

The Third Sunday in Lent

March 8, 2026

We are delighted to have you here and warmly invite you to fully engage in God's mission and ministry at St. Martin's Church. Everyone is welcome—no exceptions, no reservations. We are an inclusive Christian community committed to making a meaningful difference in people's lives.



Prelude *Symphony I, Andante Dolce*
William Boyce (1710-1779) Transcribed by David N. Johnson

A brief period of silence

The Word of God

Opening Hymn **673** *The First One Ever, Oh, Ever to Know*

The Hymnal 1982

Opening Acclamation

Presider Blessed be the God of our salvation.

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

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."

Mark 12:29-31

Let us confess our sins against God and our neighbor.

Silence is kept.

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

Almighty God have mercy on you, forgive us 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 Collect for Purity

**Almighty God, to you all hearts are open,
all desires known, and from you no secrets are hid:
Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit,
that we may perfectly love you, and worthily magnify your holy Name;
through Christ our Lord. Amen.**

Kyrie *Lord Have Mercy*

Wonder, Love and Praise 837

The musical score is written for two systems. The first system consists of a treble and bass staff in 2/2 time, with a key signature of two flats (B-flat and E-flat). The lyrics "Ky - ri - e e - lei - son." are placed below the notes. The second system also consists of a treble and bass staff in the same key and time signature. The lyrics "Chris - te e - lei - son. Ky - ri - e e - lei - son." are placed below the notes. The music is a simple, hymn-like setting.

Music: Kevin R. Hackett (b. 1956), from Hymn Tunes Mass; based on Herzliebster Jesu, Johan Crüger (1598-1662), alt.

Presider God be with you.

People **And also with you.**

Presider Let us pray.

The Collect of the Day *said together*

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 First Reading *Exodus 17:1-7*

Common English Bible

A reading from Book of Exodus.

The whole Israelite community broke camp and set out from the Sin desert to continue their journey, as the Lord commanded. They set up their camp at Rephidim, but there was no water for the people to drink. The people argued with Moses and said, "Give us water to drink."

Moses said to them, "Why are you arguing with me? Why are you testing the Lord?" But the people were very thirsty for water there, and they complained to Moses, "Why did you bring us out of Egypt to kill us, our children, and our livestock with thirst?"

So Moses cried out to the Lord, “What should I do with this people? They are getting ready to stone me.”

The Lord said to Moses, “Go on ahead of the people, and take some of Israel’s elders with you. Take in your hand the shepherd’s rod that you used to strike the Nile River, and go. I’ll be standing there in front of you on the rock at Horeb. Hit the rock. Water will come out of it, and the people will be able to drink.” Moses did so while Israel’s elders watched. He called the place Massah and Meribah, because the Israelites argued with and tested the Lord, asking, “Is the Lord really with us or not?”

A period of silence follows.

Reader Hear what the Spirit is saying to God’s people.
People **Thanks be to God.**

A period of silence follows.

Psalm 95 *said in unison*

Saint Helena’s Breviary

Come, let us sing to the Holy One; *
let us shout for joy to the Rock of our salvation.

Let us come before God’s presence with thanksgiving, *
and raise a loud shout with psalms.

For you, O God, are a great God; *
you are great above all gods.

In your hand are the caverns of the earth, *
and the heights of the hills are yours also.

The sea is yours, for you made it, *
and your hands have molded the dry land.

Come, let us bow down and bend the knee, *
and kneel before God, our Maker,

For you are our God,
and we are the people of your pasture and the sheep of your hand, *
Oh, that today we would hearken to your voice!

Harden not your hearts,
as your forebears did in the wilderness, *
at Meribah, and on that day at Massah,
when they tempted me;

They put me to the test, *
though they had seen my works.

Forty years long I detested that generation and said, *
“This people are wayward in their hearts;
they do not know my ways.”

So I swore in my wrath, *
“They shall not enter into my rest.”

A reading from the letter to the Romans.

Therefore, since we have been made righteous through his faithfulness, we have peace with God through our Lord Jesus Christ. We have access by faith into this grace in which we stand through him, and we boast in the hope of God’s glory. But not only that! We even take pride in our problems, because we know that trouble produces endurance, endurance produces character, and character produces hope. This hope doesn’t put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

While we were still weak, at the right moment, Christ died for ungodly people. It isn’t often that someone will die for a righteous person, though maybe someone might dare to die for a good person. But God shows his love for us, because while we were still sinners Christ died for us. So, now that we have been made righteous by his blood, we can be even more certain that we will be saved from God’s wrath through him. If we were reconciled to God through the death of his Son while we were still enemies, now that we have been reconciled, how much more certain is it that we will be saved by his life? And not only that: we even take pride in God through our Lord Jesus Christ, the one through whom we now have a restored relationship with God.

A period of silence follows.

Reader Hear what the Spirit is saying to God’s people.
People **Thanks be to God.**

A period of silence follows.

Sequence Hymn 24

When Like the Woman at the Well

Voices Found

1 When, like the wo - man at the well, I
 2 Christ knew my heart, my way - ward ways, yet
 3 I learned I could for - ev - er live and
 4 Each day I lift my cup a - bove and
 5 Since now I am in grace im - mersed, set

lived with bro - ken dreams, _____ Christ came to me, good
 gave me hope, not fear. _____ The God I once thought
 wor - ship God a - right, _____ could trust the power the
 once a - gain re - ceive _____ the liv - ing wa - ter
 free, for - giv - en, whole, _____ I share with those who

news to tell, of ev - er liv - ing streams. _____
 far a - way, I could ap - proach, draw near. _____
 Spi - rit gives to guide me in truth’s light. _____
 of God’s love, re - vealed for my be - lief. _____
 are a - thirst the well - springs of my soul. _____

Fine

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Presider The Holy Gospel of our Savior Jesus Christ according to John.

People **Glory to you, O Christ.**

He came to a Samaritan city called Sychar, which was near the land Jacob had given to his son Joseph. Jacob's well was there. Jesus was tired from his journey, so he sat down at the well. It was about noon.

A Samaritan woman came to the well to draw water. Jesus said to her, "Give me some water to drink." His disciples had gone into the city to buy him some food.

The Samaritan woman asked, "Why do you, a Jewish man, ask for something to drink from me, a Samaritan woman?" (Jews and Samaritans didn't associate with each other.)

Jesus responded, "If you recognized God's gift and who is saying to you, 'Give me some water to drink,' you would be asking him and he would give you living water."

The woman said to him, "Sir, you don't have a bucket and the well is deep. Where would you get this living water? You aren't greater than our father Jacob, are you? He gave this well to us, and he drank from it himself, as did his sons and his livestock."

Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks from the water that I will give will never be thirsty again. The water that I give will become in those who drink it a spring of water that bubbles up into eternal life."

The woman said to him, "Sir, give me this water, so that I will never be thirsty and will never need to come here to draw water!"

Jesus said to her, "Go, get your husband, and come back here."

The woman replied, "I don't have a husband."

"You are right to say, 'I don't have a husband,'" Jesus answered. "You've had five husbands, and the man you are with now isn't your husband. You've spoken the truth." The woman said, "Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you and your people say that it is necessary to worship in Jerusalem."

Jesus said to her, "Believe me, woman, the time is coming when you and your people will worship the Father neither on this mountain nor in Jerusalem. You and your people worship what you don't know; we worship what we know because salvation is from the Jews. But the time is coming—and is here!—when true worshippers will worship in spirit and truth. The Father looks for those who worship him this way. God is spirit, and it is necessary to worship God in spirit and truth."

The woman said, "I know that the Messiah is coming, the one who is called the Christ. When he comes, he will teach everything to us."

Jesus said to her, "I Am—the one who speaks with you."

Just then, Jesus' disciples arrived and were shocked that he was talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?" The woman put down her water jar and went into the city. She said to the people, "Come and see a man who has told me everything I've done! Could this man be the Christ?" They left the city and were on their way to see Jesus.

In the meantime the disciples spoke to Jesus, saying, "Rabbi, eat." Jesus said to them, "I have food to eat that you don't know about."

The disciples asked each other, “Has someone brought him food?”

Jesus said to them, “I am fed by doing the will of the one who sent me and by completing his work. Don’t you have a saying, ‘Four more months and then it’s time for harvest’? Look, I tell you: open your eyes and notice that the fields are already ripe for the harvest. Those who harvest are receiving their pay and gathering fruit for eternal life so that those who sow and those who harvest can celebrate together. This is a true saying, that one sows and another harvests. I have sent you to harvest what you didn’t work hard for; others worked hard, and you will share in their hard work.”

Many Samaritans in that city believed in Jesus because of the woman’s word when she testified, “He told me everything I’ve ever done.” So when the Samaritans came to Jesus, they asked him to stay with them, and he stayed there two days. Many more believed because of his word, and they said to the woman, “We no longer believe because of what you said, for we have heard for ourselves and know that this one is truly the savior of the world.”

Presider The Gospel of Christ.

People **Praise to you, O Christ.**

A period of silence follows.

The Sermon

The Nicene Creed *please stand as you are able*

**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 Father¹.
 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 People²

*The congregation is invited to add their own petitions and intercessions
 in the silence after each bidding.*

*Jesus Remember Me – (sung **five times**)*

Two systems of musical notation for the hymn 'Jesus Remember Me'. Each system consists of a treble clef staff and a bass clef staff. The melody is in the treble clef, and the accompaniment is in the bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: 'Je - sus, re - mem - ber me when you come in - to your king - dom.' The first system ends with a repeat sign, and the second system ends with a double bar line.

I ask your prayers for God's people throughout the world; for this gathering; and for all ministers and people. I invite your prayers for the Church.

Silence for sharing

– sung once

Musical notation for the phrase 'Kyrie eleison'. It consists of a treble clef staff and a bass clef staff. The key signature has one sharp (F#), and the time signature is 3/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 'Ky - ri - e, Ky - ri - e, e - le - i - son.' The piece ends with a double bar line.

Words: Ancient Greek

Music: (Taizé Kyrie, Irr. Jacques Berthier and the Community of Taizé, 1979)

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. I invite your prayers for justice and peace.

Silence for sharing

¹ The 71st General Convention (1994) reaffirms its intention to remove the Filioque clause from the Nicene Creed.

² The 1979 Book of Common Prayer. Form II adapted by the Rev. Scott B. Neal.

– sung once

Ky - ri - e, Ky - ri - e, e - le - i - son.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.
I invite your prayers for those in any need or trouble.

Silence for sharing

– sung once

Ky - ri - e, Ky - ri - e, e - le - i - son.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found by God.

Silence for sharing

– sung once

Ky - ri - e, Ky - ri - e, e - le - i - son.

Silence

I invite your prayers for those who have died.

Silence for sharing

– sung once

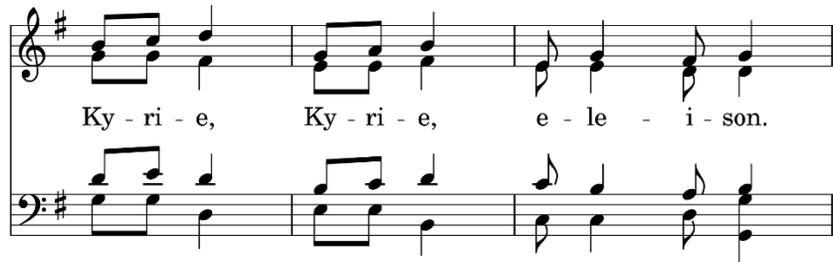
Ky - ri - e, Ky - ri - e, e - le - i - son.

Silence

I invite your thanksgivings _____.

Silence for sharing

– sung once



Silence

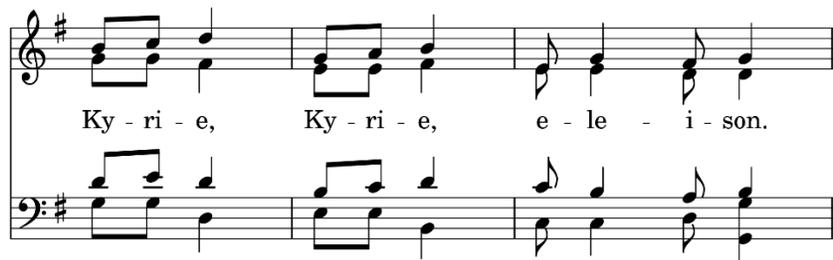
Praise God for those in every generation in whom Christ has been honored. We pray that we may have grace to glorify Christ in our own day.

Silence

Concluding Collect *said together*

Gracious God hear our prayers. If today we might be the means by which you answer the prayers of others, then may you find us open and never silent or defiant, but keen to fulfil your purpose, for Jesus' sake. Amen.

*Silence –sung **three times***



The Peace

Presider

The Peace of Christ be always with you.

People

And also with you.

The Holy Communion

Offertory Hymn 685 *Rock of Ages*

The Hymnal 1982

*The bread and juice is brought forward
and the offering is collected and brought forward*

The Great Thanksgiving *please stand as you are able*

Presider

God be with you.

People

And also with you.

Presider

Lift up your hearts.

People

We lift them to the Lord.

Presider Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

**By his blood, he reconciled us.
By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus and Benedictus

The musical score is written in 3/4 time. The vocal line (top staff) has lyrics: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, Heav - en and earth are". The piano accompaniment consists of two staves: Manual I (middle staff) and Manual II (bottom staff). The Manual I part features a melodic line with eighth and quarter notes, while the Manual II part provides a harmonic accompaniment with chords and moving bass lines.

full of your glo-ry. Ho - san - na in the high-est.

Bless - ed is the one who comes in the name of the Lord.

Ho - san - na in the high - est.

Ho - san - na in the high - est.

The image shows a musical score for a hymn. It consists of three systems of music. Each system has a vocal line (soprano) and a piano accompaniment (treble and bass clefs). The lyrics are: 'full of your glo-ry. Ho - san - na in the high-est.', 'Bless - ed is the one who comes in the name of the Lord.', 'Ho - san - na in the high - est.', and 'Ho - san - na in the high - est.' The music is in a simple, hymn-like style with a steady rhythm.

And so, O God, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, and said,

“Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for all for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,
as we await the day of his coming.**

God of our Fathers and Mothers; God of Abraham, Isaac, and Jacob;
God of Sarah, Rebekah, Rachel and Leah; God and Father of our Lord Jesus Christ:
Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, O God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

The Lord's Prayer

And now as our Savior Christ has taught us we now pray,

**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 *The bread is broken and a period of silence is kept.*



Fraction Anthem

Wonder, Love and Praise 867



The bread which we break is a shar - ing in the
Bo - dy of Christ. We be - ing ma - ny are one
bread, one bo - dy, for we all share in the one bread.

The Gifts of God for the People of God. Holy Food for Holy People.

About Communion: *This is God's Altar - All are welcome.*

- *All who come to this place seeking God are welcome to receive Holy Communion*
- *St. Martin's - The bread is gluten-free.*
- *If you are unable to come forward for Communion, please let an usher know, and we will be happy to bring Communion to you in your seat.*
- *Those who do not wish to receive Communion are always welcome to come forward for a blessing, indicated by crossing your arms over your chest.*

This is God's table, it is not the table of the Episcopal Church or of St. Martin's.
This is God's table and all people are welcome to receive communion in this place.

The people come forward to receive the Bread and the Cup

Communion Interlude *Meditatio*

Edvard Grieg (1843-1907)

Post-Communion Prayer

Presider Let us pray.

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, O God, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

The Blessing

Announcements**The Dismissal***Presider* Let us bless the Holy One.*People* **Thanks be to God.****Postlude** *Voluntary**George Frideric Handel (1685-1759)****The Worship is over. Now the Service begins.******Please join us following the liturgy for coffee and fellowship
in the Gathering Room.***

Image Address: https://blogger.googleusercontent.com/img/b/R29vZ2xl/AVvXsEiTicVIUcmBXUdd33AZjSloxnLzsBRbg-FiloMFplq33dHRBmWEG47c1uh2wdHRU2hXsfAWG019ROv90tj3-TBX0e4HTJfmskUaxZ3CTcbGLmwK4DKRiEhkiS11UDCwpl15_4W7Ba6gyI/s834/samaritan+woman_well_polonov_.jpg

+ + + + +

Standing on Holy Ground

You may notice that I am barefoot during worship. When Moses encountered God in the burning bush (Book of Exodus 3:5), he was told to remove his sandals, for he was standing on holy ground. I choose to worship barefoot as a reminder that all ground is holy — that God meets us here and now. Being barefoot helps me stay grounded in creation and attentive to the living Christ who fills all things. – Scott

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