



The Anglican Church of
Australia
The Diocese of Wangaratta



19th March 2017
Third Sunday in Lent

Hymns: 693, Pew Sheet, 661, 531



Introit Hymn

The Lord be with you,

and also with you.

Bless the Lord who forgives all our sins,

whose mercy endures for ever.

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

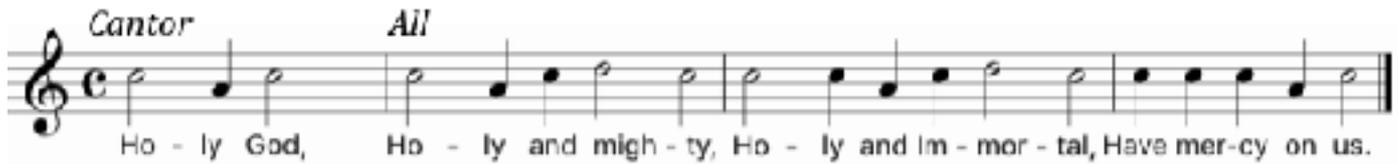
And also with you.

All may exchange a sign of peace.

SENTENCE

‘The water that I will give,’ says the Lord, ‘will become in you a spring of water welling up to eternal life.’ *John 4.14*

For the Gospel we sing The Trisagion



THE COLLECT

O God, the fountain of life, to a humanity parched with thirst you offer the living water that springs from the Rock, our Saviour Jesus Christ: stir up within your people the gift of your Spirit, that we may profess our faith with freshness and announce with joy the wonder of your love; we ask this through our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

FIRST READING

Exodus 17.1-7

[The people of Israel grumble against Moses because of their thirst and the lack of water, so God commands Moses to strike the rock, and when he does so, water gushes out.]

A reading from the book of Exodus

The whole Israelite community set out from the Desert of Sin, travelling from place to place as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. So they quarrelled with Moses and said, ‘Give us water to drink.’ Moses replied, ‘Why do you quarrel with me? Why do you put the Lord to the test?’ But the people were thirsty for water there, and they grumbled against Moses. They said, ‘Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?’ Then Moses cried out to the Lord, ‘What am I to do with these people? They are almost ready to stone me.’ The Lord answered Moses, ‘Go out in front of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink.’ So Moses did this in the sight of the elders of Israel. And he called the place Massah and Meribah because the Israelites quarrelled and because they tested the Lord saying, ‘Is the Lord among us or not?’

Hear what the Spirit is saying to the Church.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 95

[An invitation for God's people to worship God, and not harden their hearts as Israel did at Meribah, resulting in them not entering God's rest.]

Response: O come let us worship and bow down and kneel before our Maker.

Colin Mawby.

Response
cf. v. 6 O come let us wor-ship and bow down and kneel be-fore our Ma-ker.

O come, let us sing to the Lord;
let us heartily rejoice in the rock of our salvation.
Let us come into his presence with thanksgiving
and be glad in him with psalms./R

For the Lord is a great God and a great king above all gods.
In his hand are the depths of the earth
and the heights of the mountains are his also.
The sea is his, for he made it, and his hands have moulded the dry land./R

Come, let us worship and bow down
and kneel before the Lord our Maker.
For he is our God;
we are the people of his pasture and the sheep of his hand./R

O that today you would listen to his voice:
'Harden not your hearts as at Meribah,
on that day at Massah in the wilderness,
'When your forebears tested me, and put me to the proof,
though they had seen my works./R

'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." 'R

SECOND READING

Romans 5.1-11

[In Christ we have been made right with God, and have the Holy Spirit as assurance of God's love. It was while we were still sinners that Christ died for us, and now we are God's friends.]

A reading from Paul's letter to the Romans

Paul writes, "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God. Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God's love has been poured out into our

hearts through the Holy Spirit, who has been given to us. You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: while we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.'

Hear what the Spirit is saying to the Church.

Thanks be to God.

GOSPEL ACCLAMATION

Praise to you O Christ, King of eternal glory.

Praise to you O Christ, King of eternal glory.

The Son of Man must be | lifted up,
that whoever believes in him may have e- | ternal life.

Praise to you O Christ, King of eternal glory.

GOSPEL

John 4.5-42

[Jesus, while resting at Jacob's well in Samaria, meets a Samaritan woman, speaks to her about living water and reveals himself as the Messiah to her. In delight she returns to her village and brings others to meet Christ, and they too believe.]

A reading from the holy gospel according to John

Glory to you, Lord Jesus Christ.

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.' Jesus said to her, 'Go, call your husband, and come back.' The woman answered him, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; for you have had five husbands, and the one you have now is not your husband. What you have said is true!' The woman said to him, 'Sir, I see that you are a prophet. Our ancestors worshipped 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 worshippers 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 labour. Others have laboured, and you have entered into their labour.’ 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 for 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 Saviour of the world.’

For the Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE PRAYER OF THE FAITHFUL

God, you meet us at our wells, where we are lonely, where we are forgotten, where we feel broken and hurt by others, give us to drink of the grace that brings life again; God, speak to us in the trysting places, where the sinners gather, where the prejudices are made known, where our histories are broadcast, and give us to drink of the forgiveness that brings peace again; God, renew all that we are and have been, fill us with a new future, inspire us with re-creation, pull us into resurrection, and give us to drink from the promise of heaven.

Lord, in your mercy; **hear our prayer.**

Holy God, whose Spirit moved over the waters at the dawn of creation, hear our prayers for all who thirst today; we pray for those who are spiritually thirsty, who long to know your presence, but don’t know where to find you; we pray for your holy Church, we pray for our Bishop John, and our parish that we may realise our baptismal promise and be a welcoming and faithful community.

Lord, in your mercy; **hear our prayer.**

Holy God, we pray for all who are physically thirsty, who don't have enough water to drink, or feed their animals, whose fields are parched, whose crops have withered; those who have to walk long distances to find enough water to survive, or who have to be content with water that is unclean. We pray for those whose homes and villages are torn apart because of drought or famine, especially the peoples of Somalia and South Sudan; for all who are suffering war or prejudice; for refugees and asylum seekers and those in detention.

Lord, in your mercy; **hear our prayer.**

Holy God, we pray for those who are thirsty for justice, who long for an equal sharing of resources among peoples and nations; those who put their lives at risk to protect streams and rivers and oceans; those who are working to find clean water, and make it available to those who need it; for those tasked with water distribution that there may be a just sharing of resources; for those striving to combat climate change and protect our waters and reefs.

Lord, in your mercy; **hear our prayer.**

Holy God, we pray for those who are alone and without hope, for the homeless and those searching for meaningful work; for those who long to feel needed and loved, and to know meaning and purpose in their lives.

Lord, in your mercy; **hear our prayer.**

Holy God, we pray for the sick and the suffering, those living with chronic pain and distress; for those who mourn lost loved ones; for those ending their days and those who wait with them; for all in need, those known to us and those who have requested prayer;

Chris Schafer, Karen Goodger, Jean Evans, Belinda Shannon, Jenny Curry, Barbara Kaye, Seth Gunter, Tom Scrivens, Mark Bennetts, Elaine Haddock, Joy Rowe, Francis Piva, Sharon De Battista.

We give thanks for healing and blessings wherever received.

Lord in your mercy; **hear our prayer.**

Holy God, we commend to your loving mercy the recently departed, those who have no one to pray for them, and for those whose years mind occurs this week: *20th Jessie Faulks; 21st Norman Mahle, David Begley; 22nd Reagan Meehan.; 23rd Jack Cockcroft; 24th Eric Stanmore; 25th Carol Matters, Dorothy Drysdale, Myrtle Mathiesen.*

Rest eternal grant unto them O Lord; **and let light perpetual shine upon them.**

Lord in your mercy; **hear our prayer.**

Gracious and loving God source of living water; hear us as we pray for ourselves; 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.**

Reflections on the Readings

The image of water is strong in the lessons this week. 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. 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 sustaining grace and presence. The choices are clear; the living water is still given for us, and we can 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. The image of water has very real implications - one is the very real issue of clean drinking water which is a massive justice issue in our world today. The other implication is that the living water, the symbol of God's life brought to us in Christ, prompts us in seeking 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. 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. 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.

Adapted from John van de Laar (2017) www.sacredise.com

Hymn: As Jesus Journeyed with His Friends

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|---|---|
| 1. As Jesus journeyed with his friends, He broke great walls and barriers down. He showed how far God's love extends At Jacob's Well, outside of town. | 3. Though culture pushed them far apart, He looked past things that others saw. He saw the searching in her heart; His love shined greater than the law. |
| 2. A woman drew some water there, And Jesus asked her for a drink. They talked of life and truth and prayer His kind, warm welcome made her think. | 4. O God, when some are cast aside — When people here are scorned, oppressed, We see Christ reaching, arms stretched wide, To welcome, treasure, heal and bless. |

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Notices

TODAY 1pm Final WORKING BEE at Christ Church to prepare for carpeting - All welcome.

Lenten Study 2017 “Returning Home” Study continues this Friday 7.30pm at 13 The Parade, Bradford.

ABM Lenten Appeals - Each Sunday in Lent there will be giving envelopes available. There are three appeals Gender and Governance Initiative in Zambia; Church Growth in the Philippines; and Aboriginal & Torres Strait Islander Ministry. Please donate generously, either sending directly to ABM or leave in the collection. Do not send cash through the mail.

Direct Debit /EFT Offerings - Account details: BENDIGO BANK - Account Name ‘Anglican Parish of Kilmore’; BSB 633-000; Account Number 158946921. Parishioners using direct debit or electronic funds transfer please use these bank details when making offerings.

Parish life this week

Wednesday 22nd 7.00pm Christ Church Wardens’ Meeting
Thursday 21st 10.00am Eucharist St Matthews
10.00am Eucharist Willowmeade
4.00pm Eucharist Dianella
Friday 17th 10.00am - 4.00pm Op Shop Church House
7.30pm Lent Study at 13 The Parade Broadford
Saturday 18th 10.00am - 12.00pm Op Shop Church House

Next Sunday: 26th March 2017 Fourth Sunday in Lent

1 Samuel 16.1-13; Ps 23; Ephesians 5.8-14; John 9.1-41

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| Christ Church at Senior Citizens Club | 9am | Holy Eucharist |
| St Matthews | 11am | Holy Eucharist |
| St Stephens | 11am | Morning Prayer |
| Transfiguration | 4pm | No service this day |

Parish Clergy:

Rector Revd Dr Kim Benton, 9 Union Street, Kilmore, 3764; Ph 5782 1155 m 0407 569 343; rector@anglicankilmore.org.au

Priest (PTO) Fr John Young 9/40 Powlett Street Broadford 3658 Ph 5784 2224

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