



The Third Sunday in Lent

Church of the Holy Comforter – Vienna, Virginia
The Holy Eucharist Rite II

March 12, 2023 at 9:30 A.M.

The liturgy follows the Book of Common Prayer, beginning at page 350.

OPENING VOLUNTARY: Priere from Suite Gothique

Leon Boëllmann

THE ENTRANCE

AT THE PROCESSION, THE DECALOGUE

Book of Common Prayer, p. 350

Sung responsively by all, standing.

Celebrant, Deacon, or Cantor

People

(Each commandment monotoned) A - men. Lord, have mer - cy.

OPENING ACCLAMATION

Presider Blessed be the God of our salvation:

People **Who bears our burdens and forgives our sins.**

THE SUMMARY OF THE LAW

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."

THE CONFESSION AND ABSOLUTION

Let us confess our sins against God and our neighbor. *[All kneel.]*

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.

The Presider stands and says

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. **Amen.** *[The people stand for the Kyrie.]*

KYRIE ELEISON, HYMNAL, S 86

David Hurd

Sung by all, standing.

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e
e - le - i - son. Chri - ste e - le - i - son. Chri - ste e -
le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son.
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

THE COLLECT OF THE DAY

The Lord be with you. **And also with you.** Let us pray.

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 WORD OF GOD

THE FIRST LESSON [*The people are seated.*]

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 Word of the Lord.

Thanks be to God.

PSALM 95 *Venite, exultemus*

Robert Prescott Stewart

Sung by the choir.

- 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 SECOND LESSON

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 Word of the Lord.

Thanks be to God.

AT THE SEQUENCE, HYMN 685 “Rock of ages, cleft for me”

Toplady

Sung by all, standing. During the singing of the Sequence Hymn, children through second grade may follow the Dove Cross to Children’s Chapel.

THE HOLY GOSPEL

John 4:5-42

The Holy Gospel of our Lord Jesus Christ according to John.

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.”

The Gospel of the Lord.

Praise to you, Lord Christ.

THE SERMON The Rev. Jon C. Strand

A brief period of silence is observed for reflection on the sermon. The people stand for the Creed.

THE NICENE CREED *[Said by all.]*

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.

THE PRAYERS OF THE PEOPLE *[All remain standing.]*

Form V, Book of Common Prayer, p. 389

The leader of the Prayers will begin with prayers for the church and the world. Throughout you are invited to add your own petitions either silently or aloud.

Intercessor ...we pray to you, O Lord.

People **Lord, have mercy.**

The Intercessor concludes

Rejoicing in the fellowship of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

People **To you, O Lord our God.**

THE PEACE

The peace of the Lord be always with you.

And also with you. *[The people greet one another with a sign of God's peace and are then seated.]*

WELCOME & ANNOUNCEMENTS

THE HOLY COMMUNION

THE OFFERTORY SENTENCE

The people remain seated while an offering is received to support Holy Comforter's work of sharing God's love with the world. As the offering is brought forward to the altar, all stand.

AT THE OFFERTORY, ANTHEM: "He that shall endure"

Felix Mendelssohn

He that shall endure to the end, shall be saved.

THE GREAT THANKSGIVING

Prayer A, Book of Common Prayer, p. 361

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

- Staff 1:** Celebrant: The Lord be with you. People: And al - so with you.
- Staff 2:** Celebrant: Lift up your hearts. People: We lift them to the Lord.
- Staff 3:** Celebrant: Let us give thanks to the Lord our God.
- Staff 4:** People: It is right to give him thanks and praise.

The Presider proceeds

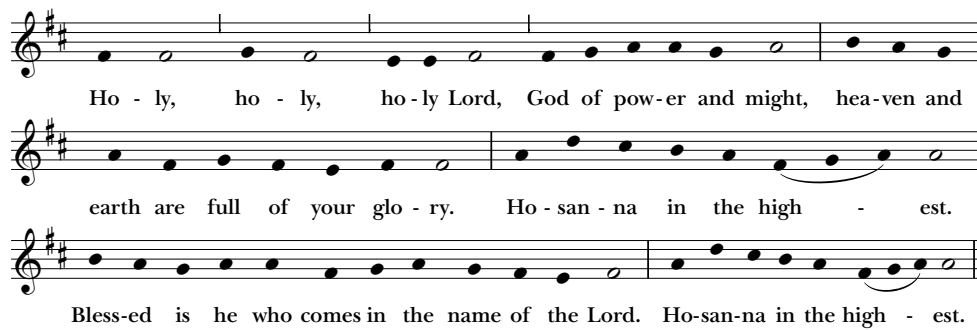
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. *[The Presider continues.]*

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, HYMNAL, S 124

David Hurd

Sung by all.



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 and gives thanks to God for the reconciling work of Christ and prays over the bread and wine.

MEMORIAL ACCLAMATION

Presider Therefore we proclaim the mystery of faith:

People **Christ has died. Christ is risen. Christ will come again.**

The Presider continues

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 for ever.



Celebrant *People*
A - men.

THE LORD'S PRAYER

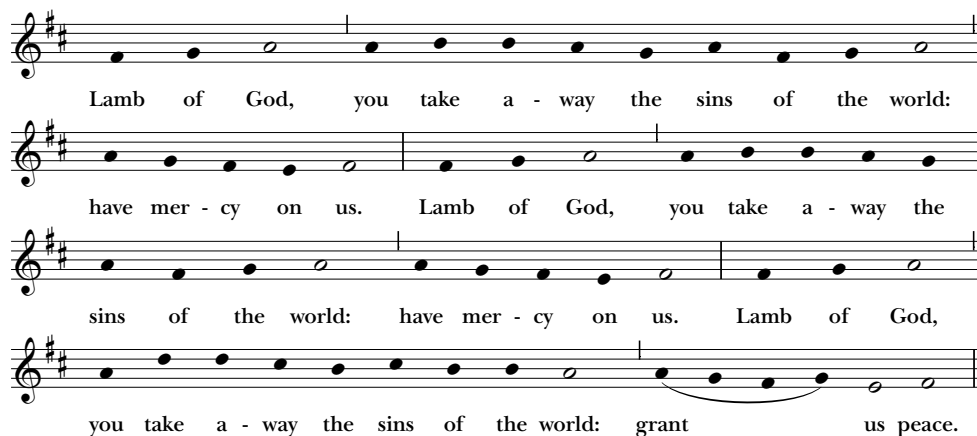
Presider And now, as our Savior Christ has taught us, we are bold to say,

People **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, HYMNAL, S 161

David Hurd

Sung by all.



Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

INVITATION [The People are seated.]

As Jesus welcomed all to his table, so do we at Holy Comforter. The bread and the wine are the central symbols of God's presence and we invite you to share in the Eucharist in whatever way feels comfortable to you, regardless of age or tradition. We also offer gluten-free bread and unfermented grape juice as alternatives—just let the priest know. If you prefer to receive a blessing, cross your arms in front of your chest. The Holy Eucharist is an outward and visible sign of an inward and spiritual grace, a mutual indwelling of Christ in us and us in him. Come to the table and be joined into Christ's ministry of love and reconciliation.

COMMUNION MUSIC *[Sung by all.]*

HYMN 727 *[green hymnal]* "As panting deer desire the waterbrooks"

Woodslake

HYMN 309 "O Food to pilgrims given"

O Welt, ich muss dich lassen

THE POSTCOMMUNION PRAYER *[Said by all.]*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE SOLEMN PRAYER OVER THE PEOPLE

In Lent, in place of a seasonal blessing, a solemn Prayer over the People is used. The Presider says

Bow down before the Lord. *[All kneel.]*

The Presider continues with the prayer; the people respond

Amen.

AT THE CLOSING, HYMN 690 "Guide me, O thou great Jehovah"

Cwm Rhondda

Sung by all, standing.

DISMISSAL *[The people respond,]*

Thanks be to God.

CLOSING VOLUNTARY: Prelude in C Minor

Johann Sebastian Bach