



March 15, 2020

The Third Sunday in Lent

Today's Hymns

Processional Hymn	<i>Hymnal 685 (all)</i>
Sequence Hymn	<i>Hymnal 142 (v.1 before Gospel)</i> <i>(v.2 after Gospel)</i>
Offertory Hymn	<i>Hymnal 690 (v.1-3)</i>

The Collect

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.*

The Old Testament

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?"

The Psalm

Psalm 95

- 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."

The Epistle

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.

The Gospel

John 4:5-42

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."



Weekly Announcements

Good Samaritan Episcopal Church, 1801 Tenth Avenue, Honolulu, HI 96816
(808)735-5944, goodsamhawaii@yahoo.com

Good Samaritan is an open and inclusive community, all are welcome.

March 15, 2020

The Third Sunday in Lent

Welcome to Good Samaritan Church!

We want to thank you for being with us today. Your presence is a gift to our community, and your prayers enhance our worship. We look forward to your return! Please join us for refreshments after church in the pavilion.

Please hold the following people in your prayers

Let us pray for our own needs and those of others, especially those on our prayer list:

For the healing of: Anne Comcowich, Elvie Ho, Hau'oli Tomoso, Wayne Olivieri, Steve Kai, Jan Loo, Tessie Geston-Long, Blaise and Nancy Napu'unoa, Irene Nakamoto, Jonathan Lee, Mildred Ogai, John & Rei Hamano, Mel & Aki Shitagi, David Lee, Bill Harada, Lori Maunalanga, & Janine LeGrande.

For the Birthdays of: Blaine Kiyuna & Kai Kaneshiro

Diocesan Cycle of Prayer: Postulants and Candidates for Holy Orders: Frank Condello, Kalani Holokai & Mary Margaret Smith.

Announcements

COMMUNION - Until further notice, communion will be with the bread or blessing only. Please read the recent letter from the Bishop on the last 2 pages of these announcements.

THE EXCHANGE OF PEACE - During the exchange of peace, please stay in your respective pew and exchange the peace by bowing or nodding to each other.

Reminder - Our service time from now on is at 9:30am.

Bishop's Committee Meeting: March 22nd after refreshments.

Refreshments/Flowers - Sign-up sheets are up in the back! Please fill in the blanks if you can!

Children's Corner - available during the first half of the service from 9:30am-10:00am. Any young children that come to church and will have them join the service before communion. Please encourage families with children to join us on Sundays!

Reminder about Eucharistic Minister & Eucharistic Visitor Trainings: They are a licensed lay position that must be renewed every three years, according to Diocesan Guidelines. Because of the greater level of responsibility for Eucharistic Visitors, there are additional requirements, including Safe Church training. To view the requirements and to download an application, visit the Diocese website.

(EVENT POSTPONED) The Reverend Naim Ateek, Palestinian priest will be in Hawaii from March 12-23. He is the founder of SABEEL, a Palestinian organization built on the theology of liberation. He presents his

unique perspective as a Palestinian Christian living under harsh conditions in the Holy Land, while working towards building a just peace for all people in the Holy Land- Muslims, Jews, and Christians.

(EVENT MODIFIED TO ONLINE MEETING) SPRING TRAINING 2020: Chrism Mass & Diocesan Education Day, Saturday, March 28, The Cathedral of St. Andrew (Online)

This event will include workshops for clergy, wardens, treasurers (stewardship leaders), children and youth workers, but all interested in learning more in these areas are welcome to attend.

Diocesan Scholarship Funds: now available to students for the 2020-2021 school year are the:

- Bishop's Scholarship Fund
- The Chang Clergy Children's Scholarship Fund

Visit the Diocese website for detailed information and note: application packets are due in the Office of the Bishop by **Tuesday, April 7, 2020, 4:00pm.**

Piano Lessons: Anyone interested in learning to play the piano? See Ben for his business card, he'd love to receive referrals!

Thank You to Our Worship Team! March 15, 2020	
Supply Clergy:	Rev. Alex Geston
Music	Ben Trusnovec
Altar Guild:	Betsy Hata
Eucharistic Minister:	Chris Omuro
Acolytes:	Gavin Nishihira
Lector:	Russell Nishimoto
Alms Bearer:	Pat Lum
Counters:	Jessica Lum Melissa Morinishi
Ministries	
Flowers:	Lent-greens by Hee's
Watering:	Cy Nishihira
Refreshments:	Hata

Looking Ahead NEXT WEEK SUNDAY – MARCH 22, 2020	
Supply Clergy:	Rev. Alex Geston
Music	Ben Trusnovec
Altar Guild:	Myrtle Kaneshiro
Eucharistic Minister:	Faye Hee
Acolytes:	Gavin Nishihira
Lector:	Betsy Hata
Alms Bearer:	Youth
Counters:	Les Hata Myrtle Kaneshiro
Ministries	
Flowers:	Lent-greens by Hee's
Watering:	Cy Nishihira
Refreshments:	Chun

Feel free to take the readings and announcements home with you today.

It can also be viewed on our church website at:
<http://www.goodsamaritanhawaii.org/weekly-announcements.html>

Please leave the service booklet at the back of the church for reuse on Sundays.

A Special Message from the Bishop

I have been asked how “A message from Presiding Bishop Curry related to worship changes during a public health emergency” (see <https://episcopalchurch.org/posts/publicaffairs/message-presiding-bishop-curry-related-worship-changes-during-public-health>) impacts us in Hawai‘i. I shared the following teaching/announcement with all clergy on Tuesday, March 10th:

The Bishop has offered a further clarification, and, at this time (March 10, 2020), he affirms the rubric that states: “Opportunity is always to be given to every communicant to receive the consecrated Bread and Wine separately. But the Sacrament may be received in both kinds simultaneously, in a manner approved by the bishop” (bottom of BCP, p. 407). He has instructed that we not practice “auto-intinction” (when the communicant dips the bread into the wine themselves). At this time, he does not intend to again approve that means of administering the Sacrament for basic hygienic reasons. He has taught that it is part of our heritage that the Sacrament is offered to communicants in both bread and wine. He asks that we stop auto-intinction (communicants dipping the bread into the wine themselves) even after the current health crisis passes – no more fingers in the chalice ever. If a congregation does return to intinction in the future (after the current health concern), then it is preferable to be administered by the Eucharist Minister placing the host (after slightly dipping it into wine) onto the communicant’s tongue. Intinction should generally be exceptional. Ideally, folk will drink from the common chalice if healthy or just consume the bread without taking wine (if concerned or ill). At this time, the Bishop instructs the wine should be offered for a small sip from the common chalice, but not by intinction, and folk can decide themselves whether to drink the wine from the chalice or not. As Episcopalians, we accept the doctrine of “Concomitance”: This is the Eucharistic doctrine that affirms the simultaneous presence of Christ’s body and blood in each of the eucharistic elements. We accept the truth that the fullness of communion is available by receiving either the consecrated bread or wine. If one is concerned about drinking from the common chalice, then one should just receive the bread. In this case, when the chalice is presented to the communicant, the Eucharistic Minister should pause in front of the person with crossed arms (designating not wishes to receive the wine), raise the chalice slightly and say the words of administration. The chalice should not be pushed toward the person and the Eucharistic Minister should not just walk on ignoring the communicant. The person should be acknowledged as noted and then the Eucharistic Minister can move on to the next communicant. So, in light of the current situation, a communicant may come forward to receive the Sacrament by (1) taking the consecrated bread, immediately consuming it and then taking a small sip of consecrated wine from the chalice, or (2) taking the consecrated bread, immediately consuming it and then crossing ones arms over the chest as the chalice is presented (not drinking from the chalice or dipping the

bread into the wine). At this time and in light of current health concerns, these are the two authorized options for receiving the Sacrament. The Bishop recommends that communicants just receive the consecrated Bread.

As the Presiding Bishop informed the virtual House of Bishops this morning, he was offering his support for each Bishop to act as s/he think appropriate for her/his context and theological understanding. The Presiding Bishop is not making a recommendation about what to do regarding Holy Communion or closing churches. There may not be a single answer.

As for now, I hold to my message of March 10th. I trust God's people to make healthy appropriate decisions for themselves. I hope all churches have altogether stopped the practice of intinction. I would prefer for hygienic and health reasons that we never return to the practice of "auto-intinction" (when the communicant dips the consecrated bread into the chalice with consecrated wine themselves). As of now, however, be clear that intinction is not allowed.

While I think the chalice can be offered, I think God's people can be encouraged to just receive the bread and to then forego the wine (as noted in my teaching above). I think clergy have to teach. We need to understand that if one desires to commune with the wine as well as the bread, then the normative practice is to take a small sip from a common chalice. If for health reasons or in extraordinary times (like now), one decides not to share the common chalice, then everyone needs to be assured that the Sacrament is full and complete in the bread alone. The key is teaching and trusting in God's people to understand – in their own language.

If someone doesn't appreciate the explanation or the change in practice, you may let me know since it is my decision as Bishop. This is an extraordinary time and, as Bishop, I encourage communicants to just receive the bread – not a ruling or a policy, but out of common sense. This teaching might need to be repeated for some weeks – even months – to come. I also want to remind everyone that at times "spiritual Communion" (not consuming the Sacrament, but present and aware of the Grace of God present) can suffice. The Eucharistic Ministers need to be given special training at this time – they too are "pastors" at the altar.

I don't see the need to move to Morning Prayer at this time for public worship. Clergy have to be aware of their own health and what is best for them in the current context. Those with underlying health issues should reconsider celebrating the Eucharist on Sunday and giving out the Sacrament: too close to folk and too personal. If someone feels ill – including the Priest – they should stay home. Clergy need to prepare folk in the congregation for Morning Prayer led by a lay Worship Leader (or Eucharistic

Minister in a pinch) in case the priest can't make it (A sermon from "Sermons that Work" can be read --<https://episcopalchurch.org/sermons-that-work>).

I will only authorize the temporary closure of churches for public worship at the express request/instruction of civil authorities (State or County). I have been in touch with bishops with various opinions on this. As an island people, I think we must react in support of community decisions. As of now, we haven't had to engage this, but it may be an issue. So, I expect our churches to remain open and worshipping – until informed otherwise by me with instruction from the civil authorities. We must be supportive, however, of those who decide they cannot be with us in worship through our prayers and personal contact.

Our primary purpose as the Church is worship of God and nurturing the fellowship of believers. We must look to the possibility that worship and care will be done – at least for some – remotely for a time. We may come to the time that we will spend our time calling, skyping and zooming with one another for prayer, pastoral care and fellowship.

I am also concerned that we not stop outreach ministries, service to others and opening our spaces to outside groups (especially, AA, NA, etc.). This is going to require heightened awareness and nearly constant cleaning. I am also aware of the preschools on our properties and of the thrift shops. We have soup kitchens and food banks. We serve people in a variety of ways. Our churches will be needed all the more as families struggle, jobs are lost, and anxiety rises.

This all will require extra cleaning – either volunteer hours or added expense. It likely means thorough cleaning of a space after every use. That may impose limitations on what can be done. I am seeking more information on how our ministries can best be prepared to serve those in need at this difficult time. From Episcopal Relief and Development see resources at "FAITH-BASED RESPONSE TO EPIDEMICS" (<https://www.episcopalrelief.org/what-we-do/us-disaster-program/faith-based-response-to-epidemics/>).

We are a small Diocese and can be quickly in touch with one another. I hope we are reaching out to one another on each of the Islands and in our communities. We – humanity – are in this interesting time together. I need to know the help you need! Keep in touch.

In preparation for the Lambeth Conference (yes, I am just assuming it will happen), I have been studying 1 Peter. I was rereading one of my favorite passages this morning (1 Peter 2:9-10):

But you are a chosen race, a royal priesthood, a holy nation,

*God's own people, in order that you may proclaim the mighty acts of him
who called you out of darkness into his marvelous light.
Once you were not a people,
but now you are God's people;
once you had not received mercy,
but now you have received mercy.*

We are God's own people. All shall be well.

Our practices are changing and life can change at a moment's notice, but God's mercy abides. So, these are my thoughts, advice and direct at 11:30 AM, on Thursday, March 12, 2020.

I'm praying for you. Be sure to pray for me.

Yours faithfully,

+Bob

The Right Reverend Robert L. Fitzpatrick, Bishop