

Third Sunday of Lent



*“Everyone who drinks this water will be thirsty again;
but whoever drinks the water I shall give will never thirst;”*

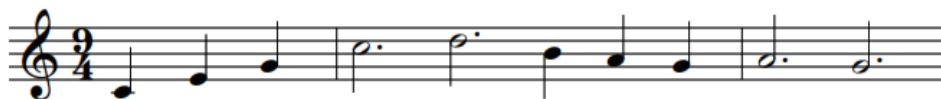
(Cycle A)

INTRODUCTORY RITES

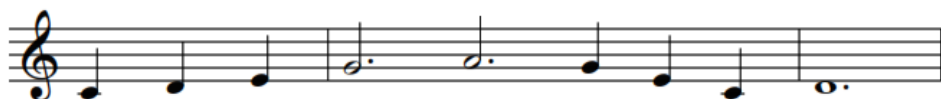
Opening Hymn

I Am the Bringer of Living Water

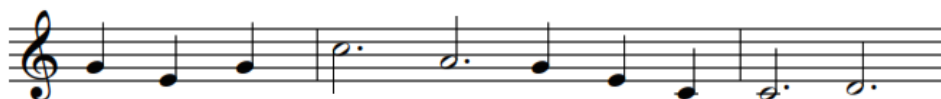
(Verses 1, 2, & 5)



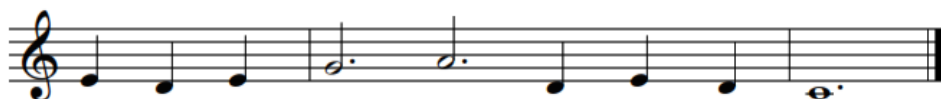
1. "I am the bring - er of liv - ing wa - ter.
2. "Wom - an, I'm thirst - y; give me some wa - ter.
3. "Bring me a ba - sin, fill it to brim - ming.
4. Call - ing for wa - ter, Pi - late con - demned him,
5. Je - sus, the bring - er of liv - ing wa - ter,



All who are thirst - y, come be ful - filled."
Ask for the wa - ter I free - ly give.
I kneel be - fore you wash - ing your feet."
then washed his hands, his ver - dict co - erced.
source of the riv - er, heart of the spring:



"Bless - ed are they who thirst now for jus - tice.
Wa - ter you draw here will leave you want - ing.
"When I was thirst - y you gave me wa - ter.
Je - sus, the source of our liv - ing wa - ter,
hum - bly your faith - ful drink of this wa - ter,



God will re - ward them; they shall be filled."
Wa - ter I of - fer: drink it and live."
King - dom of heav - en, there we shall meet."
as he was dy - ing, mur - mured, "I thirst."
gath - er in awe, and grate - ful - ly sing.

Greeting

Ÿ. In the Name of the Father, and of the Son, and of the Holy Spirit.

Ŕ. Amen.

Ÿ. The grace and peace of our Lord, Jesus Christ,
the Love of God
and the Fellowship of the Holy Spirit be with you always.

Ŕ. And also with you.

PENITENTIAL RITE (A VI)

Invitation to reflect on our faults and failings.

Ÿ To prepare ourselves to celebrate these sacred mysteries,
let us call to mind our faults and failings
and ask our heavenly Father in his mercy
for his healing and forgiveness.

Pause for silent reflection.

**I confess to almighty God
and to you, my brothers and sisters
that I have sinned through my own fault
in my thoughts and in my words
in what I have done
and in what I have failed to do;
and I ask blessed Mary ever-Virgin
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

Ÿ May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

Ŕ Amen.

(Kyrie Pro Defunctis)

6.

K Y-ri- e * e- lé- i-son. iij. Chri- ste

e- lé- i-son. iij. Ký- ri- e e- lé- i-son. ij. Ký-

ri- e * e- lé- i-son.

Gloria

The Gloria is not said

Opening Prayer

Ÿ. Let us pray
to the Father and ask him
to form a new heart within us.

Pause for silent prayer.

God of all compassion, Father of all goodness,
to heal the wounds our sins and selfishness bring upon us
you bid us turn to fasting, prayer, and sharing with
our brothers and sisters.

We acknowledge our sinfulness, our guilt is ever before us:
when our weakness causes discouragement,
let your compassion fill us with hope
and lead us through a Lent of repentance to the beauty of Easter joy.

Grant this through Christ our Lord.

Ź. Amen.

LITURGY OF THE WORD

Reading 1 (*Ex 17:3-7*)

A reading from the Book of Exodus

In those days, in their thirst for water,
the people grumbled against Moses,
saying, “Why did you ever make us leave Egypt?
Was it just to have us die here of thirst
with our children and our livestock?”
So Moses cried out to the LORD,
“What shall I do with this people?
a little more and they will stone me!”
The LORD answered Moses,
“Go over there in front of the people,
along with some of the elders of Israel,
holding in your hand, as you go,
the staff with which you struck the river.
I will be standing there in front of you on the rock in Horeb.
Strike the rock, and the water will flow from it
for the people to drink.”
This Moses did, in the presence of the elders of Israel.
The place was called Massah and Meribah,
because the Israelites quarreled there
and tested the LORD, saying,
“Is the LORD in our midst or not?”

∇. This is the Word of the Lord.

R. Thanks be to God.

Responsorial Psalm (*Ps 95:1-2, 6-7, 8-9*)



R. If to-day you hear his voice, hard-en not your hearts.

Come, let us sing joyfully to the LORD;
let us acclaim the Rock of our salvation.
Let us come into his presence with thanksgiving;
let us joyfully sing psalms to him.

R. If today you hear his voice, harden not your hearts.

Come, let us bow down in worship;
let us kneel before the LORD who made us.
For he is our God,
and we are the people he shepherds, the flock he guides.

R̃. If today you hear his voice, harden not your hearts.

The LORD secures justice
and the rights of all the oppressed.
He has made known his ways to Moses,
and his deeds to the children of Israel.

R̃. If today you hear his voice, harden not your hearts.

Oh, that today you would hear his voice:
“Harden not your hearts as at Meribah,
as in the day of Massah in the desert,
Where your fathers tempted me;
they tested me though they had seen my works.”

R̃. If today you hear his voice, harden not your hearts.

Reading 2 (*Rom 5:1-2, 5-8*)

A reading from the letter of Saint Paul to the Romans.

Brothers and sisters:
Since we have been justified by faith,
we have peace with God through our Lord Jesus Christ,
through whom we have gained access by faith
to this grace in which we stand,
and we boast in hope of the glory of God.

And hope does not disappoint,
because the love of God has been poured out into our hearts
through the Holy Spirit who has been given to us.
For Christ, while we were still helpless,
died at the appointed time for the ungodly.
Indeed, only with difficulty does one die for a just person,
though perhaps for a good person one might even find courage to die.
But God proves his love for us
in that while we were still sinners Christ died for us.

Ÿ. This is the Word of the Lord.

R̃. Thanks be to God.

Gospel Acclamation (Cf. Jn 4:42, 15)



Glo-ry and praise to you, Lord Je-sus Christ.

Lord, you are truly the Savior of the world;
give me living water, that I may never thirst again.



Glo-ry and praise to you, Lord Je-sus Christ.

Gospel (Jn 4:5-42)

∇. The Lord be with you.

R. And also with you.

∇. A reading from the Holy Gospel according to John.

The celebrant and the people trace the cross on their foreheads (mind), their lips (speech) and over their hearts, asking the Lord to open them to his Word.

R. Glory to you Lord.

Jesus came to a town of Samaria called Sychar,
near the plot of land that Jacob had given to his son Joseph.
Jacob's well was there.
Jesus, tired from his journey, sat down there at the well.
It was about noon.

A woman of Samaria came to draw water.
Jesus said to her,
"Give me a drink."
His disciples had gone into the town to buy food.
The Samaritan woman said to him,
"How can you, a Jew, ask me, a Samaritan woman, for a drink?"
—For Jews use nothing in common with Samaritans.—
Jesus answered and said to her,
"If you knew the gift of God
and who 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 do not even have a bucket and the cistern is deep;

where then can you get this living water?
Are you greater than our father Jacob,
who gave us this cistern and drank from it himself
with his children and his flocks?"

Jesus answered and said to her,
"Everyone who drinks this water will be thirsty again;
but whoever drinks the water I shall give will never thirst;
the water I shall give 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 may not 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 and said to him,
"I do not have a husband."

Jesus answered her,
"You are right in saying, 'I do not have a 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 can see that you are a prophet.
Our ancestors worshiped on this mountain;
but you people say that the place to worship is in Jerusalem."

Jesus said to her,
"Believe me, woman, the hour is coming
when you will worship the Father
neither on this mountain nor in Jerusalem.
You people worship what you do not understand;
we worship what we understand,
because salvation is from the Jews.
But the hour is coming, and is now here,
when true worshipers will worship the Father in Spirit and truth;
and indeed the Father seeks 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 the Messiah is coming, the one called the Christ;
when he comes, he will tell us everything."

Jesus said to her,
"I am he, the one speaking with you."

At that moment his disciples returned,
and were amazed that he was talking with a woman,
but still no one said, "What are you looking for?"

or "Why are you talking with her?"
 The woman left her water jar
 and went into the town and said to the people,
 "Come see a man who told me everything I have done.
 Could he possibly be the Christ?"
 They went out of the town and came to him.
 Meanwhile, the disciples urged him, "Rabbi, eat."
 But he said to them,
 "I have food to eat of which you do not know."
 So the disciples said to one another,
 "Could someone have brought him something to eat?"
 Jesus said to them,
 "My food is to do the will of the one who sent me
 and to finish his work.
 Do you not say, 'In four months the harvest will be here'?
 I tell you, look up and see the fields ripe for the harvest.
 The reaper is already receiving payment
 and gathering crops for eternal life,
 so that the sower and reaper can rejoice together.
 For here the saying is verified that 'One sows and another reaps.'
 I sent you to reap what you have not worked for;
 others have done the work,
 and you are sharing the fruits of their work."

Many of the Samaritans of that town began to believe in him
 because of the word of the woman who testified,
 "He told me everything I have done."
 When the Samaritans came to him,

they invited him to stay with them;
 and he stayed there two days.
 Many more began to believe in him because of his word,
 and they said to the woman,
 "We no longer believe because of your word;
 for we have heard for ourselves,
 and we know that this is truly the savior of the world."

V̄. This is the Gospel of the Lord.

R̄. Praise to you, Lord, Jesus Christ.



Glo-ry and praise to you, Lord Je-sus Christ.

Homily

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, one in Being with the Father.

Through him all things were made.

For us and for our salvation he came down from heaven:

All bow at these two lines

by the power of the Holy Spirit

he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate;

he suffered, died, and was buried.

On the third day he rose again in fulfillment of 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 worshipped 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.

General Intercessions

*The celebrant invites the congregation to pray and offers several
prayer intentions. Each concludes, "We pray to the Lord."*

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). The time signature is 4/4. The melody consists of quarter notes and half notes. The lyrics are: "Lord, have mer-cy. Lord, have mer-cy." The first phrase is marked "Cantor/Choir" and the second is marked "All".

*The celebrant concludes the intercessions with a final short prayer
ending with "... through Christ, our Lord."*

R. Amen.

LITURGY OF THE EUCHARIST

Offering of the Gifts

If an Offertory Hymn is played or sung, omit the following.

Ÿ. Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

Ŕ. Blessed be God for ever.

Ÿ. Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

Ŕ. Blessed be God for ever.

Prayer over the Gifts

Ÿ. Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the almighty Father.

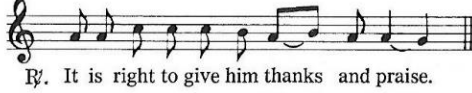
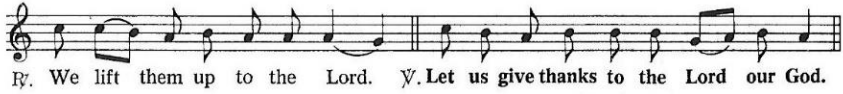
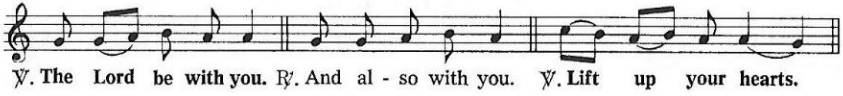
**Ŕ. May the Lord accept the sacrifice at your hands,
for the praise and glory of his name,
for our good, and the good of all his Church.**

Lord,
by the grace of this sacrifice
may we who ask forgiveness
be ready to forgive one another.

We ask this in the name of Jesus the Lord.

Ŕ. Amen.

Preface and *Sanctus* (Samaritan Woman)



Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

When he asked the woman of Samaria for water to drink,
Christ had already prepared for her the gift of faith.
In his thirst to receive her faith
he awakened in her heart the fire of your love.

With thankful praise,
in company with the angels,
we glorify the wonders of your power:

(Sanctus XVIII Deus Genitor Alme)

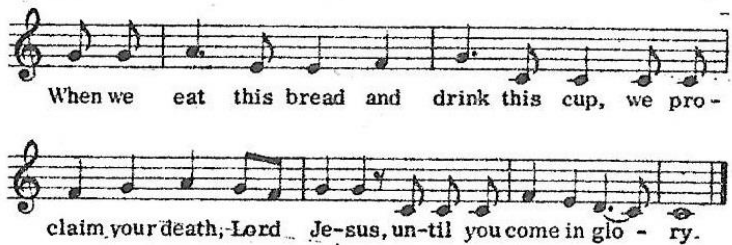


Sanctus, * Sanctus, Sanctus Dómi-nus De-us
Sába-oth. Ple-ni sunt cæ-li et terra gló-ri-a
tu-a. Ho-sánna in excélsis. Bene-díctus qui ve-nit
in nómi-ne Dómi-ni. Ho-sánna in excél-sis.

Eucharistic Prayer (III)

The celebrant prays the Eucharistic Prayer. After the consecration, the celebrant sings:

∇. Let us proclaim the mystery of faith.



When we eat this bread and drink this cup, we pro-
claim your death, Lord Je-sus, un-til you come in glo - ry.

The celebrant concludes the Eucharistic Prayer.

Through him, with him and in him
in the unity of the Holy Spirit
all glory and honor are yours, Almighty Father
Forever and ever.



A - men, — A - men, A - men.

COMMUNION LITURGY

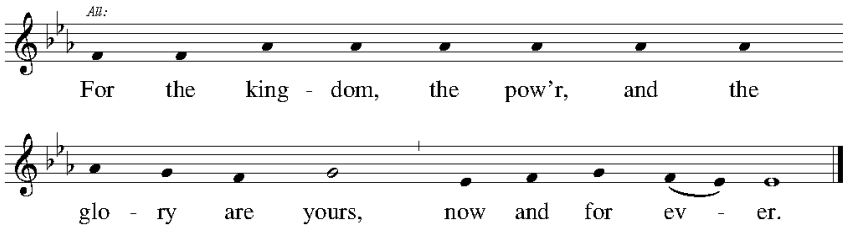
The Lord's Prayer

∿. We pray confidently in the words our Savior taught us:



Our Fa - ther, who art in heav - en, hal - lowed be thy name;
thy king - dom come; thy will be done on earth as it
is in heav - en. Give us this day our dai - ly bread;
and for - give us our tres - pass - es as we for - give
those who tres - pass a - gainst us; and lead us not
in - to temp - ta - tion, but de - liv - er us from e - vil.

∿. Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.



All:
For the king - dom, the pow'r, and the
glo - ry are yours, now and for ev - er.

∿. Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

R. Amen.

Exchange of Peace

Ÿ. The Peace of the Lord be with you always.

R. And also with you.

Ÿ. Let us offer each other a sign of peace.

Breaking of the Bread

(Agnus Dei XVIII Deus Genitor Alme)

As the bread is broken, we sing or say:

A -gnus De- i, * qui tol-lis peccá-ta mundi : mi-se-
ré-re no-bis. Agnus De- i, * qui tol-lis peccá-ta mundi :
mi-se-ré-re no-bis. Agnus De- i, * qui tol-lis peccá-ta mun-
di : do-na no-bis pa-cem.

XII. s.

Ÿ. This is the Lamb of God who takes away the sins of the world.
Happy are those who are called to his supper.

R. Lord, I am not worthy to receive you,
but only say the word
and I shall be healed.

To those receiving Communion, the celebrant says:

Ÿ. The body of Christ.

R. Amen.

Communion Meditation

How Can We Worship God?



1. How can we wor-ship God in Spir - it and in
2. Ques - tions and doubts re - place the things once held as
3. Then the Mes - si - ah came with life that does not
4. Come, Spir - it, fill us now, that we may tru - ly



truth? How can we serve the pres - ent age and
true. We once be - lieved God on - ly dwells in
die, a liv - ing well, a gush - ing spring that
praise. In - spire our com - mon life and work, ex -



nur - ture liv - ing faith? How can we hon - or all,
shrines our par - ents knew. We dipped our emp - ty cups
nev - er will run dry. It flows through - out the earth
pressed in var - ied ways. May acts of love and prayer



di - verse be - yond our dreams, while lift - ing up the
in wells built long a - go. Our lips would soon be
on moun - tain, plain, and hill, and all who thirst from
re - flect our in - ward faith, that we may ev - er



liv - ing God, whence liv - ing wa - ter streams?
parched a - gain, but where else could we go?
ev - 'ry place are free to drink their fill.
wor - ship you in spir - it and in truth.

Prayer after Communion

Ÿ. Let us pray.

Pause for silent prayer.

Lord,
in sharing this sacrament
may we receive your forgiveness
and be brought together in unity and peace.

We ask this through Christ our Lord.

Ŕ. Amen.

CONCLUDING RITES

Solemn Blessing (5)

Ÿ. The Lord be with you.

Ŕ. And also with you.

Bow your heads and pray for God's blessing.

The Father of mercies has given us an example of unselfish love
in the sufferings of his only Son.

Through your service of God and neighbor
may you receive his countless blessings.

Ŕ. Amen.

You believe that by his dying
Christ has destroyed death for ever.
May he give you everlasting life.

Ŕ. Amen.

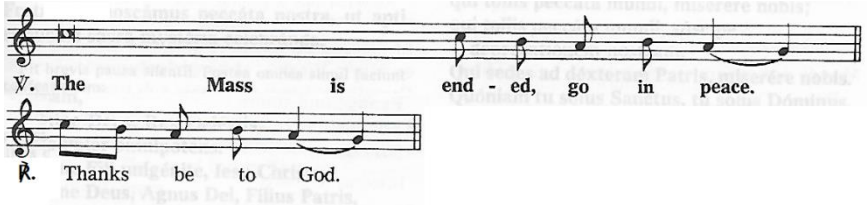
He humbled himself for our sakes.
May you follow his example
and share in his resurrection.

Ŕ. Amen.

Ÿ. May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

Ŕ. Amen.

Dismissal



V. The Mass is end - ed, go in peace.

R. Thanks be to God.

Closing Hymn

Gather Us In



1. Here in this place the new light is stream - ing,
2. We are the young, our lives are a mys - t'ry,
3. Here we will take the wine and the wa - ter,
4. Not in the dark of build - ings con - fin - ing,



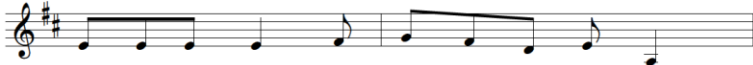
Now is the dark - ness van - ished a - way;
We are the old who yearn for your face,
Here we will take the bread of new birth,
Not in some heav - en, light - years a - way—



See in this space our fears and our dream - ings,
We have been sung through - out all of his - t'ry,
Here you shall call your sons and your daugh - ters,
Here in this place the new light is shin - ing,



Brought here to you in the light of this day.
Called to be light to the whole hu - man race.
Call us a - new to be salt for the earth.
Now is the king - dom, and now is the day.



Gath - er us in, the lost and for - sak - en,
Gath - er us in, the rich and the haugh - ty,
Give us to drink the wine of com - pas - sion,
Gath - er us in and hold us for - ev - er,



Gath - er us in, the blind and the lame;
Gath - er us in, the proud and the strong;
Give us to eat the bread that is you;
Gath - er us in and make us your own;



Call to us now, and we shall a - wak - en,
Give us a heart so meek and so low - ly,
Nour - ish us well, and teach us to fash - ion
Gath - er us in, all peo - ples to - geth - er,



We shall a - rise at the sound of our name.
Give us the cour - age to en - ter the song.
Lives that are ho - ly and hearts that are true.
Fire of love in our flesh and our bone.