

Resources for Parish Worship



It's common to think about 'living water' – the powerful metaphor from this week's readings – as something we receive. We focus on our own dryness and thirst, and feel rightly grateful that God comes to us with the offer of gracious refreshment and life. But, to stop there is to leave the extraordinary message of this passage incomplete, and to allow the Gospel to support what can become little more than selfishness. As we follow Christ the call this week is to move from being only recipients of living water to givers of it –

especially to the poor and the marginalised. This was the journey of the Samaritan woman, and it is the inevitable, and even uncomfortable, journey for anyone who is serious about living life under God's reign.

May our worship this week fill us and refresh us, even as we are sent out as "water-bearers" into the world.

INTRODUCTIONS

These may be included in the Parish Magazine, in the weekly service sheet, or by the lector as an introduction to the readings.

Exodus 17 : 1-7

Lent may mean some abstinence - but even in a desert we need water. This reading tells us how the Israelites were given water in their desert pilgrimage, when they looked to God to meet their need.

Psalm 95

Romans 5 : 1-11

Paul's letter to Rome is much concerned with Christian conduct. This passage sets out the foundation for our conduct: our life now is our response to the extraordinary thing God has done for us, through Christ, flooding us with hope, grace, Holy Spirit and love. He calls us to exult.

John 4 : 5-42

God miraculously provided water for the Israelites on their desert journey. Now we hear of Jesus as living water. Among the Samaritan people whom the Jews hated, he convinces them that he himself is the Messiah, the fulfilment of all their needs.

[Click here to view the readings](http://bible.oremus.org/?show_adj=no&passages=Exodus%2017:%201-7%0A%20Psalm%2095%0ARomans%205:%201-11%0AJohn%204:%205-42)

http://bible.oremus.org/?show_adj=no&passages=Exodus%2017:%201-7%0A%20Psalm%2095%0ARomans%205:%201-11%0AJohn%204:%205-42

LECTIONARY NOTES 1

Exodus 17: 1 - 7

1.The Historical Situation: The Israelites had only recently been slaves, for several generations, in Egypt, and for the most part had forgotten their ancestral religion. God's covenant with their patriarch Abraham seemed long ago and far away. Then this upstart Moses tells them that their ancient Lord has at last heard their cries, and is now leading their escape from Egypt back to their homeland. But this generation does not yet know the Lord. Oh, they've seen some mighty deeds, but they remember that in Egypt they at least were not thirsty.

Proclaiming It: When you relate the people's opening complaint, make them sound petulant. Then make Moses sound scared. He fears for his life and

knows the success of this exodus depends on the people trusting the unseen God for an indefinite period.

Help your listeners form a clear mental image of what Moses is asked to do. Go before the mob, God tells him, "holding in your hand, as you go, the staff ... I will be standing there [invisible, even to you]... Strike the rock, and water will flow from it for the people to drink." When the Lord says "Strike the rock," your listeners should hear the "thwack" of oak on stone. Then pause.

The next sentence is quite matter of fact. "This Moses did, in the presence of the elders of Israel." The author doesn't even feel compelled to report whether or not "it worked," so great is his faith (in hindsight). You should say the sentence just that way.

2. "Wilderness of Sin" - great image.

Human nature is so perfectly exhibited by the Israelites, isn't it? We tend to find things to gripe about no matter what is going on in our lives. "They are almost ready to stone me," Moses admits. Perhaps pastors sometimes feel that way when trying to lead congregations out of the wilderness and into the vision which God has laid before the people. How can we get over our griping, count our blessings, and forge ahead?

The name, Massah and Meribah, is summed up as indicating the question of the people, "Is the Lord among us or not?" Hopefully, that should be a rhetorical question: the answer is yes. And if God is among the people, then the people should respond, live, with faith.

By Beth Quick

Romans 5: 1 - 11

1. What does "justified" mean?

What is the "faith" that gets us justified?

Why is faith the only right way? Are there no others?

In this context, "justified" means having justice, which is to say having a right relationship with God, and so enjoying God's favour. (To help English-speaking people avoid confusing this with the legal justice so important to us, some scholars translate the Greek noun as righteousness, and the adjective as "rightwised." It's a bit awkward, but it helps you get the meaning correctly.)

Saint Paul realized that he and all Jews who tried to keep the law of Moses were trying to become justified, but keeping the law wasn't an adequate method. What absolutely does not bring us justice is our own working at it.

When in this reading Paul says "while we were still helpless," he's referring to our impotence before God, our inability to make ourselves worthy of God's favour, whether by good works, keeping the commandments, rituals or prayers.

Faith, then, is the admission that one cannot justify oneself, with the confident belief that God will grant us justice anyway. As Paul shows in the last sentence of today's passage, the death of Christ, for people not self-justified, proves that.

Paul calls our situation "this grace in which we stand." By "grace" he does not mean that metaphorical money in one's spiritual bank, or charge in one's spiritual battery, which some seem to mean when they throw around the term "grace." Rather, grace here means the gratuitous, unearned, undeserved character of God's approval of us. (The words gratuitous and grace have the same root in our language.)

2. "Since we are justified by faith, we have peace with God." That's in interesting if --> then statement. Both parts on their own are not necessarily surprising, but that the first causes the second is an interesting play on words. What does it mean to have peace with God? Trusting that it is our faith, not our faulty, failing works, that brings us to God, and more than that, God's grace, then we can rest in peace (not just the RIP kind!) with God.

Suffering --> produces endurance --> produces character --> produces hope. "and hope does not disappoint us." I like Paul's logic here. It's sort of like those puzzles where you have to make the first word into the last word by changing one letter at a time like this: PAIL - MAIL - MALL - MILL - MILK

"and hope does not disappoint us." What do you think about that? Has your hope ever disappointed you? If you're like me, you can probably think of times that you would say, 'yes' to this question, so what does Paul mean here? Has your hope in God ever disappointed you?

"right time" - again, *kairos* : God's right time for action, not just any regular time.

"God proves his love for us in that while we still were sinners Christ died for us." - straight from Paul to our Holy Communion liturgy.

By Beth Quick

John 4:5-42:

A lengthy reading, Jesus' encounter with the Samaritan woman at the well. This is a daring conversation for the woman: Jesus is a Jew, and a man. She converses with him at length, even though both of them cross social customs to do so.

Even though Jesus offers living water, he asks the woman first for a drink from the well. He asks her to give him something, even as he offers the immeasurably valuable to her. Give and take. I think God seeks that kind of relationship from us. Wants us to give, even though God can give to us so much more.

"God is spirit, and those who worship him must worship in spirit and truth." Nice. Despite the divisions of Samaritans and Jews, or Catholics and Protestants, or Christians and Muslims, etc. Spirit and Truth.

"I am he." Another declaration of identity - common to John while rare in the other gospels.

"the fields are ripe for harvesting." I love the garden/vineyard/harvesting imagery that Jesus uses, even though I don't always understand it completely. How it must have sounded to his contemporaries who lived in such a society!

"for we have heard for ourselves" ah, another sign of human nature. We don't like to believe from another person's information. We always want to hear it first-hand, from a credible source. That's just sensible, right? It is hard to let go of those rules in order to come to belief through faith. Hard to figure out when it's right and when it's foolish...

By Beth Quick

LECTIONARY NOTES 2

REFLECTIONS ON THEME:

The image of water is strong this week, primarily in the Gospel and the Old Testament lesson. Moses provides water for the thirsty Israelites in the wilderness – although their grumbling and hardness of hearts remains a problem throughout their wilderness journey. Jesus offers the living water that only he can give to this outcast, Samaritan woman of dubious sexual history. In the light of these two stories, the Lectionary calls us to respond to Christ's offer of life – in the Psalm to reject the Israelites' hardness of heart in favour of faithful, trusting worship, and in Paul's letter to the Romans, to embrace and enjoy God's gift of the Holy Spirit, which is our assurance of God's grace

and presence, and which sustains us through whatever hardships life may throw at us. The living water is still given for us, and we still face the choice: to receive it with faith, thanksgiving and worship, trusting in our Messiah and the life he offers, or to complain, grumble and allow our fear, self-interest and hard-heartedness to keep us from enjoying this life.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: The image of water in this week's readings offers us two ways of approaching this week. The one is to highlight the very real issue of clean drinking water which is a massive justice issue in our world today – and which will only continue to be more of an issue in the foreseeable future (one writer even suggested that the next world war will be fought over water). The other option is to focus more broadly on living water as the symbol of God's life brought to us in Christ, and the call for us to seek to bring life wherever it may be restricted or destroyed. Either way, we can't help but come face to face with the poor and marginalised – because in both cases, they are the ones who suffer from desperate need. Much like the Samaritan woman who was driven to the well in the heat of the day when no one else would be there, and who clearly expected nothing good from this Jewish man she found there, the poor are the ones for whom life is a daily struggle. If there is anything that Jesus' engagement with the Samaritan woman teaches us, it is that we need to befriend the least in our world, and seek to bring them life, both by providing physical and living water for them and by bringing them into the centre of our communities. In truth, the real living water is the relationship we develop with those who are cast out – much as in Christ, God has befriended us and brought us into relationship with Godself.

LOCAL APPLICATION: In every community, in every church, are those who are on the edges – if not completely excluded, certainly unsure of their acceptance and right to belong. In every community there are those who are 'thirsty', who struggle to make ends meet, who have little access to fullness of life. And in every community there are those whose lives are dry and desolate, whether from their own destructive choices, or from the effects of what others have done. In all of these cases, what people long for is a community that will embrace and include them, bringing them into a safe place of love and belonging. What they long for is a place that they can be supported and enabled to create a vibrant and meaningful life for themselves and their families. What they long for is a place where they can be healed, restored and discover fullness of life in freedom and connectedness. This 'living water' which we have access to as followers of Christ can easily and freely be given to the 'Samaritan outcasts' in our midst, and can make all the difference for them. We cannot afford to keep our life to ourselves, nor can we allow ourselves to become grumblers and complainers when the world

doesn't fit our ideas. Rather, we need to be those who lead others to the water, who soften our hearts and trust that God can and will give life to us and to those we seek to serve, and who learn to freely embrace those who need friendship with God and people, and who long for the life that can be found in such friendship. As we share this living water, so we will find, slowly but surely, that we have less need for grumbling, and that the world begins to be infused with signs of God's reign.

COLLECTS OF THE DAY

Collect One

We beseech thee, Almighty God,
mercifully to look upon thy people;
that by thy great goodness
they may be governed and preserved evermore, both in body and soul;
through Jesus Christ our Lord.

Collect Two

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.

Lent Collect

Almighty God,
you show to those who are in error the light of your truth
that they may return to the way of righteousness:
Grant to all those who are admitted
into the fellowship of Christ's religion,
that they may reject those things
that are contrary to their profession,
and follow all such things
as are agreeable to the same;
through our Lord Jesus Christ.

Almighty and everlasting God,
you hate nothing that you have made
and forgive the sins of all those who are penitent:
Create and make in us new and contrite hearts
that we, worthily lamenting our sins

and acknowledging our wretchedness,
may receive from you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ our Lord.

PRAYERS OF THE PEOPLE 1

A: Let us offer our prayers trusting that the Holy One, who gives living water,
will
provide for all our needs, saying, "In Christ we pray," and respond, "Amen."

A: Let us pray for the church throughout the world.

P: God of Every Tongue, be with your Church that all who believe in you
might
learn more fully how to worship you in spirit and truth. In Christ we pray, C:
Amen.

A: Let us pray for our Jewish and Muslim sisters and brothers.

P: God of Every Land, your desire for peace is not limited by geographical or
historical boundaries, but embraces all people. Bless the people of the
Middle East,
that despite their history, they may grow together in truth and mutual respect.
In
Christ we pray, C: Amen.

A: Let us pray for all those who suffer because of discrimination.

P: God of Every Race, we pray that you might comfort those who are hated
because
of their colour or nationality. May those who have come to Canada find
welcome
here. May we who are free uplift the outcast and the oppressed. In Christ we
pray,
C: Amen.

A: Let us pray for forgiveness for failing to recognize Christ among us.

P: God of Every Time and Place, you reach out again and again to reveal
yourself to
us. Forgive us for the clutter of our lives that squeezes out any room for you.
Like
the Samaritan woman, give us faith that reaches out to meet you. In Christ
we pray,
C: Amen.

A: Let us pray for those who live in shame.

P: God of Every Soul, your love for us stretches far beyond our ability to imagine it.

Open those who live in shame to a sense of your acceptance which encompasses

every sin. In Christ we pray, C: Amen.

P: We give you thanks, God of Truth, for the faith of the Samaritan woman.

Like

her, we offer these prayers, trusting in the One who is a living well. Amen.

PRAYERS OF THE PEOPLE 2

Presider or deacon

To all who come to the well, God gives living water. As we make our journey to the paschal feast, let us earnestly pray to God for all who thirst and hunger.

Deacon or other leader

For the holy catholic church in every place, traveling the wilderness of this world.

Lord, have mercy.

For *N* our bishop, for presbyters and deacons and all who minister in Christ, and for all the holy people of God.

Lord, have mercy.

For all nations, peoples, tribes, clans, and families.

Lord, have mercy.

For the victims of greed and violence, and for all who are in need.

Lord, have mercy.

For the dying and the dead.

Lord, have mercy.

For our families, friends, and companions, and for all those we love.

Lord, have mercy.

Remembering *N* (*Parish patronal*), and all the saints, let us offer ourselves and one another to the living God through Christ.

To you, O Lord.

Presider

Blessed are you, God of spirit and truth, who gave us the savior of the world. Receive the prayers we offer this day for those who seek new life in Christ and for all peoples everywhere; through Jesus Christ our Lord. **Amen.**

POST COMMUNION

Lord our God,
you feed us in this life with bread from heaven,
the pledge and foreshadowing of future glory.
Grant that the working of this sacrament within us
may bear fruit in our daily lives;
through Jesus Christ our Lord.

PRAYERS

O God, the fountain of life, to a humanity parched with thirst you offer the living water of grace which springs up from the rock, our Saviour Christ. Grant your people the gift of the Spirit, that we may profess our faith with courage and announce with joy the wonders of your love. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Loving God, Lord of the Church, we confess that we have sinned against you in thought, word and deed: we have not loved you with all our heart or served you with all our strength; we have been blind to the vision of a renewed world and deaf to your call to costly discipleship; we have been indifferent to the suffering of others and unwilling to forgive one another. In your mercy, Lord, pardon and restore us, that together in the ministry of Christ we may serve you with joy all the days of our life. Amen.

God of eternity, you know how often we travel down the rocky roads of doubt and fear. We pester others with our worries; we hurl bitter words at those we love. We have chances to offer ourselves in service, but only give our contempt to those in need. We could share the living waters with the world, but want to store it in jars for safe-keeping.

Fountain of Grace, you turn towards us, to meet us wherever we are. You break open our rock-hard sin, so we might be made whole. In Jesus Christ, our Lord and Savior, our thirst for hope and joy is quenched. Amen

Almighty God,
give us such a vision of your purpose
and such an assurance of your love and power,

that we may ever hold fast the hope
which is in Jesus Christ our Lord
who is alive with with you and the Holy Spirit,
one God now and for ever. Amen

NZPB

God of wilderness and water,
your Son was baptized and tempted as we are.
Guide us through this season,
that we may not avoid struggle,
but open ourselves to blessing,
through the cleansing depths of repentance
and the heaven-rending words of the Spirit. Amen.

Artist of souls,
you sculpted a people for yourself
out of the rocks of wilderness and fasting.
Help us as we take up your invitation to prayer and simplicity,
that the discipline of these forty days
may sharpen our hunger for the feast of your holy friendship,
and whet our thirst for the living water you offer
through Jesus Christ. Amen.

God of the covenant,
in the glory of the cross
your Son embraced the power of death
and broke its hold over your people.
In this time of repentance,
draw all people to yourself,
that we who confess Jesus as Lord
may put aside the deeds of death
and accept the life of your kingdom. Amen.

God of the living,
through baptism we pass from the shadow of death
to the light of the resurrection.
Remain with us and give us hope
that, rejoicing in the gift of the Spirit
who gives life to our mortal flesh,
we may be clothed with the garment of immortality,
through Jesus Christ our Lord. Amen.

Faithful God of love,
you blessed us with your servant Son
so that we might know how to serve your people
with justice and with mercy.
We gather the needs of ourselves and others,
and offer them to you in faith and love,
seeking to be strengthened to meet them.
Shape us and transform us by your grace,
that we may grow in wisdom and in confidence,
never faltering until we have done all that you desire
to bring your realm of shalom to fulfilment. Amen.

Enduring Presence,
goal and guide,
you go before and await our coming.
Only our thirst compels us
beyond complaint to conversation,
beyond rejection to relationship.
Pour your love into our hearts,
that, refreshed and renewed,
we may invite others to the living water
given to us in Jesus Christ our Lord. Amen.

SERMON OUTLINE

John 4.5-42: Jacob's well was there.... Jesus was travelling north to Galilee via Samaria and at Sychar he came to Jacob's Well – purchased by him (Gen 33.18) and bequeathed to Joseph and his descendants.

1. The Well: The site has been developed in recent years – cleaned out in 1935 & found to be 138 feet deep. Here we see *Jesus, v6 tired out by his journey, was sitting by the well. It was about noon* – the hottest time of the day!

2. The Woman: . 7 *A Samaritan woman came to draw water* –unusual at the hottest time of the day – usually early morning or evening... Was she trying to avoid people?

3. The Worry: for the 2 people involved... for
a) Jesus – unseemly for a respected rabbi to be seen talking to a woman – let alone a Samaritan – due to a 400 year old feud between the 2 races - ⁹*The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?'* Jesus offers her *living water - a spring of water gushing up to eternal life.* – no ordinary encounter!

b) the woman – as Jesus probes her background - & her *five husbands* – now living in sin - *the one you have now is not your husband*. Where would all this lead?.. ‘*Sir, I see that you are a prophet*. She then tries to change the subject – to worship... Where is the best place to worship? *this mount-ain* (Gerizim) or *in Jerusalem*.’ What matters most is not the **location** but the **longing** to worship *pv24 in spirit and truth*.. **a) her wonder** – as Jesus declares his Messiahship - ‘*I am he, the one who is speaking to you*.’ – long-promised Christ

b) **her witness** - told others! ²⁹‘*Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?>> 39 Many from that city believed in him because of the woman’s testimony the Saviour of the world*.’

By Norman Porteous

SERMON

We are in the midst of Lent. Wilderness stories present a compelling picture of ourselves as well as a plausible record of our ancestors' experiences with God.

By the Rev. Angela V. Askew

Exodus 17:1-7; Psalm 95; Romans 5:1-11; John 4:5-42

The lectionary readings begin with our ancestors being led by Moses through the wilderness, on the journey from slavery in Egypt toward an unknown Promised Land. Memories of the long wilderness period in ancient Israel’s life are prominent throughout the Hebrew scriptures. There are many times when, as at the end of today’s psalm, Psalm 95, our ancestors seem ashamed of their behavior amid the hardships and difficulties. The psalm-singer in Psalm 95 imagines God’s voice speaking to the people:

“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.”

Various stories depict our ancestors as a motley crew of refugees traveling with no visible resources whatsoever. It was a time of great danger and high anxiety. They came close to losing their trust in Moses, their leader, but above all they could not sustain their trust in the God to whom Moses’ words and their own lives bore witness.

We are in the midst of Lent. Wilderness stories present a compelling picture of ourselves as well as a plausible record of our ancestors' experiences with God. Perhaps Ash Wednesday raised our consciousness about the failures of our lives and the absence of sustainable spirituality in our daily tasks. By now, however, Ash Wednesday is behind us, and our repentances have probably dried up and worn thin. The business of re-examining our capacity to trust God in the bad times as well as the good has become gritty, like sand in our shoes, as we walk the Lenten journey.

Is God reliable, in fact? Can we trust in this God to provide for our needs in times when we have no resources for living? Quite often the deep questions of our faith and trust in God are urgently and powerfully connected to questions about material realities – the things we need for life – especially when basic necessities fail us for one reason or another. In the case of our ancestors in the wilderness, where oases were few and wells were missing altogether, their urgent need was for water, the stuff of life. God had provided water in the desert for them once before, in an earlier chapter of Exodus, and now they needed water again. As always, they grumbled and became quarrelsome. What was the matter with Moses and God that they could not or would not repeat the trick with the water? And in this quarrelsome fashion, the traveling refugees articulated the big question of our own so-much-milder Lenten journeys: “Is the Lord with us or not?” They did not want a God who could not deliver the real, life-giving goods. And neither, of course, do we. God answered the depth of their anxieties, saying to Moses, “Go on ahead of the people. ... I will be in front of you on the rock of Horeb. Strike the rock, and water will come out of it.”

Yes, God was among them. God heard them and answered their needs just as decisively as he had heard their cries from Egypt in the beginning of this Exodus story. When God provided the water of life, the faith question was also answered. The rocks of the wilderness were transformed into a source of life for them.

Yes, this God was reliable. Subsequent generations saw this episode on the Exodus journey as a sign of God's endless, patient faithfulness in the face of ancient Israel's anxieties and desperation. The event was also, and honestly, remembered negatively, as in the previously quoted verses of Psalm 95. Like our ancestors, when we are rendered anxious and desperate by crises – fire, flood, famine, joblessness, homelessness, lack of money, the terrors of war – we test God by asking him to respond to our concrete, specific needs. Like them, we need a somewhat sturdier trust. Part of the Good News about this God is that he provides what is needed without our anxious grumbling,

without our desperate angry shouting. In the infinite outpouring of his generosity, God gives to all his creation what is needed for its life, without any coercion on our part. Our hungers, wants and needs, and whether they get met, are not the measure of this God's reliable generosity.

The New Testament stories of Jesus are all framed in such a way that this amazing, tried-and-true, reliable generosity of God is seen in all Jesus' activities and in the way Jesus lived and died. In today's gospel reading from John 4, the conversation between Jesus and the nameless woman at the well is an artful picture of this basic claim: only God – and for us, therefore, only Jesus, his Son – provides the stuff of life. The God who speaks to this woman of Samaria at the well in the heat of the day, is the God who turned the wild, barren desert into livable land for our dusty ancestors' journey, with manna from heaven to eat and water from rocks to drink.

John the gospel-maker has used the material reality of water in this story as a metaphor. The narrative starts with the solid, old, deep well outside the city of Sychar in Samaria. The well is named for long-dead Jacob, and it has been the source of water for the woman's ancestors just as it is for Jesus and herself. Jesus swiftly moves to conversation about the God who is the source of all gifts, water, and life itself. In the conversation, water is not simply something to drink, it is a sign that the gift of God is the quality of life on earth, "a spring of water gushing up to eternal life."

Then the narrative moves to focus on the woman. One might say that she has had a difficult and rocky life, but the good news is that out of the failures and inadequate resources of her life, God/Jesus can make something new, quenching her thirst for something better. The narrative also moves through this woman's own history to the larger historical context. Jerusalem and Samaria had failed quite miserably to overcome their mutual estrangement and to heal the wounds of their histories. It had become as inconceivable for Samaritans to worship with Jerusalem Jews as it was for Jesus to be talking to a woman in public. John has drawn a picture of two people who, practically speaking, could not have shared a common life, divided as they were by any number of things: history, sin, gender, and geography.

But the outrageous good news is, of course, that with this God among us as source, support, and provider of life beyond our wildest imaginings, the stories and metaphors of scripture can become the aspects and qualities of our lives as individuals, as communities, as society. In the light of that good news, Lent continues to be a time for noticing how our faith and trust play out in our lives. It is a time to let go of our failures and trust God in Jesus to bring

new life for everyone with dried-up relationships and messed-up histories. And Lent continues to be an urgent time for rethinking our relationship to the world we live in. The deep wellspring of water, providing John with such a rich metaphor for our connection to God and each other, is in our time a powerful icon for the destructibility of our planet and how our silent complicity and consent to such destruction puts God's loving generosity to the test.

— *The Rev. Angela V. Askew*

ONLINE SERMON SOURCES

The Big Surprise, the Rev. Charles Hoffacker, Sermons that Work, Episcopal Digital Network
<http://episcopaldigitalnetwork.com/stw/2014/03/06/3-lent-a-2014/>

Dropping the Mask We Hide Behind, the Rev. Dr. Wiley Stephens, Day 1
<http://day1.org/5636-dropping-the-mask-we-hide-behind>

He Gets Me! the Rev. Dr. David Sapp, Day 1
<http://day1.org/2755-he-gets-me>

Honey, You Better Believe He Is the Messiah! the Very Rev. Samuel G. Candler, Dean of Atlanta, Day 1
<http://day1.org/1084-honey-you-better-believe-he-is-the-messiah>

Anything can happen at a well

Sermon which starts with an illustration from "The Horse Whisperer" and links the characters of two women, one from the book and the other from the Gospel.

<http://www.rockies.net/~spirit/sermons/a-le03-keeping.php>

CHILDREN

[Worshiping with Children](http://worshipingwithchildren.blogspot.co.uk/2014/02/year-third-sunday-in-lent-march-23-2014.html), Lent 3, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown²⁰¹¹.
<http://worshipingwithchildren.blogspot.co.uk/2014/02/year-third-sunday-in-lent-march-23-2014.html>

[Children's Sermons](http://faithformationjourneys.blogspot.co.uk/2011/03/living-water-childrens-sermon-lent3a.html), Lent 3A, Faith Formation Journeys
<http://faithformationjourneys.blogspot.co.uk/2011/03/living-water-childrens-sermon-lent3a.html>

[Story for Children's Worship and Family Activity](http://www.word-sunday.com/index.html), Lent 3, at [word-sunday.com](http://www.word-sunday.com):
A Catholic Resource for the Lectionary by Larry Broding.
<http://www.word-sunday.com/index.html>

Living Love (Almsgiving)," Fran Woodruff, On The Chancel Steps
<https://onthechancelsteps.wordpress.com/2014/03/09/livinglove/>

HYMN SUGGESTIONS

1st Reading Exodus 17: 1–7 [PR21A]

607 As pants the hart for cooling streams
606* As the deer pants for the water
645* Father, hear the prayer we offer
646* Glorious things of thee are spoken
647* Guide me, O thou great Jehovah
431* Lord, enthroned in heavenly splendour
557* Rock of ages, cleft for me

Psalm 95

346* Angel voices ever singing
327* Christ is our corner stone
687* Come, let us praise the Lord
689 Come, sing praises to the Lord above
690* Come, worship God who is worthy of honour
360* Let all the world in every corner sing
196* O worship the Lord in the beauty of holiness
369* Songs of praise the angels sang
529* Thy hand, O God, has guided

2nd Reading Romans 5: 1–11

215* Ah, holy Jesu, how hast thou offended
218* And can it be that I should gain
294* Come down, O love divine
550* 'Forgive our sins as we forgive'
268* Hail, thou once—despisèd Jesus
671 Jesus, thy blood and righteousness
358* King of glory, King of peace
652 Lead us, heavenly Father, lead us
429* Lord Jesus Christ, you have come to us
618* Lord of all hopefulness, Lord of all joy
634* Love divine, all loves excelling

636* May the mind of Christ my Saviour
621 O Love divine, how sweet thou art
373* To God be the glory! Great things he has done!

The Gospel John 4: 5–42

411* Draw near and take the body of the Lord
646* Glorious things of thee are spoken
330* God is here! As we his people
300 Holy Spirit, truth divine
92* How sweet the name of Jesus sounds
576* I heard the voice of Jesus say
553* Jesu, lover of my soul
425* Jesus, thou joy of loving hearts
303* Lord of the Church, we pray for our renewing
305 O Breath of life, come sweeping through us
557* Rock of ages, cleft for me
339* Saviour, send a blessing to us

[As Pants The Hart for Cooling Streams](#)

[Come Thou Fount Of Every Blessing](#)

[As Water To The Thirsty](#)

[I Hunger And I Thirst](#)

[Guide Me, O Thou Great Jehovah](#)

[As The Deer](#) (*Link to YouTube video*)

Only In You: [Chord Chart](#), [Lead Sheet](#), [Free Mp3 Download](#)

[All Who Are Thirsty](#) (*Link to YouTube video*)

[Hungry](#) (*Link to YouTube video*)

[Let Your Mercy Rain](#) (*Link to YouTube video*)

[O Let The Son Of God Enfold You \(Spirit Song\)](#) (*Link to YouTube video*)