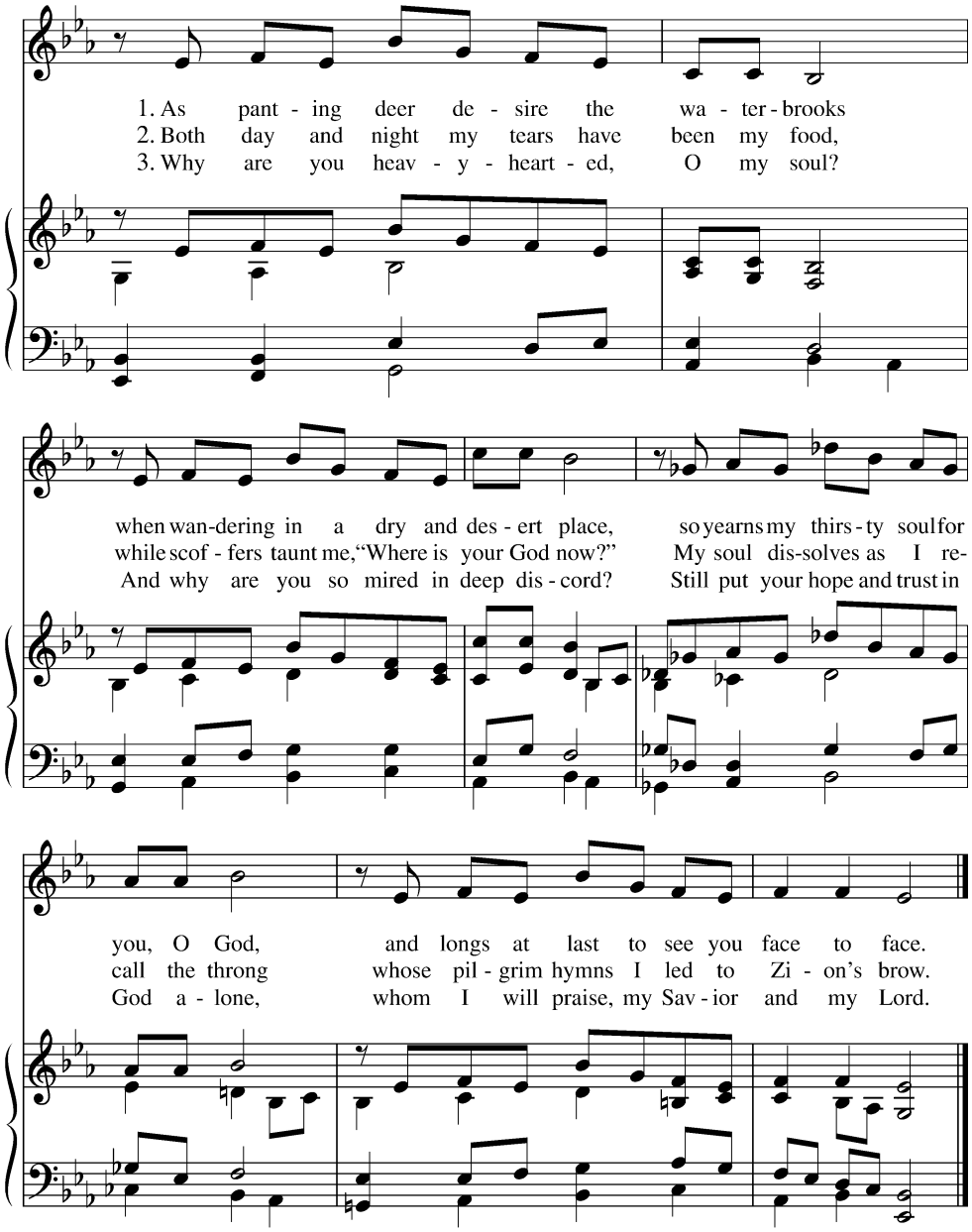
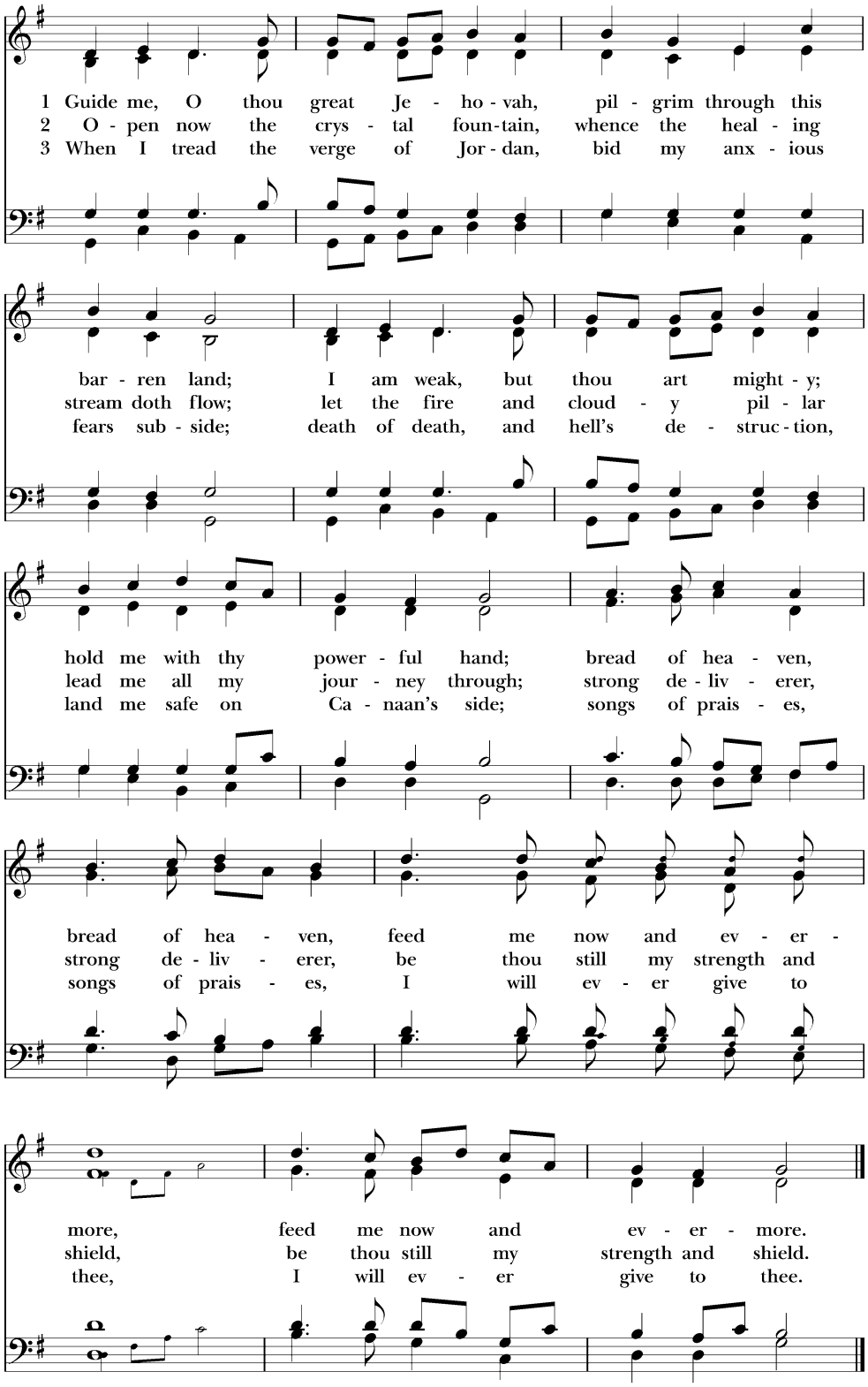
As panting deer desire the waterbrooks *Wonder Love and Praise,* #727



Words: Carl P. Daw, Jr. (b. 1944). Copyright © 1990 by Hope Publishing Co., Carol Stream, IL 60188,. Music: *Woodslake*, John Carter (b. 1930). Copyright © 1997 by Hope Publishing Co, Carol Stream, IL 60188. All rights reserved. Used by permission.

Guide me, O thou great Jehovah *The Hymnal 1982*, #690



Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932).

Our Values

These are our **values** at St. Brendan the Navigator Episcopal Church.

We will:

Welcome others with **respect** and **compassion**;

Listen to others with **trust** and **appreciation**;

Seek God's goodness in each person;

Strive for **consensus** and work **collaboratively**;

Join in acts of **loving kindness**;

Share our faith joyfully across the generations;

Engage as many of our **parishioners** as possible, **year-round**, in our common life and ministries;