Third Sunday in Lent

INTRODUCTION

INTROIT HYMN— **352** *Hymns Old & New*

In the name of the Father,
and of ✠ the Son,
and of the Holy Spirit.
All respond: **Amen.**

The Lord be with you.
And also with you.

The PRAYERS OF PENITENCE *are introduced.*

Lord God, we have sinned against you;
we have done evil in your sight.
We are sorry and repent.
Have mercy on us according to your love.
Wash away our wrongdoing
and cleanse us from our sin.
Renew a right spirit within us
and restore us to the joy of your salvation,
through Jesus Christ our Lord. Amen.

May the God of love and power
forgive ✠ you and free you from your sins,
heal and strengthen you by his Spirit,
and raise you to new life in Christ our Lord.
Amen.

KYRIE ELEÏSON *is sung.*

Kyrie, eleïson. (×3) *(Lord, have mercy.)*
Christe, eleïson. (×3) *(Christ, have mercy.)*
Kyrie, eleïson. (×3) *(Lord, have mercy.)*

All remain standing for the COLLECT.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

LITURGY OF THE WORD

Readings for Year A

FIRST READING *Exo 17.1–7*

A reading from the book of Exodus.

All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the Lord, and camped at Rephidim, but there was no water for the people to drink. Therefore the people quarrelled with Moses and said, "Give us water to drink." And 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 grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses cried to the Lord, "What shall I do with this people? They are almost ready to stone me." And the Lord said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the quarrelling of the people of Israel, and because they tested the Lord by saying, "Is the Lord among us or not?"

This is the word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM *from Ps 95*

℟. If today you hear his voice, harden not your hearts. *(All repeat)*

O come, let us sing to the Lord,
shout for joy to the rock of our salvation.
Let us come before him giving thanks
and cry out to him with psalms. ℟.

Come, let us bow down and bend the knee,
and kneel before the Lord our Maker.
For he is our God, and we are the people of
his pasture,
the flock that is led by his hand.
℟. *If today you hear his voice, harden not your hearts.*

O hearken today to his voice: 'Harden not
your hearts,
as your fathers did in the desert at Meribah,
as on that day at Massah when they put me
to the test,
when they tried me, though they had seen my
works.' ℟.

SECOND READING *Rom 5.1–11*

A reading from the letter of Paul to the Romans.

Since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. More than that, we rejoice in our sufferings, knowing that suffering 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 who has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person – though perhaps for a good person one would dare even to die – but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

This is the word of the Lord.
Thanks be to God.

GRADUAL HYMN— **554**

GOSPEL ACCLAMATION *Jn 4.42,15*

Praise to you, O Christ, King of eternal glory.
Lord, you are truly the Saviour of the world:
give me living water, that I may thirst no more.
Praise to you, O Christ, King of eternal glory.

GOSPEL READING *Jn 4.5–26,39–42*

The Lord be with you. **And also with you.**
Hear the Gospel ✠ of our Lord Jesus Christ
according to John. **Glory to you, O Lord.**

Jesus came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." (For his disciples had gone away into the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings 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 nothing to draw water with, and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

Jesus said to her, "Go, call your husband, and come here." 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 now have is not your husband. What you have said is true." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshipped on this

mountain, but you say that in Jerusalem is the place where people ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 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 worshippers will worship the Father in spirit and truth, for the Father is seeking such people 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 (he who is called Christ). When he comes, he will tell us all things." Jesus said to her, "I who speak to you am he."

Many Samaritans from that town believed in him because of the woman's testimony, "He told me all that I ever did." 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 indeed the Saviour of the world."

This is the Gospel of the Lord.
Praise to you, O Christ.

A SERMON *may follow.*

*All **stand** to recite the* 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,
(all bow) **was incarnate from the Holy Spirit and the Virgin Mary, and was made man.**
(all rise) **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, who with the Father and the Son is worshipped and glorified, who 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.

The INTERCESSIONS *are introduced, and all **kneel**. One of these responses may be used:*
℣. Lord, hear us. ℟. **Lord, graciously hear us.**
or ℣. Lord, in your mercy, ℟. **Hear our prayer.**

At the Commemoration of the Departed:
℣. Rest eternal ✠ grant unto them, O Lord;
℟. **And let light perpetual shine upon them.**

The Intercessions may end: Merciful Father,
Accept these prayers, for the sake of your Son, our Saviour Jesus Christ. Amen.

LITURGY OF THE SACRAMENT

*All **stand** as the priest introduces the* PEACE.
The peace of the Lord be always with you.
And also with you.

OFFERTORY HYMN— **98**

The people unite their prayers with the priest, who says the PRAYER OVER THE OFFERINGS.
Pray, my brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.
May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good, and the good of all his Church.

Through this sacrifice of reconciliation mercifully grant, Lord, that we who seek pardon for our own sins may also learn to forgive one another; through Christ our Lord. **Amen.**

EUCHARISTIC PRAYER

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

The PREFACE *follows.*

All respond with the SANCTUS & BENEDICTUS.

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.
Blessed is he ✠ who comes in the name of the Lord. Hosanna in the highest.

All ***kneel****. After the Consecration, all acclaim:*
Jesus Christ is Lord:
Lord, by your cross and resurrection
you have set us free.
You are * the Saviour of the world. *(* repeat)*

The Eucharistic Prayer continues, and ends:
… for ever and ever. **Amen.**

RITE OF COMMUNION

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, the power and the glory, for ever and ever. Amen.

The priest breaks the Host; AGNUS DEI *is sung.*

Lamb of God, you take away the sin of the world: have mercy on us. (× 2)
Lamb of God, you take away the sin of the world: grant us peace.

The priest gives the COMMUNION INVITATION.

Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you.

Eat and drink in remembrance that he died for you, and feed on him in your hearts by faith with thanksgiving.

Holy Communion is distributed.

COMMUNION HYMN— **303**

The priest says the POST-COMMUNION *prayer.*

Merciful Lord, grant your people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow you, the only God; through Jesus Christ our Lord. **Amen.**

CONCLUSION

The priest gives the BLESSING *and* DISMISSAL.

The Lord be with you. **And also with you.**

… The blessing of God almighty, the Father, the Son, ✠ and the Holy Spirit, be among you, and remain with you always. **Amen.**

Go in the peace of Christ. **Thanks be to God.**

RECESSIONAL HYMN— **361**

The service may be followed by the ANGELUS.

℣. The angel of the Lord declared unto Mary:
℟. **And she conceived by the Holy Spirit.**
Hail Mary, full of grace, the Lord is with thee;
blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners, now,
and at the hour of our death. Amen.

℣. Behold the handmaid of the Lord:
℟. **Be it unto me according to thy word.**
Hail Mary …

℣. And the Word was made flesh:
℟. **And dwelt among us.**
Hail Mary …

℣. Pray for us, O holy Mother of God:
℟. **That we may be made worthy of the promises of Christ.**
Let us pray. Pour forth, we beseech you, O Lord, your grace into our hearts; that we to whom the Incarnation of Christ, your Son, was made known by the message of an angel, may by his Passion and Cross ✠ be brought to the glory of his Resurrection; through the same Christ our Lord. **Amen.**

8.3.26