



ST. MARY'S  
ON THE HIGHLANDS

## The Third Sunday in Lent



Lent III, March 8

## Collect

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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.

## John 4:5-42

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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."

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## John 4:5-42 (continued)

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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."

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## John 4:5-42 (continued)

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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."

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## THE WOMAN AT THE WELL

By Brooks Adams



There is plenty of published commentary on this passage, so I'm going to focus specifically on what it says to me, and how I see it fitting into today's world. The three things that stick out to me are crossing boundaries, non-judgment, and living water.

Throughout his ministry, Jesus is constantly crossing boundaries, moving amongst and interacting with people he "shouldn't" be around, according to the society at the time. Jesus demonstrates that he has no interest in the conventions of the day and meets people where they are and how they are. In this, he never judges but always welcomes. I can't think of a more prescient time to be cognizant of this in today's era of hyper-everything - judgment, othering, and condemning. There is a group of guys I meet regularly, and a question came up recently about what we would like people to say about us. One of the things that I mentioned was that I want to be known as a nonjudgmental person. A couple of them who hail from a different faith tradition visibly exhaled in shock and asked me how I could not judge others for all the perceived wrongs in their book. I really had no words, except, how dare they?

In our society today, a lot of Christians talk about an afterlife, but not so much about life today. To me, the phrase "living water" suggests we don't have to wait for anything. It's here, now, and ample enough for us to live and share with everyone, whether they are in the right circles or not.

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# LORD, REMAIN WITH US

By Ingrid Richardson



Hymn 142 sings of the forty days and nights of prayer, fasting, and sacrifice to self in preparation for the death of our Lord and Savior, Jesus Christ.

This hymn represents the stark nakedness of the Lenten Season. More than the denial of a delicious steak or sumptuous ice cream, Hymn 142 lays out that we all must relinquish things of the flesh that lead us away our Savior and thus, our God.

From Satan's offerings of worldly riches beyond imagination in the wildness, to Peter's triple denial of Jesus, Judas's betrayal, Pontius Pilot's political expediency, a guilty verdict from a kangaroo court, a brutal flogging, that crown of thorns, the nails in the hands and feet, the taste of sour wine, and death by suffocation, the spear wound in His side after He draws His last breath, from horrendous death to glorious resurrection, we humbly ask our Lord and Savior to remain with us during sufferings as we pass from earthy life to the eternal joy of Easter.

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