



ST. MARY'S
EPISCOPAL CHURCH
— BARNSTABLE —



Holy Eucharist – Rite I
The Third Sunday of Lent
Sunday, March 8, 2026 at 8am and 10am

Why Rite I for Lent?

For Lent, we will be using **Rite I**, the more traditional form of the Eucharist in *The Book of Common Prayer*. This choice is intentional and seasonal.

Rite I uses older, more formal language—not because it is “better,” but because it is **slower, weightier, and less casual**. Its cadence asks us to listen more carefully. Its phrases resist quick consumption. The language creates a bit of distance from everyday speech, and that distance can be spiritually useful. Lent invites us to step back, to examine our lives, and to be attentive to God in ways we might otherwise overlook.

Rite I also carries a strong sense of **corporate prayer**. The repeated use of *we* and *us* reminds us that repentance, confession, and renewal are not private projects. We come before God together, bearing not only our own hearts, but the brokenness and hope of the whole world. That communal emphasis is especially fitting for a season that calls us to shared practices of prayer, fasting, and generosity.

Finally, Rite I connects us to centuries of Christians who have prayed these same words in seasons of trial, repentance, and renewal. Lent has always been a time when the Church leans into its memory—not to live in the past, but to be shaped by the wisdom of those who learned how to wait, trust, and hope in God before us.

When Easter comes, our worship will change again—as it should. But for these forty days, Rite I helps us slow down, listen more deeply, and pray with intention as we walk the Lenten road together.

I invite you to receive this liturgy not as something to “get through,” but as something to dwell in—and to allow it to do its quiet work in us.

Lenten blessings,

Michael+

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Matthew 22:37-40

The Celebrant then says

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People

Most merciful God, we confess that we have sinned against thee in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved thee with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of thy Son Jesus Christ, have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways, to the glory of thy Name. Amen.

The Priest stands and says

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit.
Amen.

SONG OF PRAISE S-96

Kyrie

Schubert

**Lord have mercy, Lord have mercy.
Christ have mercy, Christ have mercy.
Lord have mercy, Lord have mercy.
Lord have mercy, Lord have mercy.**

THE COLLECT OF THE DAY (BCP p. 325)

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

Almighty God, who seest that we have no power of 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 liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons

We follow a three-year cycle of readings called a **Lectionary or Revised Common Lectionary**. These are the lessons being heard in congregations of all types throughout the world on this day. In 1992 the Revised Common Lectionary was produced by the Consultation on Common Texts (CCT), an interfaith body that included representatives from the Episcopal Church. Our readings come from the Hebrew bible (aka Old Testament), the New Testament, and the Gospels.

FIRST READING: Exodus 17:1-7

The people sit.

A Reading from the book of Exodus.

¹From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. ²The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" ³But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" ⁴So Moses cried out to the LORD, "What shall I do with this people? They are almost ready to stone me." ⁵The LORD said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. ⁶I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. ⁷He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, "Is the LORD among us or not?"

Reader The Word of the Lord.

People **Thanks be to God.**

PSALM: Psalm 95 (*Said responsively by whole verse*)

Remain seated.

¹Come, let us sing to the LORD; * let us shout for joy to the Rock of our salvation.

²**Let us come before his presence with thanksgiving * and raise a loud shout to him with psalms.**

³For the LORD is a great God, * and a great King above all gods.

⁴**In his hand are the caverns of the earth, * and the heights of the hills are his also.**

⁵The sea is his, for he made it, * and his hands have molded the dry land.

⁶**Come, let us bow down, and bend the knee, * and kneel before the LORD our Maker.**

⁷For he is our God, and we are the people of his pasture and the sheep of his hand. *
Oh, that today you would hearken to his voice!

⁸**Harden not your hearts, as your forebears did in the wilderness, * at Meribah, and on that day at Massah, when they tempted me.**

⁹They put me to the test, * though they had seen my works.

¹⁰**Forty years long I detested that generation and said, * "This people are wayward in their hearts; they do not know my ways."**

¹¹So I swore in my wrath, * "They shall not enter into my rest."

SECOND READING: Romans 5:1-11

The people sit.

A Reading from Paul's letter to the Church in Rome.

¹Since we are justified by faith, we have peace with God through our Lord Jesus Christ,
²through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. ³And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, ⁴and endurance produces character, and character produces hope, ⁵and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

⁶For while we were still weak, at the right time Christ died for the ungodly. ⁷Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. ⁸But God proves his love for us in that while we

still were sinners Christ died for us. ⁹Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. ¹⁰For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. ¹¹But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Reader The Word of the Lord.

People **Thanks be to God.**

SEQUENCE HYMN 658

As longs the deer for cooling streams

Tune: *Martyrdom*

GOSPEL: John 4:5-42

The Gospel We stand to indicate the importance we place on Jesus' words and actions. The gospeller reads in the midst of the People in recognition of the Word made flesh. All turn to face the gospeller.

All stand.

Priest The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory be to thee, O Lord.**

⁵[Jesus] came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. ⁷A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." ⁸(His disciples had gone to the city to buy food.) ⁹The 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.) ¹⁰Jesus 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." ¹¹The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?" ¹²Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" ¹³Jesus said to her, "Everyone who drinks of this water will be thirsty again, ¹⁴but 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." ¹⁵The 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."

¹⁶Jesus said to her, "Go, call your husband, and come back." ¹⁷The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; ¹⁸for you have had five husbands, and the one you have now is not your

husband. What you have said is true!" ¹⁹The woman said to him, "Sir, I see that you are a prophet. ²⁰Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." ²¹Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²²You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³But 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. ²⁴God is spirit, and those who worship him must worship in spirit and truth." ²⁵The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." ²⁶Jesus said to her, "I am he, the one who is speaking to you."

²⁷Just 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?"

²⁸Then the woman left her water jar and went back to the city. She said to the people, ²⁹"Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" ³⁰They left the city and were on their way to him.

³¹Meanwhile the disciples were urging him, "Rabbi, eat something." ³²But he said to them, "I have food to eat that you do not know about." ³³So the disciples said to one another, "Surely no one has brought him something to eat?" ³⁴Jesus said to them, "My food is to do the will of him who sent me and to complete his work. ³⁵Do 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. ³⁶The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷For here the saying holds true, 'One sows and another reaps.' ³⁸I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

³⁹Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." ⁴⁰So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. ⁴¹And many more believed because of his word. ⁴²They 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."

Priest The Gospel of the Lord.

People **Praise be to thee, O Christ.**

THE SERMON

Father Michael Horvath

THE CREED (BCP p. 358)

The Creed The Episcopal Church does not have a separate statement of faith or list of things we believe. Instead, we hold the ancient Creeds, such as the Apostles' and the Nicene, to be our statements of faith. They contain the core of our belief as Christians, and do not limit our faith. The use of "We believe" is appropriate as the creed is a statement of the faith of the whole Church, at all times and places, and not only that of a particular congregation or person. The Nicene Creed was created in the late 4th century by the councils (gatherings of church folks) in Nicea.

All stand.

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 Father. With the Father and the Son she is worshiped and glorified. She 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.

THE PRAYERS OF THE PEOPLE

The Prayers of the People A person or people from the congregation lead us in prayer. We include prayers for local concerns and for others throughout the world.

All remain standing.

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess

thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

In the Anglican we pray for The Episcopal Church in Jerusalem & The Middle East.

In the Diocesan cycle of prayer, we pray for the Churches of the Cape & Islands Deanery, including: St. Christopher's Church, Chatham; St. Andrew's Church, Edgartown; St. Peter's Church, Osterville; and the Union of Black Episcopalians.

In your mercy,

Hear our prayer.

Give grace, O heavenly Father, to all bishops and other ministers especially Sean, our Presiding Bishop; Julia, Mary and Ian our Bishops, and Michael our priest, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

In your mercy,

Hear our prayer.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

In your mercy,

Hear our prayer.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, that they may be led to wise decisions and right actions for the welfare and peace of the world.

In your mercy,

Hear our prayer.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

In your mercy,
Hear our prayer.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Additional petitions and thanksgivings may be included here.

In your mercy,
Hear our prayer.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of thy Blessed Virgin Mary, and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

In your mercy,
Hear our prayer.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

Prayer List:

Current: *Becky Blair, Dorothy, Esmé, Jean Fahey, Cindy Irwin, Danni Jesudowich, Kimberly Schoener*

Ongoing: *Ruthanne Allen, Tom Carey, Patty Commissiong, Ethan Fernandez, Marsha Joseph, Ceda McGrew, Jesse Mueller, Chip O'Brien, Michelle Sgarlat, Maureen Tempesta, Carolyn Thomas, Sallie Thompson, Christopher Westland, Elizabeth Whitmore+, Katie W.*

Those in active military service: *JaeQuan Grant, William Nasuti, Spencer Reed, Luke Tillmann*

Our bishops and priest: *++Sean Rowe (Presiding Bishop); +Julia Whitworth (Bishop Diocesan); +Ian Douglas and +Mary Glasspool (Assisting Bishops); Michael Horvath+ (Rector)*

Those in Ordination Discernment: *Matt Hoyt*

Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks to the Lord our God.
People **It is meet and right so to do.**

PROPER PREFACE (BCP p. 341)

Facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord, who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS S-114 (BCP p. 341)

Celebrant and People

**Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.**

WORDS OF INSTITUTION (BCP p. 362)

In the Episcopal Church, the **Words of Institution** are part of the Eucharistic Prayer and come directly from Jesus' words at the Last Supper, as recorded in the Gospels and 1 Corinthians. They are spoken by the priest during the consecration of the bread and wine.

*The people kneel or stand.
Then the Celebrant continues*

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did

institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. **Amen.**

THE LORD'S PRAYER (BCP p. 363)

The **Lord's Prayer** follows in either traditional or contemporary language, or both. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, which is also essential to our getting through the day.

You are invited to say the Lord's Prayer in any version or language you prefer.

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 Breaking of the Bread, also called the **Fraction**, recalls Jesus breaking bread at the Last Supper, and also reminds us that Jesus' body was broken on a cross for us. Therefore, we keep a moment of silence for prayers of awe and gratitude.

FRACTION ANTHEM S-164

Agnus Dei

Richard Proulx

Jesus, Lamb of God: have mercy on us.

Jesus, bearer of our sins: have mercy on us.

Jesus, redeemer of the world: give us your peace.

PRAYER OF HUMBLE ACCESS (BCP p. 337)

The People may join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

INVITATION (BCP p. 364)

The Celebrant says

The Gifts of God for the People of God.

All are invited to the Lord's Table. Gluten free wafers are available upon request.

If you wish to drink from the Cup, please come to the Right side of the Altar. If you wish to have the wafer Intincted (dipped) for you, please come to the Left side of the Altar.

All are welcome to receive prayers for healing in the Lady Chapel to the right of the altar.

Please return to your seat by the side aisle.

If you are experiencing any mobility constraints and would like to have communion brought to you during the service, please let the ushers know.

COMMUNION HYMN 343

Shepherd of souls, refresh and bless

Tune: *St. Agnes*

10am: SENDING OF EUCHARISTIC VISITORS

The People Stand

Presider: In the name of God and of this congregation, we send you forth to share communion with those who cannot be present.

People: **We who are many are one because we all share one bread and one cup. Our prayers are with you. Go in peace.**

POST-COMMUNION PRAYER (BCP p. 365)

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

BLESSING (BCP p. 366)

The Priest blesses the people, saying

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

St. Mary's Vestry

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Our Vision

St. Mary's Episcopal Church is a thriving community where faith, love, and action come alive. We dream of a world where everyone feels seen, valued, and connected — where Jesus' inclusive love inspires us to worship, serve, and transform together.