

St. Mary the Virgin Anglican Church

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March 15th, 2020

The Third Sunday in Lent.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

TODAY AT ST. MARY'S

O Lord and Master of my life! Take from me the spirit of sloth, despondency, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King! Grant me to see my own faults and not to judge my brother; For Thou art blessed unto ages of ages. Amen
(The Lenten Prayer of ST. Isaac the Syrian)

Nursery for infants & toddlers is available in the Good Shepherd Nursery. Leader: Yvonne S-S

Godly Play in the Children's Worship Centre for children 3 - 6 years.

"Today's story is 'Jesus and Zacchaeus' Luke 19: 1-10. Melanie B, Sandra D.

Faith Quest (ages 7-13) continue the He is Risen rotation with a Daily Bread Bistro workshop - resurrection rolls. Shelley B will lead and Emma D will shepherd. Memory Verse: If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved." Romans 10:9 (NIV)

Coffee and Tea are available in the upper following the service. Coffee Host: Mary and Nat R.

Holy Communion. *All baptized Christians are invited to come forward with faith and love to receive Holy Communion.*

The Intercessions Book on the table with the bread and the offering plates has space for you to write in the names of people you wish us to remember in prayer this morning, and throughout the week. Prayers will be offered for travelers, those in special need, and the departed.

MORNING PRAYER AT TEN

Prayer Book, pp.6-15, Psalm 93, 96; Genesis 44.1-17; Romans 8.1-10
(Benedicte p. 26 replaces Te Deum in Lent)

HOLY COMMUNION AT HALF-PAST TEN

Please stand for

The Sentence of Scripture.

Introit: The Lenten Prose.

Cantor: Hear us, O Lord, have mercy upon us: for we have sinned against thee.

R./Hear us, O Lord, have mercy upon us: for we have sinned against thee.

To thee, Redeemer, on thy throne of glory:
lift we our weeping eyes in holy pleadings:
listen, O Jesu, to our supplications.

Hear us, O Lord, have mercy upon us: for we have sinned against thee.

O thou chief cornerstone, right hand of the Father:
way of salvation, gate of life celestial:
cleanse thou our sinful souls from all defilement.

Hear us, O Lord, have mercy upon us: for we have sinned against thee.

God, we implore thee, in thy glory seated:
bow down and hearken to thy weeping children:
pity and pardon all our grievous trespasses.

Hear us, O Lord, have mercy upon us: for we have sinned against thee.

Please kneel for

The Lord's Prayer

(Prayer Book p. 67)

The Collect for Purity

Summary of the Law, Lord, Have Mercy

(Prayer Book p. 69, 70)

Collects.

Please sit for

Prayer with the Children

Old Testament Lesson

Psalm 95

(Prayer Book p. 452)

Epistle

Please stand for

Gradual Hymn: **179 Tree of Life**

The Holy Gospel

The Nicene Creed

(Prayer Book p. 70)

Please sit for

The Sermon.

Please stand for

The Offertory Hymn: **610 Before I Take the Body of the Lord**

Offertory Anthem

**Blessed be thou, Lord God of Israel for ever and ever.
All that is in the heaven and in the earth is thine.
All things come of thee, and of thine own, have we given thee.**

The Intercessions

Please kneel for

The Confession and Absolution *(Prayer Book p. 76, 77)*
Great Thanksgiving, Peace, Prayer of Humble Access *(Prayer Book p. 78ff)*

Please sit for

The Communion

Please kneel for
The Lord's Prayer, Thanksgiving after Communion *(Prayer Book p. 85)*
The Lenten Anthem

**O KING all glorious amid thy/ saintly company, /who /ever/ shalt be/
praised:**

**Thou, O Lord, art/ in the /midst of us, / and we are called /by thy /holy
/Name.**

**Leave us not, /O our God; / but grant us that with a pure conscience we
may duly keep/ the /Paschal/ Feast,
And at the /day of judgement / be placed in the number of thy Saints and
chosen ones, /King /most /blessed.**

The Blessing

Please stand for

The Hymn: **618 Glorious in Majesty**

Dismissal: Go in peace to love and serve the Lord. **Thanks be to God.**

A WORD FROM THE RECTOR

I have been asked what the plans are at St. Mary's in regard to preparing for a possible outbreak of the "corona-flu virus " in Saskatchewan. The Bishop has issued heightened hygiene protocols for us to follow for worship. They include:

1. In place of the collection during the offertory, you are asked to please your tithes and offerings on the plates at the table at the back of the church as you come in.
2. Hand sanitizers will be made available in each pew for you use prior to communion, and at meals.
3. We will lovingly greet each other verbally, and not shake hands.
4. With respect to the reception of Communion, you are free to receive the Eucharistic bread only, and refrain from partaking of the common cup. Anglican teaching on the Eucharist declares that as we come with repentance and faith to receive the Holy Communion, the fullness of Christ's blessing, in the "forgiveness of our sins and all other benefits of His Passion" (c.f. Prayer of Consecration p. 83, BCP) is conveyed to us in and through the reception of the Eucharistic bread, as we "feed on Him in our hearts by faith with thanksgiving." Intinction (the dipping of the bread into the wine) is not permitted. Alternatively, you may come forward to receive a blessing, and indicate this by crossing your arms across your chest.
5. Parishioners with compromised immune systems may choose to self- isolate, and request pastoral visits and/or Home Communion.
6. Those administering the Holy Communion will wash their hands before the service, and use hand sanitizer before the Holy Communion.
7. Door knobs, altar rails, the tops of pews and hand sanitizer dispensers will be wiped down with disinfectant wipes after each service, as well as nursery toys.

I would like to add that we take full advantage of the opportunity afforded to us at this time of heightened public fear and anxiety to draw near to God in prayer, in silence and in solitude, breathing in the Holy Spirit, and praying both for protection and deliverance. The "go to" prayers may be found in The Great Litany on page 30, and The Supplication (*in times of trouble*) on page 35 of the Book of Common Prayer.

"Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour. Resist him, firm in your faith. (1 Peter 5.8,9)

Yours faithfully,
Claude +

Parish Life Notes

‘Risen With Christ’ a Palm Saturday Celebration on Saturday April 4, 3:00 pm. to 6:30 pm. at St. Mary’s Anglican Church. For all ages. Bring a friend. Program includes inter-active story of Holy Week, activities, snack, supper. If you would like to help out there is a signup sheet on the welcome table.

Family Ministries Team has chosen Marian Centre for our Lenten Alms. We will be collecting money to give this organization that feeds and serves those living in poverty. We will also be preparing Easter Basket Table Centre's for their Easter Monday Dinner. The Easter Baskets will be assembled at our Palm Saturday celebration, April 4th. We welcome donations of small Easter chocolates to include in the baskets or money to purchase the other items. Talk to Heidi D if you have questions.

Urban Mini-Retreat: Introduction to the Theology and Practice of Contemplative Prayer. On Saturday, March 21st St. Mary’s will host a mini- retreat from 9.00 am to 4:00 pm. Through an engagement with scriptural, patristic, and liturgical texts, participants will gain a basic theological and historical foundation for the practice of contemplative prayer in the classic Christian tradition. The day will be punctuated by morning, noon, and evening prayer services and will include practice sessions in contemplative prayer. Please call the parish office at 306-552-6052 to register.

THE WORD OF THE LORD: TODAY'S SCRIPTURE READINGS.

Water is the dominant motif of the texts for the Third Sunday in Lent, leading in various ways to reflection upon human need and divine grace. The Old Testament lesson is one of the many accounts of the people of Israel complaining in the wilderness, in this case because of thirst. The Lord's response is to tell Moses how to bring water from the rock. The psalm, one of praise, responds directly to Exodus 17. In the epistle, Paul presents a picture of endurance in suffering that contrasts with that of Israel in the wilderness, and celebrates God's love in Jesus Christ as the foundation for rejoicing. The gospel reading is the account of Jesus at the well in Samaria, offering living water of the Holy Spirit to the Samaritan woman.

FIRST READING: Exodus 17:1-7

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 Reph'idim; but there was no water for the people to drink. Therefore the people found fault with Moses, and said, "Give us water to drink." And Moses said to them, "Why do you find fault with me? Why do you put the Lord to the proof?" But the people thirsted there for water, and the people murmured against Moses, and said, "Why did you bring us up out of Egypt, to kill us and our children and our cattle 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 rod 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, that the people may drink." And Moses did so, in the sight of the elders of Israel. And he called the name of the place Massah and Mer'ibah, because of the faultfinding of the children of Israel, and because they put the Lord to the proof by saying, "Is the Lord among us or not?"

This is the Word of the Lord. **R./ Thanks be to God**

VENITE EXULTEMUS DOMINO. PSALM 95

O COME, let us sing unto the LORD: / let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, / and show ourselves glad in him with psalms.

For the LORD is a great God, / and a great King above all gods.

In his hand are all the corners of the earth: / and the strength of the hills is his also.

The sea is his, and he made it: / and his hands prepared the dry land.

O COME, let us worship, and fall down, / and kneel before the LORD our Maker.

For he is the Lord our God; / and we are the people of his pasture, and the sheep of his hand.

TO-DAY, O that ye would hear his voice: / ‘Harden not your hearts as in the Provocation, and as in the day of Temptation in the wilderness;

When your fathers tempted me, / proved me, and saw my works.

Forty years long was I grieved with that generation, and said, / “It is a people that do err in their hearts, for they have not known my ways”;

Unto whom I swear in my wrath, / that they should not enter into my rest.’

EPISTLE: Romans 5:1-11

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing 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 disappoint us, because God’s love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now 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. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

This is the Word of the Lord. **R./ Thanks be to God.**

GOSPEL: John 4:5-42

The Lord be with you. **And with thy spirit**

A Reading from the Holy Gospel... **R./ Glory be to thee, O Lord.**

So he 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. **R./ Praise be to thee , O Christ.**